

THE

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A WEEKLY RECORD OF MASONIC INTELLIGENCE.

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LODGE WORK AND CRAFT JOURNALISM.

WE have had, in the course of the past few weeks, and at other times also, a fair amount of correspondence on the interesting subject of Lodge Work. One of the most prominent of the letters which have appeared was transcribed from the columns of the *Canadian Craftsman*. The writer was a certain Bro. Otto Klotz, and the text of his letter was the series of complaints made by that estimable journal about "the laxity or indifference of the Craft as to the *Craftsman*; the many arrears of payment of subscriptions, and the still greater number that do not subscribe at all." As bearing upon, and with a view, if possible, of explaining these shortcomings of the Craft, our worthy Bro. Klotz very naturally and very pertinently asks the following questions:—"What is the cause" of this indifference and laxity of payment? and "What should be the remedy?"

As regards the answer he at once proceeds to give to the former of these two inquiries, it may be summed up in one short but expressive word, "Indifferentism." He says, and justly says, "We know from experience that to the great majority of the brethren the whole system, after the first novelty of the I. P. and R. is passed, they begin to feel indifferent about having a constant repetition of one and the same form and ritual, and only those who aspire to the East keep up an apparent interest." But even these latter become as indifferent as their less ambitious brethren when they have "become W.M. or P.M., and finding nothing further attractive in the Lodge, they see nothing of interest in the *Craftsman*, of which about one-half relates to meetings and proceedings of the different Masonic bodies."

In respect of the remedy he thinks necessary, he remarks that it is simple enough. Let there be created "a general interest in the Lodge and in Freemasonry generally." The "how" to accomplish this, however, he looks upon as "a more difficult question" to deal with, and "a still more difficult task to accomplish." Yet, in spite of these difficulties, he does not hesitate manfully to set about propounding a plan which, in his opinion, must sooner or later have the desired effect. His line of argument shall be briefly stated.

He starts on his road with the undeniable proposition that "as Freemasons, we claim to be the children of light, and our Institution we style a progressive science." But he asks, "What is there ever done inside the Lodge, or"—we presume we should insert the word "printed"—"in the pages of Masonic periodicals, to induce the public to believe, and I may add, to convince the brethren themselves, that progress in art and science has anything whatever to do with Masonry? Is it not a notorious fact that we brand ourselves by our inactivity in matters of art and science as mere pretenders, and are without a solitary evidence to support the same?"—the meaning of which latter clause we take to be that it is out of the power of brethren to furnish any satisfactory evidence of their being anything else than mere pretenders or imposters. Passing over, as beside the immediate purpose of this article, Bro Klotz's uncomplimentary remarks about "our devotional trash, our lip Christianity, and pseudo-episcopacy," we find him asking if it would not be better and wiser to direct our attention to the study, culture, and progress in arts and sciences, both by readings upon those subjects before the Lodge, and by discussions thereon

in the *Craftsman*? He says, "We teach the candidate that geometry, as one of the seven liberal arts and sciences, is a special branch of instruction to the Fellow Craft, and what have we accomplished up to the year of grace 1881! No more than to know the definition of a square or centre; these two form the sum and substance of all our knowledge of geometry taught us inside the Lodge. There is no doubt as to the accuracy of this statement and as little doubt as to the pertinence of what follows. "Is not," he proceeds to inquire, "our pretence as to those studies a perfect burlesque? Ought we not to feel ashamed of ourselves for repeating again and again such hollow phrases? Is it not time that we made an earnest attempt to show that we are really in earnest about that which we claim to be? Or if we will not do so, if we are too indolent or indifferent to become active promoters of art and science, would it not then be more honest and more honourable to discontinue our pretences regarding the same?"

Our readers, we think, will agree with us that there is reason in the undoubtedly severe criticism of Bro. OTTO KLOTZ. Neither they nor we may think his proposals the likeliest to bring about the desired improvement, but neither of us is in a position to deny the accuracy of the picture so forcibly presented to our notice by the correspondent of the *Craftsman*. As to the Craft in England, we fear we must plead guilty on its behalf, to the same monotony, of which Mr. KLOTZ complains. Our correspondent of last week, who signed himself "ESURIENS" put the case tersely enough as well as accurately, when he said, "the bulk of our Lodge meetings have one stereotyped programme in three parts, namely—Part I. Work so-called; Part II. Dinners; Part III. Toasts," with, of course, the accompanying conviviality. To the second and third parts of this programme no one in his senses can raise the slightest objection. It must never be forgotten that Freemasonry has its social as well as its scientific side, that nothing is so calculated to promote sociality as a good dinner, and no people on earth know better than Englishmen in general, and English Freemasons in particular, how to make a good dinner answer its twofold purpose of satisfying the appetite, and establishing sympathy one with another. The toasts that follow the dinner are likewise an indispensable part of the English system for the promotion of sociality. The speeches in which they are introduced and acknowledged are commonplace in ninety-nine cases out of a hundred—there are but very few men who have the gift of after-dinner eloquence; there is but very seldom any, even the slightest, deviation from the ordinary routine list; and the compliments that are interchanged are oftentimes exaggerated. But who is there who will venture to say that an Officer does not experience a sense of justifiable pride, as well as feel more kindly disposed towards his fellow-brethren, when he is complimented on his zeal, his efficiency, or other quality by which he may happen to be distinguished? Will any one deny that a visitor does not more fully realise that he is a welcome guest, when the Worshipful Master rises and, as it were, extends to him, in the name and on behalf of the whole Lodge, the hand of goodfellowship? Do not these gentle courtesies, with the dinner which introduces and leads up to them, promote sociality better than any other system that ever was invented by man? Therefore, proclaim we in all sincerity, that Parts II. and III. of our stereotyped programme must stand, or the whole fabric of Masonry must come tumbling to the ground. But the excellence of the second and third parts of what Bro. ESURIENS

has described as the "stereotyped programme" of "the bulk of our Lodge meetings," is my excuse for or palliation of the monotony and imperfections of Part I. Were the variety and efficiency of the latter on a par with those of the former, neither Bro. KLOTZ nor any one else would have reason to find fault with the way in which we conduct our system of Masonry. Unfortunately, it is the laxity and imperfections of our Lodge work with which those who think Masonry is something more than an excuse for conviviality find fault so justly. The consequences, too, of these shortcomings, have been rightly enough described by our Canadian brother. When the first novelty of being a Mason has passed away, brethren become indifferent, because they find themselves condemned to listen to and take part in the same forms and ceremonies always. Even those who aspire to the East weary of the Craft when once they have attained the object of their ambition. The consequences of all is, that the Lodge has no attractions, and the editors of those journals which are started for the purpose of advocating the interests of the Craft, are at their wits' end to fill their columns with the necessary quantum of matter.

Our attention was drawn a few days since to a number of photographs and sketches in the window of a shop in Oxford-street. Among them was one representing a poor-miserable half-fledged bird, perched on a branch of a leafless tree in a pelting shower of rain. Underneath was written the motto or device, "Come, gentle Spring, ethereal mildness, come!" What this poor little scarecrow, with all its miserable surroundings is to the full-fledged, well-fed bird twittering joyously in some leafy arbour, or flitting about from tree to tree in the glorious sunshine, that the work done in our Lodges is to the work that might, could, would, and should be done, if even a fair majority of our fellow Craftsmen had any sense of the reality of Freemasonry as a "progressive science." We question if, as one of our correspondents suggests elsewhere in the present number, many of the subjects which are discussed in Lodges abroad would find favour with English brethren. But can any more interesting study be imagined than that of the history of Freemasonry through the ages? It is not necessary that the subject should be dealt with very elaborately, except by those whom we will designate the experts and those ambitious of becoming such. How many are there who know anything about the Four Old Lodges, and how they set about establishing—"reviving," we believe, is the more fashionable word—the Grand Lodge of England? Are there very many who can answer off-hand and approximately—say within a score of years of the actual date—when this happened? What is known outside the limited circle of Masonic students, except perhaps in the City of York itself, of the famous old Lodge of York and what became of it? Some might imagine that by some impossible or incomprehensible means it got itself entangled in the mysteries of the so-called—and, be it added, miscalled—York Rite, and was never more heard of. Others will say that, as there is supposed to have been a York Rite, there must have been Masonry, and therefore a Lodge or Lodges in York, but they cannot tell you or can tell you but little of the proceedings. The actual date of the "Union" is constantly given in the Book of Constitutions, yet is there one in fifty brethren who knows what is meant by this "Union;" what Masonic bodies were united; and how there came to be separate and distinct systems of Masonry in this country, which it was considered desirable should be amalgamated? Is it too much to say that an occasional paper on some leading topic on the history of our Craft would be appreciated, not only for the insight into Masonic history it would be the means of imparting, but also as an agreeable relief from the never-ending monotony of what now passes under the general form of "Work!" Here is one field of labour, about which but few brethren have ever troubled themselves, and yet we venture to suggest there is none from which the members of a Lodge composed of ordinary well-informed men would, if a paper or two were now and then read, derive a fuller sense of gratification.

But our ceremonies and ritual, the former of which are necessarily repeated at short intervals in our regular Lodges, while both are the subject of endless repetition in our Lodges of Instruction, can nothing else be done with these than repeat them? Are there no brethren with zeal enough to induce them, and having zeal, the ability

to occasionally favour their fellow members of the Lodge with some exposition of this or that ceremony, or the force and meaning of this or that section of a lecture? We are constantly being told that our ceremonies are imposing and our ritual is remarkable for its beauty, and there is no question as to the strict justice of these statements. Yet for all their beauty and impressiveness no one ever seems to concern himself much about them. A literal rendering is about the limit even of the most zealous brother's ambition, and yet they are beautiful. and our brethren, are they not zealous and honourable, both as men and Masons? We are very far from wishing to see the order of things seriously disturbed. For instance, none would experience a deeper sense of regret than we should if any serious disturbance of our ritual and ceremonies were even proposed, much less carried out. But it is impossible we can shut our eyes to the fact that Masonry suffers terribly from the monotony of its proceedings. The majority of our Lodges of Instruction are mere make-believes, and the regular Lodges afford little, if any, variety in the work that is done from one year's end to another, and during successive years. What, perhaps, is the most surprising feature about Freemasonry is that, in spite of these drawbacks, it still continues to flourish, and almost every year sees some increase in the number of those who are received into its ranks. This shows a wonderful amount of vitality in our dear old Craft, while lukewarmness on the part of its votaries and the active hatred and hostility of its declared enemies have no effect whatever on its popularity and stability. How much more popular and stable would it not become if some changes were made in our Lodge work in the direction we have indicated?

Masonic Literature, or rather let us limit our remarks to what we are most concerned with, Masonic Journalism, of necessity, suffers from this apathy in the Lodges. Monotony in Lodge work breeds monotony in the Lodge report, and it is as correct to say there is a stereotyped form of the latter as there is a stereotyped programme of the former. Consequently when we know how little variety there is in Lodge work, we have great reason to wonder, and even feel gratified, that our Craft literature is so readable.

The Grand Lodge of Mark Master Masons of the Province of Berks and Oxon. of which R. W. Bro. the Rt. Hon. the Earl of Jersey is P.G. Master, and V. W. Bro. Charles Stephens Deputy Provincial Grand Master, will assemble at Abingdon, under the banner of the Abbey Lodge, No. 225 (W. Bro. J. T. Morland P.P.G.D. W.M.), on Tuesday, the 30th day of August 1881, when and where all Grand Officers of the Province (Present and Past), and Worshipful Masters, Past Masters, Wardens, and Overseers of private Lodges, are summoned to attend, and by permission all regularly registered Mark Master Masons are invited to be present. The Committee of General Purposes will meet in the Abbey Lodge Room, at One o'clock p.m. precisely, to audit the accounts of the Provincial Grand Treasurer, and to transact any other business requiring their attention. The Provincial Grand Lodge will assemble in the Abbey Council Chamber at Three o'clock p.m., and be close tyled punctually at half-past Three, when the business of the Province will be transacted. By command of the Right Worshipful Provincial Grand Mark Master Mason, THOS. J. PULLEY P.M. G.S.D. Provincial Grand Mark Secretary. On production of the summons, first and second class return tickets at reduced fares will be issued at the following Stations on the Great Western Railway, viz.:—Paddington, Slough, Maidenhead, Thame, Reading, Basingstoke, Newbury, Didcot, Oxford, and Witney.

ELLIOTT ROYAL ARCH CHAPTER, No. 1205.

The Annual Convocation of this Chapter was held on 3rd inst., at the Metham Masonic Hall, Stonehouse, when, by special dispensation from the M.E. Superintendent, Ex-Companion Hugh Cameron was installed as Z., and Ex-Companion T. E. Peek as H., Ex-Companion T. Gibbons was also installed as J. The Board of Installed Principals was composed of Comps J. B. Gover, T. Goodall, I. Gidley, E. Aitken Davies, J. H. Lord. The other Officers elected or appointed were:—Companions D. Cross P.Z. Treasurer, G. Perkins S.E., W. H. Hunt S.N., W. H. Lister P.S., J. Hayward 1st A.S., W. N. Foreman 2nd A.S., Thomas Gidley Jan. A Committee was appointed to revise the bye-laws, and the Chapter having been closed, the Companions adjourned to the adjacent rooms for refreshment, and, under the able presidency of Companion Cameron, whose health was, together with the other Principals, especially honoured, a pleasant and instructive hour was spent.

SERMONISING IN MASONRY.

By Bro. JACOB NORTON.

I NOT only approve of the leader in the 18th June FREEMASON'S CHRONICLE, that too much sermonising is done in Masonry, but must add, that the "too much" began with the very first sermon. The author of Long Livers was the earliest model of Masonic sermonisers: he was opposed to religious discussion, but he himself assumed that *lauding his own religion* was all right. Bro. Whytehead, however, thinks that we ought to have more Masonic sermonising. He says:—

"The Germans have long found out that something more than mere ritual is requisite for success; and their Lodges are often a scene of amiable discussions of scientific questions and discoveries, which though quite apart, in the ordinary sense, from modern Freemasonry, do not transgress the religious and political boundary lines."

The lecturer on science may avoid transgressing on the religious boundary line, but not so with Masonic sermonisers. Out of hundreds of Masonic sermons delivered in Lodges, or printed in Masonic Journals, precious few are minus sectarianism. These sermonisers assume that *their religion, and their religion only*, is the true religion, and care not for the feelings of other religionists. Take for instance the works of Hutchinson and Oliver, we find that they are mere sectarian sermons interlarded with a little Masonry. The result produced by those authors made many question whether a Jew can understand the significance of Masonic teaching? and hence, a few years since, some writers have even questioned whether Jews should be admitted into the Masonic fraternity; and to such an extent have American Masonic luminaries been impressed with the notion that Masonry is a Christian institution, and that Jews are merely tolerated for the purpose of impressing them with Christian dogmas, that as a rule the Lodge prayers here are purely Christian. The Saints John are introduced as eminent Christian Masons, in the ceremonies of opening and closing the Lodge, at the admission of a candidate, in the OB, &c., &c. But that is not all.

At the raising of a candidate in Providence, Rhode Island, he is told that the ceremony represents the resurrection of Christ. In Texas they have expelled a brother because he disbelieved in the inspiration of the Bible, and in Ohio they recently passed a law similar to that of the Grand Lodge of Texas. Now, as the Bible comprises the Old and New Testaments, and as the Jews disbelieve in the inspiration of the latter, they ought to be expelled too, but, for some reason unknown to me, I believe they are still to be tolerated. Such is our *Masonic consistency!*

But their inconsistency does not stop there. If belief in the inspiration of the Bible, or of the Old Testament only, is to be a test for admission into Masonry, the candidate ought to be questioned, at least before he pays fifty dollars for the Masonic privileges, whether he believes in the Bible, and if he should answer in the negative, they should not take his money. But, no! he is merely asked the usual question, as to whom he puts his trust in, and when an affirmative answer is given by him, he is assured, "on the word and honour of a gentleman and Mason, that there is nothing in Masonry to interfere with his religious belief," &c. But when afterwards it is found that he does not believe in the inspiration of the Bible, then he is expelled, but the Lodge sticks to his fifty dollars. Now, is not such practice a mere fraud? But ah! say they, "in a Christian country we have a right to assume that everybody believes in the Bible." But why do not they assume that in a Christian country everybody believes in God? Belief in the Bible implies belief in God, but belief in God does not necessarily imply belief in the Bible. But it is of no use reasoning with them; Bro. Hughan endeavoured to reason with them, and a Reverend gentleman replied, thus:

"It is the Grand Lodge of Ohio that maintains the true and genuine landmarks of Moses, Solomon, and the holy Saints John, and thus offers the cosmopolitan basis for nobler thinking and living, and fulfils its sacred and glorious mission, and not those who calmly extract its life in order to make it conform to the very effete moral system made by men."

That very Ohio Rev. sermoniser may sincerely believe that Moses, Solomon, and the holy Saints John were Masons, and that they established Masonic landmarks, but when he undertakes to intimate that Ohio Masonry is placed upon a "cosmopolitan basis," I must come to the conclusion that he is ignorant of the meaning of *cosmopolitan*, or that he is a mere perverter and quibbler, and such is indeed the case with all Christianising Masons. *Dogma* is their great principal object, and they care nothing for truth or justice.

I have examined all the English Masonic Magazines from 1793 to 1881: they contain hundreds of sermons and sectarian contributions; as a whole they are mere repetitions, "sleep walking," as Bro. Woodford calls it; and when an original one appears, it is usually *trashy*. Take for instance the sermonising oration in 4th June, issue of this paper; is it not from beginning to end a mere tissue of *pompous sectarian flummery*? and is not the whole of it very ridiculous? Well, there is no accounting for taste. Bro. Whytehead has not had enough of that kind of stuff, and he wants more of it. Let us, therefore, for once appeal to reason; it is said, that "a tree is known by its fruits." Bro. Whytehead must not therefore feel offended at my comparing the fruit of Jewish and Christian orthodoxy. In doing so, I shall not meddle with the question, whether this or that religion is true, but shall merely compare the peculiar characteristics of the two *orthodoxies*. By orthodox, I mean those who are acquainted with one side of the question only, and who either cannot, will not, or dare not reason. Well then,

1st. No Jew ever insulted a Christian with the remark, that he would go to hell if he did not become a Jew. Nor have Jews ever

wasted their money for maintaining missionaries, and for printing tracts for the purpose of Judaizing their Christian neighbours. Indeed, the most orthodox Jew does not believe that a good Christian would go to hell for his belief. But Christians have again and again insulted Jews with the above remark, and have spent, and are spending thousands of pounds annually for the useless purpose of converting Jews.

And 2nd. No Jewish Mason had ever invented lying legends for the purpose of establishing high Jewish Masonic degrees; and if such an attempt had been made by a Jew I venture to assert that he could not find Jews foolish enough to take stock in his concern. But any number of Christian Masons have invented lying legends, and have manufactured high Christian Masonic degrees, and Christian orthodoxies have not only taken stock in them, but they are even ready to swear that they are ancient Masonic degrees. Now, with these facts before me, can I be blamed for coming to the conclusion that the most rigid orthodox Jew is not as ill-mannered, and is not as void of common sense, as the orthodoxies of Christianity are?

Masonic sermonisers, in Lodges and in the press, talk often about "Christian morality," "Christian virtues," and Christian what not! Now, I can very well understand the meaning of *Christian dogmas*, namely: dogmas which Christianity originated, and which are believed by Christians only. But when they talk about *Christian morality* or *virtues*, they simply talk nonsense; because Christianity has never originated a solitary practical virtue, or moral precept; the phrase "Christian virtues," &c., is, therefore, simply absurd. For instance, "faith, hope, and charity," are called *Christian virtues*, but in the first place, "faith in God, and hope in immortality," existed before Christianity; and charity was also enjoined long before then: these are therefore not *Christian virtues*! And, second, *faith and hope* are not virtues at all, and it is nonsense to call them so.

Dogmatic theology has repeatedly changed, and it is constantly subject to change: the belief of the last generation is not the belief of the present, and future generations may again differ in belief from us. Thus, it was once universally believed that the dictum of the Church was the word of God, and Protestants changed this to that of *the Bible* being the word of God; but as no two persons understand certain parts in the Bible alike, hence every Protestant sect has its own word of God. Besides which, scientific discoveries helped to undermine the dogma of the inspiration of the Bible. Thus, the Encyclopædia Britannica of 1795 or 6 denounced as rank infidels all those who disbelieved in the Masonic cosmogony and that the world was older than five or six thousands years. But the supplement of the next edition of that work taught the opposite theory; hence the heterodoxy of 1795 became orthodoxy in 1828. Other illustrations might be furnished to the same effect. But I shall here merely call attention to the latest,—*the very latest theological earthquake*. I mean the revised New Testament. For about two hundred and seventy years, English speaking Protestants sermonised that every word in the King James's version of the New Testament was a word of God, but the revised edition of that work shows that thousands of words in the old New Testament are not the words of God.* The American Baptists have got up a revised New Testament of their own, in which baptism *in water* instead of *by water* is their word of God. And as numerous alterations proposed by the American branch of the New Testament revisers were not adopted by the English revisers, they are now getting up here an American revised New Testament. We shall soon, therefore, have the Catholic, the King James, the new English revision, the American Baptist's revision, and an American revision of New Testaments. And who can say which of these five versions shall be called the Word of God?

Yet that is not all. I heard the Rev. Bro. Savage say in his pulpit that, of about sixteen hundred New Testament manuscripts still existing, some of them are complete and others are mere fragments; that in those 1600 MS. there are no less than one hundred and fifty thousand variations. Who then knows whether, in a few years hence, a few dozen more versions of the New Testament may not appear, and which of those versions will Masons place on the Masonic altar as *their Word of God*?

But something more is coming. And here I shall for the first time trespass on a religious boundary line—I mean the *coming revised Old Testament*. Suppose now that we should find in Isaiah ch. vii., verse 14 of that edition, not, "behold a virgin shall conceive," but, behold the young woman beareth, or the young woman has conceived, or the young woman is pregnant;—for either of the above translations would accord with the Hebrew text in Isaiah. Suppose the correct rendering should be found in the forthcoming Old Testament, what would then become of the inspiration of the author of the Gospel according to St. Matthew?

On taking all the above facts into consideration, I feel therefore justified in warning our Grand Lodges that if they sincerely mean to perpetuate our Institution upon a *cosmopolitan basis*; if their aim is to banish hypocrisy from our midst; if they want the Craft to shun and avoid religious disputations; in short, if they desire that harmony instead of discord should prevail among the Masonic brotherhood; then they must put a stop to all kind of sectarian sermonising in Lodges, and also in the Masonic press. Masons should be privileged to believe or disbelieve in this or that dogma, but they should be strictly prohibited from pestering each other with religious dogmas inside as well as outside the Lodge, *under any pretence whatever*.

* The revised New Testament changed Faith, Hope, and Charity, into Faith, Hope, and Love. What will our Masonic lecturers do now?

The ceremony of Installation will be rehearsed in the Metropolitan Lodge of Instruction, No. 1507, at the Moor-rate, 15 Finsbury pavement, on Monday, the 15th inst., at 7.30 p.m., by Bro. George Clark jun. W.M. Royal Hanover Lodge. Brethren are invited. No visiting fee.

PROVINCE OF MIDDLESEX.

THE annual meeting of the Grand Lodge of the Province of Middlesex was held on Saturday, 6th inst., at the Railway Hotel, Feltham. The R.W. Prov. G. Master, Sir Francis Burdett, Bart., Past Senior Grand Warden England, presided, and there was a very large attendance of brethren, among whom we may mention Bros. E. W. Bright Prov. J.G.W., H. G. Buss Prov. G. Treas., J. Tickle Prov. G. Reg., H. Lovegrove Prov. G.S. of Works, G. Titcombe Prov. Grand Sword Bearer, G. J. Dunkeley Prov. G. Org., John Hurst Prov. G. Purs., Frederick Davison P.P.S.G.W., D. W. Penn P.P.G.R., Hickson Briggs P.P.G.R., Thomas Nash P.P.G.S., H. A. Dubois P.P.G.W., E. Humber P.P.G.D. of C., C. G. Rushworth P.P.G.R., W. F. Laxton P.P.S.G.D., J. Mason P.P.G.S.D., William Stephens P.P.G.D. of C., W. Coombes P.P.G.S.B., J. W. Baldwin P.P.G.P., F. W. Ramsay, M.D., P.P.G.S.W., &c., &c. The first business before the Provincial Grand Lodge was the confirmation of the minutes, which done, the reports of the audit and Charity Committees were read and confirmed. Bro. H. G. Buss, whose eminent services to the Province were gracefully and complimentarily alluded to by the Provincial Grand Master, was re-elected to the office of Prov. Grand Treasurer, and together with the following brethren, was duly invested with the collar and jewel of office:—

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| Bro. Sir Charles T. Bright | Deputy Prov. Grand Master |
| R. H. Thrupp | Prov. Grand Senior Warden |
| E. Simpson-Baikie | Junior Warden |
| Rev. J. Hawes | Chaplain |
| Rev. J. Kilduff | " |
| W. F. Laxton | Registrar |
| H. G. Buss | Treasurer |
| H. C. Levander | Secretary |
| C. Harding | Senior Deacon |
| H. M. Gordon | Junior Deacon |
| R. A. Fraser | Supt. of Works |
| T. Nash | Dir. of Ceremonies |
| R. Lonsdale | Assist. Dir. of Cer. |
| Goodall | Sword Bearer |
| J. Dixon | Pursuivant |
| Somers | Assist. Pursuivant |
| Inglis | Steward |
| T. W. Ookenden | " |
| Pearson | " |
| G. W. Dixon | " |
| Bird | " |
| Russ | " |
| J. Gilbert | Tyler |

The Right Wor. Prov. Grand Master then brought forward the motion of which he had given notice, to the effect that sums of ten guineas be given to each of the three Masonic Institutions, and five guineas to the "John Hervey Memorial Fund," all of which monies were in due course voted,—from the Fund of Benevolence of the Province. In the course of the meeting it was announced that the total of the funds standing to the credit of the Province was £367 18s 6d. Provincial Grand Lodge was then formally closed, and the brethren proceeded to the parish church, where service was conducted, and a sermon preached, by permission of the rector, by Bro. Hawes, P.G.C. The banquet was served by host Harris in capital style. Grace—"For these and all thy mercies"—was sung by Bros. Graham, Taylor, White, and Weige, and on removal of the cloth, Sir Francis Burdett proceeded with the toasts. In speaking of Her Most Gracious Majesty the Prov. Grand Master referred to the satisfactory way in which she conducted the duties of her exalted station, and to the interest she displays in the every day course of events. No sovereign could be more popular. With the toast he would associate the sentiment—Prosperity to the Craft. After the National Anthem had been given by the musical brethren, the Prov. Grand Master proposed the next toast on the list—the Most Worshipful the Grand Master the Prince of Wales, K.G. Notwithstanding His Royal Highness's many engagements, the personal interest he took in Masonic matters would prove his devotion to the welfare of the Craft. No more popular Grand Master could be found. The remarks of Sir Francis were readily endorsed by those present, who drank the toast with full honours, and all heartily joined Bro. Weige in singing "God Bless the Prince of Wales." With the next toast The Right Worshipful Pro Grand Master the Earl of Carnarvon, K.G., the Right Worshipful Deputy Grand Master Earl Lathom, and the Grand Officers Past and Present, was associated the name of Col. Shadwell H. Clerke Grand Secretary. Every member of Grand Lodge recognised the ability and zeal with which the Pro Grand Master carried out his duties. The Earl of Lathom likewise was noted for his devotion to Freemasonry. The Grand Officers were popular, and spared no effort to uphold the dignity of the Craft, not only in this country, but all over the world. After a song by Brother G. S. Graham, the Grand Secretary responded. He was both pleased and charmed at being present to witness the happy relationship that existed throughout the Province, and heartily congratulated the Grand Master and brethren on this satisfactory consummation. To Bro. Davison P.P.G. Warden was entrusted the next toast, the health of the Right Worshipful the Grand Master of the Province, Colonel Sir Francis Burdett, Bart. Our esteemed brother, in the course of his remarks, made happy allusion to Bro. Graham's song—"Give me the man of honest heart"—which song appeared to have been thoroughly appreciated by the meeting. Their Prov. Grand Master was unquestionably a man of honest heart, and the interest he took in all Masonic matters brought under his notice rendered him eminently popular. It was with every confidence he offered the toast for the acceptance of the brethren. In replying to the toast, Sir Francis heartily thanked Brother Davison for his kind remarks, and expressed his indebtedness to the members for the way they had endorsed them. He was happy to know that a spirit of prosperity existed amongst the Lodges, and he had every

reason to be satisfied with the state of Freemasonry in the Province. He regretted other calls upon him did not permit of his making as many visits to the several Lodges as he could desire, but he could assure one and all he felt a deep interest in the doings of the brethren. He had been associated with them now for ten or eleven years, and he was fully alive to the substantial recognition made of his services by their presentation last year of a service of plate. It was to him indeed a pleasure to know he had such a Province to preside over, and he trusted their present happy relationship might long continue. The remaining toasts comprised the Visitors, the Officers of the Province, &c. Replies were made by Bros. Penn, Thrupp, and others. In due course, the Tyler was called on, and the brethren separated, gratified at the result of a most pleasant meeting, the entire arrangements of which were ably carried out by those to whom they had been entrusted.

PROVINCE OF ESSEX.

THE members of this Province assembled, on Tuesday, under their respective banners, at the Public Hall, Southend-on-Sea. There was a strong attendance, each of the nineteen Lodges which make up the roll being well represented. Lord Tenterden was supported by his Deputy Grand Master Worshipful Bro. Fred A. Philbrick, Q.C., P.G.D., and a strong body of Prov. Grand Officers present and past, while many of the neighbouring Provinces were likewise represented. The Great Eastern and the Tilbury and Southend Railway Companies had made special arrangements for the convenience of brethren who were desirous of attending, and it was satisfactory to know that these arrangements were appreciated. Prov. Grand Lodge was opened at two o'clock, under the presidency of the Prov. Grand Master the Right Hon. the Lord Tenterden, K.C.B. After the Prov. Grand Master had been saluted, the Prov. Grand Secretary Bro. T. J. Ralling read the minutes of last Prov. Grand Lodge, which were duly confirmed. Letters expressing regret at inability to attend were read from Lord Waveney Prov. Grand Master Suffolk, the Rev. Charles J. Martyn D.G.M. Suffolk, Bro. Matthew Clark, the Viscount Holmesdale Prov. Grand Master Kent, Bro. Rev. C. J. Arnold Deputy Prov. Grand Master Surrey, &c. The roll of Lodges was then called over, and the amount of contributions and number of subscribers in each was announced. This gave a total membership of 896 against 873 at the corresponding period last year—thus showing an increase of twenty-three for the twelve months. A preliminary meeting for the purpose of auditing the Treasurer's accounts had been held previous to the assembling of Grand Lodge; it therefore now became necessary for the auditors to make their report. This showed the monetary condition of the Province was on a sound basis, with a balance of close on a hundred pounds in hand. The motion that the report be received and adopted was thereupon carried *nem con.* The Prov. Grand Master, in addressing the brethren, remarked that as he should, later on, have an opportunity of addressing them, he would not now take up much of their time. It had been well said that happy is the country which has no history. This might be applied to a Masonic Province. He was gratified at recognising the happy and harmonious feeling that existed in the Province. He alluded, in complimentary terms, to the energy displayed in the exercise of his official duties by their late respected Deputy Prov. Grand Master, the Rev. Spencer R. Wigram P.G.C. Bro. Wigram, the Prov. G. Master stated, had removed from the Province, and, feeling that the distance of his sojourn would militate against an adequate fulfilment of his duties, had tendered his resignation as Deputy Prov. Grand Master. He (Lord Tenterden), however, could congratulate the members of the Province that there had been no thorough break of continuity. No man could have attended better to his duties—and to this the members would readily testify—than did Bro. Wigram, but he felt he could not take barren honours. However, though one Deputy Provincial Grand Master had left them, he had been able to secure the services of another. Lord Tenterden then spoke in eloquent terms of praise of the zeal displayed by Bro. Philbrick. It did not require much to be said in his favour; he was well known, and the more he was known the more he was respected. Bro. Philbrick had already received his appointment. An occasion having arisen where he had had an opportunity of being formally recognised as the Deputy Prov. Grand Master, and where he had been installed by his immediate predecessor, Bro. Wigram, who kindly undertook the duty in his (Lord Tenterden's) enforced absence. The noble lord closed his remarks by calling on the brethren to salute their Deputy Provincial Grand Master. Bro. Philbrick, in responding, stated he felt the great honour that had been conferred upon him, and expressed his acknowledgments for the kind remarks of Lord Tenterden. It was with great diffidence he accepted the office when it was proffered him; however, he assured the brethren of the Province he would do all he could to fulfil the duties so satisfactorily carried out by his predecessor, and he trusted his efforts would be appreciated at their true value. The next business was the selection of a Prov. Grand Treasurer, and for this important office Bro. Andrew Durrant was by unanimous consent re-elected. After Bro. Durrant had expressed his appreciation of the honour conferred upon him, the Prov. Grand Master appointed and invested the following brethren:—

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| G. F. Jones I.P.M. 1000 | Prov. Grand Senior Warden |
| F. J. Wiseman P.M. 160 | Junior Warden |
| Rev. H. Hayes W.M. 1734 | Chaplain |
| A. Durrant P.M. 276 | Treasurer |
| J. H. Crowther W.M. 1457 | Registrar |
| T. J. Ralling P.M. 51 | Secretary |
| R. Martin I.P.M. 453 | Senior Deacon |
| T. Jennings W.M. 650 | Junior Deacon |
| J. P. Lewin W.M. 276 | Supt. of Works |
| A. Lacking P.M. 160 | Dir. of Ceremonies |
| J. Godwin P.M. 1343 | Assist. Dir. of Cer. |

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|--------------------------------|---|---|--------------------------|
| G. J. Glasscock W.M. 1817 | - | - | Prov. Grand Sword Bearer |
| E. Gower Organist 1024 | - | - | Organist |
| W. B. J. Harrington I.P.M. 160 | - | - | Pursuivant |
| Berry W.M. 1000 | - | - | Steward |
| T. F. Barrett S.W. 1000 | - | - | " |
| W. D. Merrett J.W. 1000 | - | - | " |
| W. Richey W.M. 51 | - | - | " |
| J. Dean W.M. 433 | - | - | " |
| Dehane S.W. 1543 | - | - | " |
| T. S. Sarel 276 | - | - | Tyler |

After the Prov. Grand Officers had been saluted, what may be considered the feature of the day's proceedings was brought under notice, that is the proposition for the adoption of certain By-laws relating to charity organisation in the Province. In these columns we have already fully expressed ourselves as to the merits of this proposed code, which was printed in extenso in our issue of last week; suffice it, therefore, if we state that each of the seven clauses was most carefully considered in its relative bearings, and a due meed of praise awarded to the Committee to whom the duty of framing them had been entrusted. Several happy suggestions were made as to the sense in which it was intended they should be exercised, and arrangements made for a Committee who should undertake the establishment of the organisation, which consequently we may soon hope to see in full operation. The remaining business was then proceeded with. A sum of £10 10s was voted in aid of the Southend Life Boat Sustentation Fund, and after the brethren had expressed their thanks to Lord Tenterden for his kindness in attending. Prov. Grand Lodge was closed in regular form.

The banquet took place at the Terminus Hotel, where ample accommodation was provided for the eighty-two brethren who partook. On the removal of the cloth, the Loyal toasts were fully honoured, the Prov. Grand Master, in consequence of being compelled to leave by an early train made his introductory remarks somewhat brief. The health of the Right Hon. the Lord Tenterden was proposed by the Deputy Prov. Grand Master, who introduced the toast with happy allusions to the interest their Prov. Grand Master had unquestionably displayed in his conduct of the business of the day. One thing could not have struck all who were present—that was, their Prov. Grand Master was equal to any emergency. He knew he was expressing the opinion of one and all when he announced they gave him a hearty welcome. If—as had been said—happy was the Province that had no history; he might venture to predict that Freemasonry in the Province of Essex had a brilliant future before it in being under the rule of such a Prov. Grand Master. The toast was received most enthusiastically, and on Lord Tenterden's rising, he was vociferously cheered. His address throughout was listened to with intense interest. After thanking his Deputy for the way he had submitted the toast, he spoke as follows:—

BRETHREN,—In the first place, let me congratulate myself at meeting you all at Southend. Although my earliest Masonic experiences in the Province were at the old Lodge of Hope and Unity, at Romford, it was at Southend that I became so to speak naturalized in the county, and I think that there are very few people, not natives of the place, who have spent more pleasant holiday hours than I have, collecting wild flowers in the pretty rural lanes of the neighbourhood, or sailing and fishing off its coast. It is therefore a personal satisfaction to me to be able to assemble the Provincial Grand Lodge at Southend, where it has not met since 1872. Well, brethren, when I first knew Southend, thirty years ago, it was a little village, merely a row of houses by the sea. By the census I notice that it has doubled its population during the last ten years. In that time Freemasonry in the Province has increased in even greater proportions, six Lodges having been consecrated, and this is but a very small fraction indeed of the vast increase of Freemasonry which has taken place throughout the British Dominions under the Masonic jurisdiction of H.R.H. The Prince of Wales. During the last three years upwards of 150 Warrants have been granted by Grand Lodge to Lodges in all parts of the world. We may truly say, "Quæ regio in terris nostri non plena laboris." Lodges have been constituted in Bengal, Bombay, Madras, New Zealand, New South Wales, Jamaica, the Island of Dominica, British Burmah, South Africa, Trinidad, China, New Caledonia, and in the county of which some of us hear a good deal just now, Tunisia. The total number of Lodges is about 1900, and will soon, I suppose, be 2000. I have no reason to doubt that in other countries, especially in the United States, there has been a corresponding increase. Now, what is the reason of this great spread of Freemasonry? Some of the uninitiated say—Oh, it is because the Prince of Wales is Grand Master. We all of us here present, I am sure, fully acknowledge the obligations of the Craft to the zealous ability with which His Royal Highness presides over it, and his example has probably attracted many to our ranks, but it must be something more than the fact that the Craft in England is governed by so popular a Prince which leads our brethren all over the world to establish Masonic Lodges. Other people say—It is because Freemasonry leads to pleasant dinners and social gatherings; but in the days when conviviality, singing Bacchalian choruses, and drinking endless toasts, were the fashion, and the popular idea of a Freemason, as illustrated by Hogarth, was a man in a fantastic apron staggering home at early morning, Freemasonry made comparatively little progress. Others, again, say—It is because it is a great Charitable Institution; and this is the true answer, although we must not take the expression in its narrowest sense. It is a Charitable Institution, because it inculcates Charity in its noblest, in its widest aspect. Not only must a Freemason have "a tear for pity, and a hand open as day for melting charity," but he is bound by his Masonic obligations to exercise the spirit of charity in brotherly love towards all mankind, and especially towards his brethren in Freemasonry. It is often very much easier to give a sovereign than to forgive an injury. Freemasonry teaches us not only to succour the distressed, but to exercise universal toleration, and to receive and treat as brethren men of all races and creeds

who join with us in recognising the landmarks of our Order, the duties we owe to the Most High, to our Fraternity, and to the Queen. This is the true secret of Freemasonry, and it is in this respect that Freemasonry may be said to be the handmaid of religion and the support of social order. There have been days when "Christians have burnt each other, quite persuaded that all the Apostles would have done as they did." Those days have passed, never, it is to be hoped, to return; but the spirit of bigotry still survives in many forms, and it is the great advantage of Freemasonry, as an institution of universal charity, that by banishing from its Lodges all questions of political or religious differences, it enables men to "meet on the level, and to part on the square." To enter a Masonic Lodge should at all times have elevating and moral influence, and in times of strife and contention should be like taking refuge within the shady aisle of some cathedral from the burning heat of a tropical sun. It is this characteristic of Freemasonry which constitutes its real value to mankind, which has given it permanence, and which is ever attracting worthy members to its ranks. At the present time, when secret societies are principally known as recklessly threatening death and revolution, it seems to me a fitting opportunity for calling attention to the true objects of our Order, and to the fact that throughout the British Dominions, and in every country where freedom and enlightenment prevail, there are thousands, probably hundreds of thousands, of brethren of our Society, who, while recognising the great principles of natural equality and mutual dependence, are bound to exercise universal fraternal toleration, and above all to render reverence to the Great Architect of the Universe and respect to all lawfully constituted authority.

The next toast brought under consideration was "The Worshipful Brother Bro. F. A. Philbrick, Q.C., P.G.D. D.P.G.M., and the rest of the Prov. Grand Officers Present and Past." The Prov. Grand Master thanked those who had rendered him such goodly assistance in the past. For his present Officers he had realised the difficulties he had to encounter in making appointments. His idea was to distribute the honours, not to individuals who were popular in any special district, but to those who had distinguished themselves in Freemasonry. In this regard he had done his best to appoint worthy men. He called upon Bro. Philbrick to reply. Our learned brother, in the course of his response, remarked that the Prov. Grand Master had alluded to the position Freemasonry had taken up both in this country and abroad, likewise to the advance it had made in their own Province. The unswerving permanence of our stability was attributable to the fact that we were true to ourselves, true to our Order, and true to our God. This made Masonry what it was—a living pen, and not a dead letter. In his opinion, in which he thought all would coincide, Freemasonry in the Province was well represented by its Officers. They were a good, hard working body; men who would strive to uphold the best interests of the Craft. On his own and their behalf he thanked one and all for the reception given to the toast. In speaking to the toast of the Visitors, Lord Tenterden regretted the absence of many whose avocations had prevented their attendance; with it he would associate the name of Bro. Leith Past District Grand S.W. of Bombay—a Mason well known and highly esteemed, and father of the present District Grand Master of Bombay. Bro. Leith feared he might trespass somewhat upon the limited time at the disposal of the brethren. However, with their permission, he would say a few words respecting what was being done in the District with which he and his sons were more immediately associated. Our worthy brother then detailed some interesting experiences in connection with Freemasonry in the East, his remarks making a very powerful impression upon those who were privileged to listen to them. At this stage of the proceedings the exigencies of the train service necessitated the departure of the P.G. Master and many of the brethren who had corresponding trains to catch. The Deputy Provincial Grand Master, however, assumed the chair, and gave several other toasts, making a fervid appeal to the brethren of the Province to sustain the several Charitable Institutions in their present state of efficiency. With the "Masonic Charities" he associated the name of Bro. Wood, a Vice-President of each, and the first Worshipful Master of the Priory Lodge, under whose banner they were assembled that day. After this had been acknowledged by Bro. Wood, the W.M.'s of Lodges in the Province were complimented. Then came the "Reception Committee," a special word of praise being vouchsafed to Bros. Wardell and Albert Lucking. The Tyler was then summoned, and the formal proceedings closed, though for some hour or so afterwards a spirit of harmony prevailed. The musical arrangements were entrusted to Bro. Fred Cozens, who had for his associates Bros. J. Brown, Turle Lee, and T. Lawler.

Before concluding our notice of the day's proceedings we may mention, in reference to the brethren of this Province, that they have consistently supported the three Institutions during the seven years which have come particularly under our notice. During that period the Benevolent Institution has had the services of its Stewards at six of seven Festivals; the Royal Masonic Institution for Girls has been represented at five Festivals; while the Boys' School has been even still more fortunate—Stewards loyally representing their Province at each of its annual gatherings. The amount subscribed during the Septennial period has been—Boys' School, £890 5s 1d; Girls' School, £623 0s 3d; while the Benevolent Institution has received £493 11s 6d; this makes a total of £2,006 16s 10d; not a bad result from a Province with only nineteen Lodges on its roll.

HOLLOWAY'S PILLS.—There is nothing in the whole "Materia Medica" which can surpass these medicaments for the certainty of their action in lumbago, sciatica, tic-douloureux, and all flying or settled pains in the nerves, muscles, and sinews. Diseases of this nature originate in bad blood and depraved humours, and until these are corrected there can be no permanent cure. The ordinary remedies only afford temporary relief, and in the end the sufferer is as bad as ever. Holloway's Ointment penetrates the human system as salt penetrates meat, and the Pills greatly assist and accelerate its operation, by clearing away all obstructions, and giving tone to the system generally. The prophylactic virtues of Holloway's remedies stand unrivalled.

CORRESPONDENCE.

All Letters must bear the name and address of the Writer, not necessarily for publication, but as a guarantee of good faith.

We do not hold ourselves responsible for the opinions of our Correspondents.

We cannot undertake to return rejected communications.

PROVINCIAL CHARITY ORGANISATION.

To the Editor of the FREEMASON'S CHRONICLE.

DEAR SIR AND BROTHER,—The time may come when brethren will contribute of their means to our three Institutions, without troubling themselves as to whether they have given to them an equivalent in the shape of votes, and when the election of candidates will be conducted, without the paraphernalia and expense of the ballot, by some kind of a Committee of brethren elected from among the donors and subscribers. But till that happens some Charity Organisation is indispensable in every Province and it is impossible that such organisation can ever be successful unless the support of all voters in such Province is freely and unhesitatingly given. If everybody is to be left, or elects, to vote as he chooses, anything like organised association becomes impossible, and the whole thing is neither more nor less than a farce. It may seem harsh to say that a man shall have no voice in the exercise of his privileges as a donor or subscriber, but this is just one of those cases in which individual wishes sink into insignificance in view of the common weal. Once a Province has adopted a candidate it should receive the support of all the brethren who have votes. Having regard to the very probable eventuality of its sooner or later having a candidate of its own, the votes of the Province should be so manipulated that whenever a candidate present himself there will be a reasonable chance of carrying his election. It is only by these means that even a large Province can ever hope to secure a return for the support accorded by its members to the Charities. I know there are many brethren who think the present system of electing by ballot is a mistake; but at all events there is the system in full force, and until some other is substituted for it we cannot do better than follow the plan which experience has shown to be the best calculated to promote the object in view, namely, for a Province to secure the success of its adopted candidate. I trust I shall read in your paper on Saturday that Essex has organised its Charity Association somewhat on the lines you have indicated in your latest article on this subject.

Fraternally yours,

London, 8th August 1881.

L. H. MIDDS.

LODGE OF BENEVOLENCE.

To the Editor of the FREEMASON'S CHRONICLE.

DEAR SIR AND BROTHER,—Your article should have the desired effect of drawing public attention to the present anomalous system of administering relief to the brethren who have the misfortune to fall into difficulties and are adjudged worthy of help by the Lodge of Benevolence. No blame, of course, can possibly attach to that body, which discharges its important functions not only in accordance with the spirit as well as the letter of the Constitutions, but likewise, as you very justly remark, "with admirable firmness, delicacy, and judgment." It is the law itself which is at fault, the fault being traceable to the exercise of that most praiseworthy of Masonic virtues, Caution! But Caution, as we see in this instance, may be carried to excess. The Lodge of Benevolence, in the exercise of its discretion, recommends a grant of, I will suppose, £200, but the Constitutions say £190 of that sum shall under no circumstances be paid till close on four, or it may be six, months have elapsed. Will any one have the hardihood to say this delay is necessary? The case has been thoroughly sifted by the Lodge of Benevolence, which is in fact, as regards the disposal of the Charity Fund, the Executive Committee of Grand Lodge. Having been sifted and a certain sum, which is considered to be adequate in the circumstances, recommended, the case is then brought under the notice of Grand Lodge which approves of the recommendation. One would think that after these necessary precautions had been taken, the money would be paid over, as it is in those cases in which £50 is awarded. But the Constitutions say, No. There must be a further delay of three months so that Grand Lodge may have sufficient time to make up its mind whether or not it will confirm its solemn approval of its Executive's recommendation. It will be said this delay is necessary because the Lodge of Benevolence and even Grand Lodge itself is liable to make mistakes. But this holds good equally of grants of £50, and consequently, in order to be strictly logical, there should be the same delay in passing the smaller as the larger amounts. The argument seems to be this: the more urgent is the case of distress, the greater is the sum which the Lodge of Benevolence is likely to recommend, and as the greater the vote recommended, the greater the delay in paying it, it follows that the greater and more distressing a brother's circumstances, the longer he has to wait for the relief he has been adjudged worthy to receive. I will not be at the trouble of asking if this is charitable, but I will venture to ask the impartial reader if this is logical.

I think there is hardly one among us who has not at some time or other in the course of his experience met with some one who has told him—and told him truly—that, could he but have commanded a given sum on some particular occasion, he might have done himself a very considerable service. Lacking the means, however, he lost his opportunity. I need hardly say opportunities are not as plentiful as blackberries, and they do not crop up with the same commendable regu-

larity. On the contrary, it is commonly recognised that an opportunity once lost never returns, and it does not need a Solomon to explain the meaning of the saying. Well, I will suppose a poor brother whom the Lodge of Benevolence has adjudged worthy of being assisted to the extent of £200 has the opportunity of making with it, or with the greater part of it, a fairly profitable investment, which will give him the chance of recovering somewhat the position he has lost. The recommendation of the Lodge of Benevolence has been approved in open Grand Lodge. But two months more must elapse before he can receive the £200, or, rather all but £10 of it. Yet the investment must be made at once or not at all. The £200 is in *nubibus*. Outside the circle of his family and friends, who may not be in a position to help him, there is no one, unless it were, perhaps, an adventurous usurer, who would accept the amount of the vote as security for a loan, and the usurer would probably charge some 100 or 200 per cent. for the accommodation. Thus, owing to the delay imposed by Grand Lodge, the opportunity of making the profitable investment is lost, and it may be years before another such chance presents itself.

I feel certain that, though I have presented this as an imaginary case, many such must occur in the course of a single year. But be this as it may, there is no doubt the delay in paying the larger grants must be the cause of much serious inconvenience, to use the mildest term, to many a worthy Mason against whom the utmost that can be urged is that he has been unsuccessful or has had his prospects blighted through the fault of others. Let every possible precaution be taken against imposition, but once it has been determined to help a brother in distress, let the help be given with the least possible delay. There are, of course, cases in which a payment on account should be made, as suggested by your correspondent of last week, "S. E. V.," but better still I think it would be if nothing more were required than the approval of Grand Lodge, without waiting for the subsequent confirmation of that approval, for all grants of £50 and upwards. At all events, it is high time some amendment were made in the Constitutions in the direction indicated by you and your correspondents, and I hope Bro. Perceval will carry his point at the meeting of Grand Lodge next month.

Yours faithfully and fraternally,

O. A. E.

LODGE WORK.

To the Editor of the FREEMASON'S CHRONICLE.

DEAR SIR AND BROTHER,—I agree with you that something might be done to make our Lodges, and especially our Lodges of Instruction more attractive. As regards the latter, there is little doubt the monotony of the work that is done, and the very low standard of ability exhibited by a large majority of the Preceptors, are together sufficient to account for the absence of the better educated brethren. Let there be really capable instructors—men who can do something more than repeat a ritual and ceremonies they only profess to understand—and I think you will have no difficulty in filling the Lodges.

Sincerely and fraternally,

ARTHUR.

To the Editor of the FREEMASON'S CHRONICLE.

DEAR SIR AND BROTHER,—Bros. Otto Klotz and Esuriens being, I presume, men in search of more light than they already possess, are very naturally anxious to find it within the precincts of our Lodges. I am greatly afraid they will be disappointed. I have been a member of a Lodge for a good many years, and I have been likewise a frequent visitor at other Lodges, as well as for a short time a tolerably regular attendant at Lodges of Instruction. But I must honestly confess that, in the course of my experience, I have heard nothing outside the three degrees, with their respective ceremonies and lectures, varied, of course, on occasion, by a consecration and installation. The usual routine, as we all know, is:—Lodge opened; minutes read and confirmed; balloting, initiations, passings, raisings—all or any; other business, if any—mostly none; notices of motion; Lodge closed; dinner or supper. This is the order of the day, and has been, for aught I know to the contrary, for as long as Speculative Masonry has been in existence. And this absolute state of stagnation has been allowed to prevail all these years, and may—and will probably—be permitted to prevail for as many years more in a science which we are solemnly told is a "progressive science."

Much as I object to the French system of Freemasonry, now that they have altered their Constitutions, and excluded from them the doctrine of belief in T.G.A.O.T.U., I must say that, as regards the work done in their Lodges, our Gallic brethren manage these things far better than we do. I have before me *Le Monde Maçonnique* for July, and turning to the "Chronicle" for that month, I find that, among the work done during the previous three months in the Lodges of Paris and neighbourhood, the following papers were read, namely:—In Lodge Les Amis de la Patrie, "Parliamentary Liberties in Europe," by Bro. Demombynes, and "The Antiquity of Man," by Bro. Rizat; "History of the Republic during the last ten Years," by Bro. J. Reisiach, in Lodge La Bonne Foi; in Lodge La Lumière, paper by Bro. Corra, "On the best means of diminishing Mortality amongst Newborn Infants;" in Lodge La Rose du Parfait Silence, "Reflections on the Extinction of Pauperism," by Bro. Rocher; in Lodge Zélés Philanthropes, "Adult Education."

I am far from saying these are subjects that would find much favour in our Lodges. A brother who has lunched early, and is eagerly looking forward to the banquet, is far more likely to trouble himself about the modernity of the turkey, goose, or fowls that may be placed on table than the "antiquity of man," while the other

subjects are better suited for a social or political gathering. Still, there is no reason why we should not occasionally be invited to listen to an out-of-the-way, and therefore attractive paper, on something connected more or less immediately with Masonry. The learned Preston showed his sense of the necessity there was for occasional Masonic instruction above and beyond what is ordinarily provided in our Lodges, by bequeathing a principal sum to Grand Lodge, the interest on which was to be paid to the deliverer of the Prestonian lecture. We hear now-a-days but little of this lecture, and still less of any other work which is not in the accustomed programme. And yet Masonry is a progressive science!

I subscribe myself,

Faithfully and fraternally yours,

P. R. G.

COMMITTEE MEETING OF THE BOYS' SCHOOL.

THE General Committee of the Royal Masonic Institution for Boys met on Saturday last, at Freemasons' Hall. There were present: Bros. Raynham W. Stewart (in the Chair), Alfred Williams, Donald M. Dewar, R. B. Webster, E. C. Massey, Rev. Dr. Morris (Head Master), Arthur E. Gladwell, Richard Tyrrell, Alexander Wallace, S. Rawson, James Winter, Frederick Adlard, Edward Baxter, and F. Binckes (Secretary). After the reading and confirmation of the minutes, three petitions were examined, but as they were not in order they were deferred. An outfit of £5 was voted to a former pupil of the Institution. The Secretary reported the withdrawal of the Charitable Trusts Bill, and the Chairman with much regret announced the death of two Members of the House Committee, Bros. Moutrie and Meggy. The Secretary reported that the new offices would be ready in a fortnight, whereupon authority was given to him to expend a sum not exceeding £50 on new furniture. The proceeding closed with a vote of thanks to the Chairman.

Northern Counties Lodge, No. 406.—The regular meeting of this Lodge took place on 3rd inst, at the Masonic Hall, Maple Street, Newcastle-on-Tyne. In the absence of the W.M. Bro. Salmon, the Lodge was opened by Bro. John Page I.P.M., assisted by the following Officers:—Bro. S. M. Harris S.W., G. Dunford J.W., John Ridsdale P.M. Treasurer, J. S. B. Bell Secretary, Sisson S.D., R. W. Sison J.D., D. Macdonald as I.G., W. M. Lion Steward, and G. S. Sims Tyler. Two brethren were passed to the second degree, the ceremony being perfectly performed by Bro. Page, the charge in the degree being given by Bro. Harris the S.W. All routine business having been disposed of, Lodge was closed, and the brethren adjourned to refreshments. The visitors were Bro. J. Cook P.M. P.P.G.S.W. 481, R. L. Armstrong P.M. P.G. Registrar 1626, John Wood P.M. 48, C. B. Ford S.W. 481, T. Dinning I.G. 481, &c.

Dalhousie Lodge of Instruction, No. 860.—At Bro. Smyth's, Sisters' Tavern, Pownall-road, Dalston, on Tuesday, Bros. Forss W.M., Christian S.W., Jones J.W., Smyth S.D., Edwards J.D., Boyce I.G., Lorkin Secretary, Wallington Preceptor; also Bros. Brasted, Carr, Marsh, Polak, Hammond, Noble, and others. After preliminaries Bro. Marsh, as candidate for passing, was entrusted. Lodge was opened in the second degree, when Bro. Marsh was advanced to the degree of Fellow Craft. Bro. Forss, worked the first section of the lecture, assisted by the brethren. Lodge was closed in the second degree, and Bro. Christian worked the third and fourth sections of 1st lecture, assisted by the brethren. Bro. Hammond, of Lodge 1278, was elected a member. Bro. Christian was appointed W.M. for the ensuing week.

The members of the Friars Lodge of Instruction, No. 1349, intend holding their Annual Excursion at the Crown Gardens, Broxbourne, on the 16th inst. As the ladies will join the brethren, we trust the weather will be all that can be desired, to render the outing successful. Bro. W. Musto P.M. Preceptor will preside at the banquet, and an efficient Band, under the direction of Bro. R. Hirst, has been engaged for the occasion.

A meeting of the members of the Royal Alfred Lodge of Instruction, No. 780, will be held at the Star and Garter Hotel, Kew Bridge, on Friday, 19th instant, at eight o'clock p.m., when the Lodge will proceed to the election of a Preceptor, in the place of Bro. P.M. Roe, resigned. On 26th August Bro. Andrews P.M. will rehearse the ceremony of Installation.

The *Liberal Freeman* states that James A. Garfield, President of the United States of America, was born in Orange, Ohio, 19th November 1831. He was made a Mason in Magnolia Lodge, in Columbus, Ohio, but is now a member of Pentalpha Lodge, No. 23, of the District of Columbia. He is also a member of Columbia Royal Arch Chapter, No. 1; of Columbia Commandery, No. 2; Knights Templars, and of Mithras Lodge of Perfection, 14°, in the Ancient and Accepted Scottish Rite, all of Washington, D.C.

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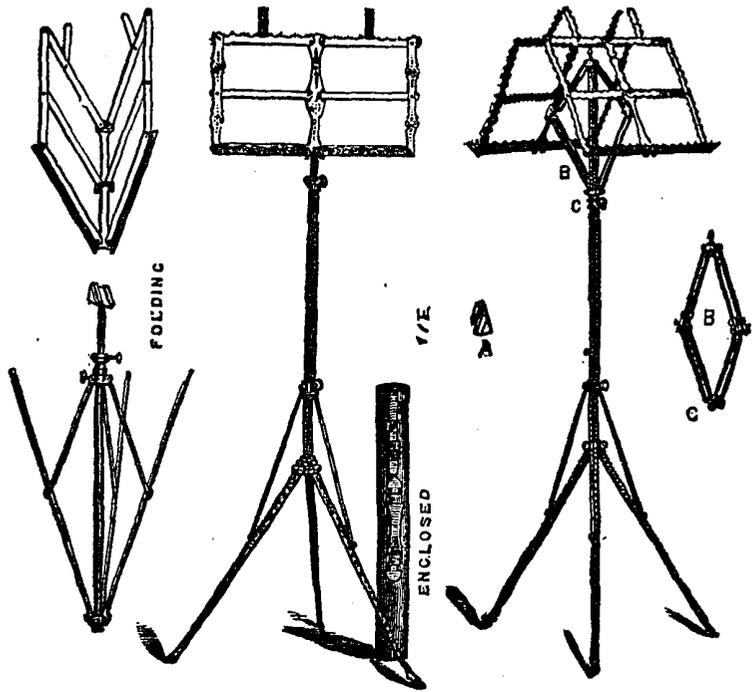
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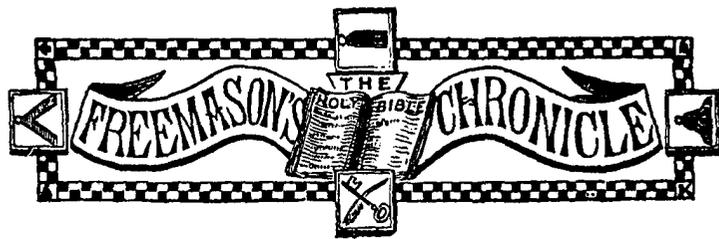
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PROVINCIAL GRAND LODGE OF DEVON.

THE annual Provincial Grand Lodge and General Communication of the Freemasons of the Province of Devon was held on Saturday, 6th inst., at Plymouth. Business commenced at noon, with a meeting of the Committee of Petitions for the Province, in the Huyshe Masonic Temple. The Secretary reported that during the past year there had been a decrease of 123 votes received by the committee from the Province over those of the previous year, or about the number lost by the decease of R.W. Bro. the Rev. John Huyshe and the alienation of those of Mrs. Huyshe. There were still several Lodges and Chapters that persistently failed to send their votes through the committee, and others from inattention retained them until too late to be of service. Those that had so acted during the past year were Lodges—494 the third year, 710 tenth, 1135 third, 1138 second, 1486 third; Chapters—105 first year, 248 eighth, 303 first, 444 first, 494 seventh, 710 sixth, 847 second, 1138 first, 1284 third. The London representative (Brother Godtschalk) read his report as follows:—Worshipful Bro. Chairman and Brethren,—The Committee will remember when placing my last report before them, at Torrington, 27th January last, we had just succeeded in electing five Devon candidates into or upon the great Masonic Charities, namely the boy Herbert Norrish, Bro. Elliott, aged Mason, Mrs. Andrews, widow, the girl Drake, and the boy Loveridge, and that we, as a Province, were indebted by votes to various Provinces as follows:—To Berkshire, 93 boys and 67 girls; to Cheshire, 300 boys; Shropshire, 100 boys; North Wales, 100 boys; Dorset, 276 boys and 67 girls; and to myself, for votes borrowed on my own responsibility for use of Devon, boys 128; Benevolent votes 368, for which I hold the IOU of the Province—in all a total of 1500 votes. Against these figures Devon had to receive from Warwickshire 204 boys, and 400 Benevolent votes, leaving a balance against Devon of 896 votes. I now come to the first elections that have taken place since my last report, namely, the elections of the Royal Masonic Schools (Girls and Boys), 9th and 11th of April last respectively. The Committee are also aware that no candidates were selected by the Committee for these

contests, for the excellent reason that it was necessary to first pay our debts before incurring greater liabilities. For the purpose of the elections named—girls and boys—April 9th and 11th, and for payment of debts, I received from Devon, through Bro. J. B. Gover, the following votes:—234 boys, and girls 114, with an IOU lent by Bro. J. W. Haghan, of Cornwall, on Lincolnshire, for 100 boys votes, making a total from Devon of 443 votes. Add to these 204 boys votes repaid us by Warwickshire on their IOU to Devon, held by myself, you will find I had in hand 652 votes to repay 1,500. Foreseeing this deficiency I had previously arranged with other provinces for the loan of votes. I need scarcely say how important it is, if credit is to be maintained, to be ready and prompt at time for repayment. I, therefore, on first day of the elections, the 9th April, repaid the following provinces votes as follows:—To Cheshire, 300 boys; Dorset, 276 boys and 67 girls; Shropshire, 100 boys; North Wales, 100 boys. I was prepared with the 93 boys and 67 girls due to Berkshire, but was requested to retain same, that province having no candidate for those elections. Thus the votes repaid by me on April 9th were 843, and for which I hand in vouchers in form of the IOU's given by me on behalf of Devon when the votes were borrowed. These IOU's it will be observed, are cancelled. I have stated no child was selected by this Committee for either of these elections in April last, by reason of having to pay our previously borrowed votes. At the same time, there were on the list of candidates from Devon the names of three children, duly qualified for admission on election. I will now show how a good work was accomplished, and a profit made by use of the votes I had in hand after repayments of debts. One of the three children named as a duly qualified candidate from Devon, although not selected by this Committee, through a relative, Bro. Phillip Rawle, who appears to be in a good social position, applied to me on the day of election for aid in form of votes. I explained how we were situated; that officially I could not give the votes to a candidate, even from Devon, unless that candidate had been selected by the committee, and intimating that if he personally was prepared to do anything—that is, would give a guarantee to the Secretary of the R.M.I.G. for fifty guineas—I, through my influence, would obtain sufficient votes to elect the girl Rawle. This he agreed to do. The guarantee was written out, handed to the Secretary at once. I went to work, and without pledging the Province obtained on my responsibility the votes. Having taken up the case at 1.30 on the day of election—in fact, after the elections had commenced—before the poll closed at three o'clock we had polled 1,229 votes, and elected the child Rawle, the highest polling at that election 2,064 votes. By this election the Province is relieved of a candidate, at the same time placing to Devon the credit of fifty guineas with the Institution in liquidation of my Stewards' list for 1880, and for which Devon will have the votes for future elections. Having taken up this case under circumstances stated entirely on my own responsibility, and without consultation with any one—not even Bro. Gover, who I fancy was rather more surprised at the result than most people—I, therefore, most respectfully state to the committee, should they demur to my action in this matter or repudiate the transaction, I will relieve them of the onus of repaying the votes by doing so out of my own resources. At the same time let it be well understood, and this will be seen at the conclusion of this report, that although Devon has elected six candidates into the Great Masonic Charities during twelve months, a result far in excess of its voting power as a province, and even with this last girl elected, U. T. Rawle, Devon stands free from debt to other provinces, and to all others excepting the votes due to myself. The next election was that of the R.M.B.I. for Aged Masons and Widows, May 1881. For this election, had circumstances been favourable, I should have polled all votes for Bro. Gregory, of Exeter. I received from Devon, through Bro. Gover, for use at this election, 414 aged masons votes, and widows 263, total from Devon 677. Repaid Warwickshire 300 aged masons and 100 widows votes; these votes, with my own and sundry others, made a total for use at this election of 1119. The official list of candidates issued by the Institutions for this election showed an approved list of 61 applicants, but only seven vacancies—or in other words, seven only to be elected out of 61. These seven vacancies were to be competed for by every Province in England. I merely mention the fact, because on this list of 61 applicants for seven vacancies, Devon found six widows asking to be admitted, and all eligible. From the fact of the small number of vacancies, and although the number was increased to fifteen on the day of the election, this election remains the most difficult that has yet taken place. Upon this occasion one's widow's vote was worth four men's votes, and many exchanges were made, even five and six men's for one widow's vote. The reason of this difference in value was that twenty-five aged Masons were to be elected out of a list of thirty-five. Even then had I been prepared to make a great sacrifice, I could probably have elected a widow; but in the interests of the Province I was not prepared to make it. Look at the figures. I had 736 men's votes and 333 widows. Out of these I repaid to South Wales forty widows', and to Cumberland 220 men's—see cancelled towns for same. The residue of votes left after these payments, with the rate of exchange as stated, would have only produced half sufficient votes to elect a widow. I should then have had to have borrowed 500 or 600 widows'—thus to have sacrificed our men's votes at four to one, and borrowed widows' at a premium would have been burning the candles at both ends, while the probability is at next election men's votes will be worth more than widows', and that a widow will be elected for half the number of votes used at this election. I therefore utilised our men's votes at their full value, having them all for use at next election. As stated, I held 736 men's and 333 widows' votes: total, 1119. Repaid South Wales 40, and Cumberland 220. I then lent the Province of Monmouth 535 Benevolent votes. To Bro. John C. nstable, on behalf of Bro. Haghan, I lent 444 aged Masons' votes, and to Cumberland 104 men's, vouched for by the respective IOU's here handed in. In concluding my report, here is given the votes due to Devon by various Provinces, with our indebtedness to Sister Pro-

vinces, with whom we work on the principle of doing the greatest amount of good to the largest possible number:—Total Benevolent votes due to Devon, 1,033. Bro. J. Terry Secretary R.M.B.I. owes Devon 104 boys' votes, and the Province of Dorset owes Devon 110 boys', making a total due to Devon of 1,297 votes. Devon owes to Worcestershire—repayable in April 1882—157 boys' votes and 309 girls' ditto; to Cheshire, 29 boys'; to Bro. Linzel 33 boys' votes; and to Monmouthshire, 326 girls'; and to Bro. Hacker, 137 boys' votes; being a total of 1,291 votes. The above are exclusive of the votes due by Devon to myself, viz.—Boys' 128; Widows' 368; aged Masons 224; and for these I am personally responsible. At the same time it doubtless will be borne in mind that during the twelve months covered by the use of the votes shown, through the excellent organization of the Committee of Petitions, and the skilful manipulation of the votes in question, Devon has contrived to place on the Funds or into the Institutions six candidates from the Province at a real expenditure of about 6000 votes, and by the organization and skilful management referred to, they have nothing to pay for a large moiety of these borrowed votes. The candidates from Devon who have been elected receive between them annually £1,250.

This report was received and adopted, and Bro. Godtschalk was warmly thanked for his management, and congratulated on his successful efforts. It was resolved that the report be printed for distribution amongst the Lodges, and that in future reports be, if possible, printed before the meeting.

Bro. Godtschalk proposed that the sum of fifty guineas be given to the Royal Masonic Benevolent Institution for Aged Masons' Male Fund, fifty guineas to the Widows' Fund, and fifty guineas to the Royal Masonic Institution for Girls—There was an amendment that the sum of fifty guineas be given respectively to the widows, boys, and girls. The original motion was, however, carried by a large majority, and the amounts were ordered to be placed on the list of Bro. Godtschalk as Steward, and for the benefit of the Province to liquidate his open Stewards' lists. There were four petitions for relief, and the Committee voted the following sums:—The sum of £5 to the widow of a late brother of Lodge 112, and recommended a further grant from P.G. Lodge of £8; the sum of £5 to the widow of a late brother of Lodge 494; the sum of £5 to the widow of a late brother of Lodge 156, and recommended a further grant of £8 from P.G. Lodge; and the sum of £5 to the widow of a late brother of Lodge 1205, and they recommended a further grant from the P.G. Lodge of £5. There were three candidates for the votes of the Province for the London Schools, and after discussion—during which the Secretary deprecated the growing practice of the friends of candidates sending circulars to Lodges and subscribers, the tendency of which was to weaken the voting powers of the Committee, whilst after all they must at last depend on it, the boy Sidney Sowdon, whose late father was a member of Lodge 372, was unanimously adopted. The report to the P.G. Lodge was then prepared and adopted, and the meeting closed with a vote of thanks to the Chairman. By direction of the Committee of the Associated Lodges luncheon was provided at the Temple for the brethren who came from a distance.

The Annual Meeting of Grand Lodge, was held at the Mechanics' Institute, under the presidency of the Prov. G.M. Viscount Ebrington. The attendance of brethren from all parts of the province was very large. The minutes of the meetings held at Barnstaple and Torrington were read by Bro. Brewer (the Secretary), and duly confirmed. Bro. Moon (the P.G. Treasurer) presented the accounts, which reported a total of receipts of £419; and a balance after meeting all liabilities of £198 in favour of the Province. The statement of the Fortescue Annuity Fund exhibited receipts during the year amounting to £357, and, after meeting all disbursements, there remained an available balance in the hands of the P.G. Treasurer of £67. The amount invested in Consols and other securities on this account was reported to be £2,229. Bro. Gover presented the report of the Committee of Petitions on their proceedings during the past year. They had been successful, he stated, in electing the candidates of the Province on the foundations of the great Masonic Charities, but to accomplish this very satisfactory result they had not received the support of all the Lodges. This was much to be regretted. Whilst the Province included 2,500 subscribing members, only 1,520 had been represented in the names that had passed through the committee. The consequence was that fully 600 votes had either been lost altogether, or had been diverted into other channels, which, so far as the interests of the Province were concerned, was even worse. At the meeting held that day various sums were voted in relief of the families of deceased or distressed Masons, a catalogue of which was now read for approbation. The committee had also determined to propose that sums of fifty guineas each should be voted to the Masonic Institution for Aged Masons, the Masonic Institution for the Widows of Masons, and the Masonic Institution for Girls. A brief discussion ensued on the reading of the report. Bro. Simon Hyne thought that some proportion of these contributions might legitimately be applied to the Devon Masonic Educational Fund. He moved a resolution to that effect, namely, the sum of £20, with a view of testing the feeling of the meeting. Bro. Lethbridge seconded the motion. Bro. the Rev. W. Whittley, however, whilst acknowledging the hearty good feeling of those who had proposed the amendment, remarked that the brethren identified with the management of the Devon Educational Fund could not be blind to the fact that it was receiving liberal aid in answer to its appeals for assistance. They remembered that the Province received no less than £1250 annually from the Great Central Charities it was proposed to assist in this way, and the brethren ought to do their utmost for them when the treatment the Province received was so generous. The report of the Committee was adopted, the mover and seconder of the amendment alone dissenting. Bro. S. Jones proposed the election of Bro. Stocker as P.G. Treasurer for the ensuing year, and he was unanimously elected. In reply, Bro. Stocker acknowledged with warmth the confidence that had been reposed in him, and undertook to do his utmost to justify the selection. Bros. Curteis and Passmore were re-elected to audit

the accounts. The P.G.M. then invested the following brethren as his Officers for the ensuing year:—Bros. W. G. Rogers 112 D.P.G.M., F. H. H. Glasse, C.B., 1255 S.W., Colonel Fitzgerald 189 J.W., Rev. G. T. Warner 1138 Chaplain, Rev. R. Granville D.C., J. Stocker 39 Treasurer, G. W. Ormerod 303 Reg., H. Cole 1091 S.D., V. G. Loveless 494 J.D., W. C. Olver 251 Supt. Works, F. Hooper 1212 D.C., R. Pengelly 70 A.D.C., J. Barker 70 Org., A. Pidsley 372 Purs., W. H. Goodridge 790, W. H. Gillman 1099, D. B. Lynn 230, J. Murray 1402, H. L. Friend 1443, R.G. Tippet 1550 Stewards, P. L. Blanchard Tyler, J. Rogers Assist. Tyler. A resolution was then passed appointing Bros. Jones, Curteis, and Pitt-Lewis a Committee to purchase and take the superintendence of whatever jewels and clothing were necessary for the P.G. Officers. A letter was read, bringing under the notice of the brethren the proposal to commemorate the work of the deceased G. Sec. Bro. Hervey. The discussion on the proposed alteration in the Bye-laws was deferred, the primary consideration of the questions involved being referred to a representative Committee, consisting of Bros. Jerman, Curteis, Whittley, Rae, Jarvis, Moon, and Brewer. The brethren then approached the consideration of the question of what form the memorial should take which it was proposed to establish to perpetuate the revered name of the late P.G.M., the Rev. John Huyshe. The P.G.M., Lord Ebrington, presented a synopsis of the wishes of the various Lodges in the Province, the members of which had been duly consulted. Seventeen out of the total of fifty Lodges desired that their subscriptions should be devoted to some charitable or educational purpose. Nine Lodges had expressed a decided preference for associating the movement with the Devon Masonic Educational Fund, and seven expressed as decided a preference for erecting a memorial window in Exeter Cathedral. Under the circumstances, he thought that the window was distinctly out of the question, and for the same reason the ideas of making the memorial partake of an educational form, so far as the Devon Educational Fund was concerned, was out of the question also. The Lodges which had given an idea of the probable extent of their subscriptions had named sums amounting in all to 200 guineas, and if the remainder of the Lodges voted sums proportionately large a Fund of 500 guineas would in all probability be placed at the command of the Committee that would have to be appointed for giving effect to such resolutions as they might come to. His Lordship proceeded to suggest various other suitable means of commemorating the respect and love of the brethren for their late G.M. It had been suggested to him by Bro. Charles Godtschalk, that a life presentation to the Royal Masonic Institution for Boys would be the best possible mode by which the Memorial and the name of Huyshe might be perpetuated. Having received from that brother the details of the scheme, he was inclined for his own part to adopt it, believing it met all the objections brought against the window form of Memorial, as well as those against the Devon Educational Fund. Referring also to the Fortescue Annuity Fund, and, so far as his family were concerned, they would be happy to see the names of Fortescue and Huyshe combined in one fund for annuitant purposes. Annuitants, however, were proverbially long-lived, and the brethren would rarely be called upon to appreciate the benefits of the scheme. An agreeable alternative would be the purchase of the right to place one boy in the Masonic Institution for the Sons of Masons. This right could be purchased for 500 guineas, and would avail the Province during the life-time of any particular brother in whose name the right was purchased. He should be ready—the P.G.M. observed—if this course commended itself to the Province to insure his life for the sum named, and to keep up the premiums for the benefit of the Province, so that at his death the second 500 guineas might be forthcoming. Bro. Charles Godtschalk said, Right Worshipful Provincial Grand Master, from the very able and lucid manner in which you have placed the various proposed forms the Memorial to our late P.G.M. should take before the brethren, and your seeming inclination to favour the scheme of a life presentation to one of our Central Masonic Charities, and for which you give me the credit of first suggesting its details to you; to clear the ground, allow me to call attention to the especial meeting of the Provincial Grand Lodge at Torrington, in January last. At that meeting, called specially to consider this question, a resolution was proposed by the D.P.G.M. that the form of Memorial should be a window in the Cathedral of Exeter. This I opposed, and in place of the window suggested a Scholarship to be attached to the Devon Educational Fund, both questions were adjourned to obtain the expressed wishes of the Lodges throughout the Province. During the interval, on 16th March, you issued a circular letter, in which you stated that Mrs. Huyshe had expressed a strong opinion and entertained objections to have the name of her husband associated with the Devon Educational Fund. I have also received in correspondence with Mrs. Huyshe a letter in which that lady warmly expresses herself as against the Memorial being attached to the said Fund. I, in common with the great majority of the brethren loving the name of Huyshe, bow to the expressed wishes and feelings of Mrs. Huyshe. The wishes and feelings of that lady I am confident all will respect and gladly see carried out to a successful issue. It is also mentioned in that letter, of 16th March, that Mrs. Huyshe would gladly see the proposed Memorial to her late husband connected with some other Masonic Charity, hence was it I suggested the Life presentation to the Boys' School. I am not wedded to one charity over the other, provided the proposed Memorial take that form. Therefore, attaching it as I do to the R.M.I.B., is from the fact that from the Institution in question we get the best possible value for our outlay. A life presentation to that Institution will cost 500 guineas, giving the Province the right of presentation during the life named, without election; to have one boy in the Institution, one down the other come on. I propose to name with the presentation the most eminent Masonic life we have in the Province, that of Viscount Ebrington, our Prov. G. Master; he has the advantage of being young, healthful, and what I am sure all sincerely hope, a long life—at same time, bearing in mind the uncertainty of human existence—to protect the Province against loss it is proposed to insure the life for the

cost of the presentation, 500 guineas. Thus at the decease of the first life, another life would be named, and the presentation fee would be paid from the money received from policy on first life. Adopting the plan that all bonuses on premiums paid on the first life be in reduction of annual payments, we hope long before, the decease of the life assured, annual premiums will have ceased by reason of these added bonuses.

Taking the life named with the presentation to be a fairly good one, and looking at its probable duration, it requires but a small amount of calculation to show that, with an outlay of 500 guineas only, and the number of boys the Province will have in the Institution by presentation, at an average cost per head to the Institution for maintenance and education at £60 per annum each, that it is a good investment. I may here mention that the cost of a perpetual presentation would be 1000 guineas, but should the Province wish after payment of the 500 guineas to make it perpetual an application to the Institution, with a further payment of 500 guineas, would be favourably entertained if made during the first life. This R.W.P.G.M. and Brethren, is the mode I suggest to keep alive the name of our late P.G.M., whose memory is beloved by the Province at large, and by many far and wide of Devon. It is an active and practical form of Charity and Benevolence, in keeping and in unison with our late Brother's well spent life. This form of memorial will again and again record the name of Huyshe; and Masons at this moment in circumstances well to do, God forbid it should be otherwise, whose children yet unborn, may from the circumstances of our lives, its chances and uncertainties, have cause to bless the name and memory of John Huyshe. Bro. Charles Godtschalk then moved the following resolution:—That a fund, to be called the John Huyshe presentation, be raised, to purchase a life presentation, at a cost of 500 guineas, giving the right to the Province of Devon of having one boy in the Royal Masonic Institution for Boys without election during the life named to the Institution with such presentation. The proposition was seconded by W. Bro. the Rev. William Whittley. An amendment was proposed by W. Bro. Maynard, and seconded by W. Bro. Stone,—to use the money in adding a Widows' Presentation to the Fortescue Memorial Fund. An amendment was proposed and seconded,—to join the Memorial to the Devon Educational Fund. This amendment was also lost, the proposer and seconder only voting for it. W. Bro. J. B. Gover said that he could not at all understand that making the Memorial take the form of a Scholarship in connection with Devon Educational Fund was out of the question, since there were more Lodges in favour of that form than of any other, and more money promised; but the Devon Fund was well supported by the private donors and subscribers, and it would, therefore, be much better to have a scheme which would be acceptable to all parts of the Province, and have universal assistance. He, therefore, cordially, supported the proposition of Bro. Godtschalk. On being put to the vote, the proposition of Bro. Godtschalk was carried without a dissentient voice. The Prov. Grand Master then proposed that a Committee to collect the funds should be appointed, consisting of the following brethren:—The Deputy Prov. Grand Master, Bros. Curteis, Rae, Whittley, Gover, Godtschalk, Moon, Brewer, Jerman, E. Stone, and Hine-Haycock. It was then resolved to appoint a Committee to collect the money. That duty was conferred on the Bye-Laws Revising Committee, with power to add to their number. The notice of motion from W. Bro. J. B. Gover—"That the following resolution, passed at a Provincial Grand Lodge held at Exeter, on the 6th April 1859, be rescinded:—"That the whole of the increased payments on fees of honour and annual dues from members of Lodges be applied to the said Fund (the Fortescue Annuity), pursuant to the resolution of the Provincial Grand Lodge on the 20th October 1858"—was withdrawn with the understanding that the resolution asked to be rescinded should instead be transferred into a Bye-Law. That concluded the business, and the Lodge was closed.

In the evening the brethren dined together at the Globe Hotel, the P.G.M. Lord Ebrington presiding. The Loyal and Masonic toasts were given from the chair, with especial reference to the self-denying labours of the Officers of the Grand Lodge of England. The claim of the Order to universal benevolence was well sustained, seeing that the three great Masonic Charities distributed no less than £50,000 per annum. Bro. Curteis felicitously submitted the health of the P.G.M. He spoke in hearty terms of his Lordship's desire and ability to thoroughly carry out the functions of his exalted position, and described him as a worthy successor in the chair of his revered grandfather. The Prov. G.M. in response thanked the brethren for the kind way in which they had recognised his efforts, and Bro. Curteis especially for the flattering manner in which he had associated his name with that of his grandfather. His Lordship expressed his regret that he had been constrained to select a day for the meeting which had ill-suited, perhaps, the convenience of the brethren, or the majority of them. But his official engagements in town had absolutely precluded his naming any other day in the week, and as he was one of the few Officers with whose attendance the Lodge could not very well dispense—the meeting had had to be held to suit his personal requirements. He very much regretted the necessity, however, for inconveniencing the brethren, and another time trusted he should be able to make a selection which would better please all parties. He then gave the health of the D.P.G.M., Bro. Rogers, to whom he looked for advice and aid in work of the Province, and who at all times freely gave it. During the evening the Prov. Grand Master, with his Wardens and Secretary, visited Prudence Lodge, No. 1550, at the Huyshe Masonic Temple, where its members were holding a regular meeting under the presidency of Wor. Bro. M. C. Lakeman W.M.

The future meetings of the New Finsbury Park Lodge of Instruction, No. 1695, will be held on Tuesdays, instead of Mondays as heretofore. The place of meeting is the Hornsey Wood Tavern, Finsbury Park.

PROVINCIAL GRAND LODGE OF HAMPSHIRE AND ISLE OF WIGHT.

THE Grand Lodge of this Province was held in the Lecture Hall of the Soldiers' Institute, Grand Parade, Portsmouth, on Tuesday, the Right Worshipful Prov. Grand Master Bro. W. W. B. Beach, M.P., presided, and was supported by a large number of Past and Present Officers of the Province and members of the different Lodges. The minutes of the last meeting were read and confirmed, and the routine business of the meeting was then proceeded with. The cash account of the P.G. Treasurer, Bro. Mark E. Frost, disclosed a very satisfactory state of the finances, and it was decided that out of the balance in hand, amounting to £436, the sum of £200 should be invested; the assets in the funds are already £600. Bro. Mark E. Frost was unanimously re-elected P.G. Treasurer, on the proposition of Bro. A. L. Emanuel P.G.J.D., seconded by Bro. W. Hickman D.P.G.M. The reports of the various committees were received and passed, and the committees appointed for the ensuing year. The D.P.G.M. stated that a code of bye-laws had been prepared in accordance with the resolution of last annual meeting, and proof copies would be submitted to each Lodge in the Province, after which he would ask the P.G.M. to appoint a special Lodge of Emergency for their consideration. The P.G.M. promised to hold a special Lodge of Emergency during the winter months. The Provincial Grand Master then appointed and invested the Grand Officers for the ensuing year:—

| | |
|--------------------------|---------------------------|
| Bro. W. Hickman 130 | Deputy Prov. Grand Master |
| J. E. LeFevre 130 | Prov. Grand Senior Warden |
| Dr. Jacob O'Connor 257 | Junior Warden |
| Rev. A. A. Headley 303 | Chaplain |
| Rev. G. H. De Fraine 257 | " |
| Edgar Goble 309 | Registrar |
| Mark E. Frost 487 | Treasurer |
| Alfred J. Miller 359 | Secretary |
| O. B. Whitcomb 1705 | Senior Deacon |
| A. Barfield 35 | Junior Deacon |
| Tilling 1461 | Supt. of Works |
| Lashmore 359 | Dir. of Ceremonies |
| George P. Arnold 1428 | Assist. Dir. of Cer. |
| Croisdale 1331 | Sword Bearer |
| J. W. Willmott 342 | Standard Bearer |
| Valentine Brown 903 | Pursuivant |
| Oshorne 487 | Organist |
| Murray 76 | Steward |
| Scott 551 | " |
| R. W. Downing 903 | " |
| J. Gieve 1069 | " |
| T. Good 1834 | " |
| J. Biggs | Tyler |
| J. Exell | " |

The P.G. Master said he had a most pleasing duty to perform, and one which would be sympathised in by all in the Province. He had to present, in the name of the Provincial Grand Lodge, a brother who had well and worthily discharged his duty as a Mason, and served the Province in an able and efficient manner, with some slight token of the esteem in which he was held by his brother Masons. He wished to testify, on the part of the Grand Lodge, to Bro. Le Feuvre, that during his long and efficient service as Provincial Grand Secretary he had given the most unqualified satisfaction to the brethren of the Province, as well as earned the respect of every brother throughout the district. The office of Secretary was a peculiarly onerous one, and it was exacting a very great task to call upon any one to discharge the duties. If it were allowed to appoint two Provincial Grand Secretaries, it might, to some extent, relieve the duty, but that was not allowed by the Grand Lodge, and the consequence was that one had to discharge duties which were none too much for two. Bro. Le Feuvre had carried out those duties with marked ability, and in a truly Masonic spirit. His Masonic talents and abilities were known to every one in the Province. He had, on their part, to present to him the slightest token of their esteem—a jewel and a testimonial on vellum. He did not offer them for their intrinsic value, and he was sure Bro. Le Feuvre would not receive them as such, but in the spirit in which they were offered—from the hearts of the brethren, to show the esteem in which he was held by them. The P.G.M. then presented the jewel and the address; the latter was beautifully illuminated and handsomely framed. Bro. Le Feuvre, in acknowledgment, said that the kindness he had received at the hands of the brethren of the Province during the ten years he had held the office of Provincial Grand Secretary would never be effaced from his memory. He was called into active service when Bro. Beach succeeded the late Admiral of the Fleet, Sir Lucius Curtis, as Provincial Grand Master, and he was induced to undertake duties, the onerous nature of which he was little acquainted with. He had endeavoured to discharge those duties conscientiously, and any errors he had committed he assured them were due to want of ability rather than want of heart. As a proof of the manner in which the work had increased he mentioned that in 1869, when he accepted the Office of Secretary, there were in the Province twenty-four Lodges, with 1000 members, and now there were thirty-six Lodges, and the number of members was nearly doubled. He referred to the great impetus given to Freemasonry by the acceptance by His Royal Highness the Prince of Wales of the office of Grand Master, and said that this Province had shared largely in the increase, and to such an extent had Masonry advanced that he knew of Lodges constituted within the past ten years which were now prepared to send forth sister Lodges to promote the principles of the Craft. Bro. A. L. Emanuel gave notice of a resolution to the effect that in future the subscriptions from this Province to the Masonic Charities be increased to double the amount at present subscribed. The Deputy Prov. Grand Master (who then presided, Bro. Beach having been compelled to leave to attend to his Parliamentary duties) stated that the new Bye-Laws would deal with the question of the Charities. A

banquet was subsequently provided by Mr. Tafnell in the large room of the Officers' House. The Deputy Prov. Grand Master (Bro. Hickman) presided in the absence of the Prov. Grand Master. A portion of the string band of the Royal Marine Artillery was stationed on the lawn outside the banquet room, and played choice selections of music. *Portsmouth Times.*

METROPOLITAN LODGE OF INSTRUCTION, No. 1507.

THE members held their Summer Festival at Bro. Kent's, the King's Arms, Kew Green, on Wednesday. There was a very large attendance of the members and their friends, who made the most of the time they had to spare by inspecting the many attractions of this delightful neighbourhood. Among those present were Bros. T. H. Serrell 1538, Frank Peal 813, F. Willcocks 813, Walter Potter 813, H. E. Hayman 1540, G. W. Knight 1507, A. Norman 1767, G. Emblin 147, W. R. Haylock 901, M. Chatsworth 1612, George Miller 177, F. Taylor 177, Walter Miller 177, George F. Hirard 286, P. G. Timbs, J. E. Sheffield 413, L. Ascott P.M. 733, C. Joibile 177, R. Smith 169, E. Sewell 1744, R. Wall 1744, Samuel Blasby 780, Benjamin Blasby W.M. 780, W. W. Morgan Sec. 211, E. Perugia 1744, W. Snelling 180, G. Modey 1447, F. Sillis W.S. 1744, S. Diokey 1744, R. Fraser 1507, Henry Stiles J.W. 1507, E. E. Barratt Kidder S.W. 12, C. J. Scales I.P.M. 1507, W. Side W.M. 1507, William Stiles W.M. elect 1507, George Clark jun. S.D. 1507, F. J. Perks 1507, S.D. 1771, T. L. Edmonds 1507, C. Willcocks 975. Bro. W. M. Stiles, the Preceptor, presided at the banquet, which, though supplied at a moderate price, was all that could be desired, both as regards quantity and quality of the viands. On the removal of the cloth the few toasts customary on these occasions were done full honour to, and some complimentary speeches were elicited. Altogether the members have every reason to congratulate themselves on the success of the day's proceedings.



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Sent, by post, on receipt of stamps, by the Author, Bro. JAMES STEVENS, 112 High-street, Clapham, S.W.; or by Bro. W. W. MORGAN, 23 Great Queen Street, London, W.C.

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FIRST SERIES.

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| 2 A DISTINGUISHED MASON. | 18 THE MYSTIC. |
| 3 THE MAN OF ENERGY. | 19 A MODEL MASON. |
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| 16 THE CHURCHMAN. | 32 SOLDIER OF FORTUNE. |

33. "OLD MUG."

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.

—:0:—

SATURDAY, 13th AUGUST.

1624—Eccleston, Grosvenor Club, Ebury-square, Pimlico, at 7 (Instruction)
R.A. 1185—Lewis, King's Arms Hotel, Wood Green
Sinai Chapter of Instruction, Union, Air-street, Regent-street, W., at 8.
1637—Unity, Abercorn Hotel, Great Stanmore

MONDAY, 15th AUGUST.

45—Strong Man, George Hotel, Australian Avenue, Barbican, at 8 (Instruc.)
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)
704—Camden, Red Cap, Camden Town, at 8 (Instruction)
1425—Hyde Park, The Westbourne, Craven-rd., Paddington, at 8 (Instruction)
1489—Marquiss of Ripon, Pembury Tavern, Amhurst-rd., Hackney, at 7.30 (In.)
1507—Metropolitan, The Moorgate, Finsbury Pavement, E.C., at 7.30 (Inst.)
1608—Kilburn, 48 South Molton Street, Oxford Street, W., at 7. (Inst.)
1623—West Smithfield, Cathedral Hotel, St. Paul's, at 7 (Inst.)
1625—Tredegar, Royal Hotel, Mile End-road, corner of Burdett-road, at 8 (In.)
1693—Kingsland, Canonbury Tavern, Canonbury, N., at 8.30 (Instruction)
77—Freedom, Clarendon Hotel, Gravesend
236—York, Masonic Hall, York
331—Phoenix Public Room Truro
359—Peace and Harmony, Freemasons' Hall, Southampton
424—Merit, Half Moon Hotel, Gateshead.
823—Everton, Masonic Hall, Liverpool, at 7.30. (Instruction)
827—St. John, Masonic Temple, Halifax-road, Dewsbury
925—Bedford Masonic Hall, New-street, Birmingham
934—Merit, Derby Hotel, Whitefield.
1030—Egerton, George Hotel, Wellington Road, Heaton Norris, near Stockport
1037—Portland, Portland Hall, Portland.
1141—Mid Sussex, Assembly Rooms, Horsham.
1199—Agriculture, Honey Hall, Congresbury.
1208—Corinthian, Royal Hotel, Pier, Dover.
1238—Gooch, Albany Hotel, Twickenham
1449—Royal Military, Masonic Hall, Canterbury, at 8 (Instruction)
1502—Israel, Masonic Hall, Liverpool
R.A. 139—Paradise, Freemasons' Hall, Surrey-street, Sheffield.
R.A. 1051—Rowley, Masonic Rooms, Athenæum, Lancaster

TUESDAY, 16th 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.)
890—Dalhousie, Sisters' Tavern, Pownall-road, Dalston, at 8 (Instruction)
1044—Wandsworth, Star and Garter Hotel, St. Ann's-hill, Wandsworth (Inst.)
1339—Stockwell, Surrey Masonic Hall, Camberwell
1349—Friars, Liverpool Arms, Canning Town, at 7.30 (Instruction)
1360—Royal Arthur, D. of Cambridge, 316 Bridge-rd., Battersea Park, at 8 (In.)
1381—Kennington, Horns Tavern, Kennington, at 7.30 (Instruction)
1420—Earl Spencer, Swan Hotel, Battersea Old Bridge, S.W.
1446—Mount Edgcombe, 19 Jermyn-street, S.W., at 8 (Instruction)
1472—Henley, Three Crowns, North Woolwich, at 7.30 (Instruction)
1558—D. Connaught, Palmerston Arms, Grosvenor Park, Camberwell, at 8 (In.)
1602—Sir Hugh Myddelton, Crown and Woolpack, St. John's-st.-rd., at 8 (In.)
1695—New Finsbury Park, Hornsey Wood Tavern, Finsbury Park, at 8 (Inst.)
1707—Eleanor, Trocadero, Broad-street-buildings, Liverpool-street, 6.30 (Inst.)
R.A. 1365—Clapton, White Hart Tavern, Clapton, at 8. (Instruction)
213—Perseverance, Masonic Hall, Theatre-street, Norwich.
241—Merchants, Masonic Hall, Liverpool, at 8.30 (Instruction)
249—True Love and Unity, Freemasons' Hall, Brixham, Devon
418—Menturia, Mechanics' Institute, Hanley.
651—Brecknock, Castle Hotel, Brecon.
667—Alliance, Masonic Hall, Liverpool.
1006—Tregulow, Masonic Rooms, St. Day, Scorrier, Cornwall.
1052—Callender, Freemasons' Hall, Manchester.
1276—Warren, Stanley Arms Hotel, Seacombe, Cheshire.
1325—Stanley, Masonic Hall, Liverpool.
1427—Percy, Masonic Hall, Maple-street, Newcastle.
1470—Chiltern, Town Hall, Dunstable.
1473—Bootle, 146 Bury-street, Bootle, at 6 (Instruction)
1534—Concord, George Hotel, Prestwich.
1551—Charity, Masonic Hall, New-street, Birmingham.
1570—Prince Arthur, 140 North Hill Street, Liverpool
1764—Eleanor Cross, Masonic Hall, Abington-street, Northampton.

WEDNESDAY, 17th AUGUST.

193—Confidence, Railway Tavern, London-street, at 7.30 (Instruction)
229—United Strength, Prince Alfred, 13 Crowndale-rd., Camden-town, 8 (In.)
538—La Tolerance, Green Dragon, 2 Maddox-street, W., at 7.45 (Inst.)
720—Panmure, Balham Hotel, Balham, at 7 (Instruction)
781—Merchant Navy, Silver Tavern, Burdett-road, E., at 7.30 (Instruction)
813—New Concord, Jolly Farmers, Southgate-road, N., at 8 (Inst.)
862—Whittington, Red Lion, Poppin's-court, Fleet-street, at 8 (Instruction)
1227—Upton, King and Queen, Norton Folgate, E.C., at 8. (Instruction.)
1274—Burdett Courts, Lamb Tavern, opposite Bethnal G. Junct., at 8. (Inst.)
1299—Finsbury Park, Alwyne Castle, Highbury, at 8 (Instruction)
1445—Prince Leopold, Moorgate Tavern, Moorgate Street, at 7 (Instruction)
1475—Peckham, Lord Wellington Hotel, 516 Old Kent-road, at 8. (Instruction)
1524—Duke of Connaught, Havelock, Albion Road, Dalston, at 8 (Instruction)
1604—Wanderers, Black Horse, York Street, S.W., at 7.30 (Instruction)
1662—Beaconsfield, Chequers, Marsh Street, Walthamstow, at 7.30 (Inst.)
1791—Creton, Prince Albert Tavern, Portobello-ter., Notting-hill-gate (Inst.)
R.A. 177—Domestic Union Tavern Air-street, Regent-st at 8 (Instruction)
M.M. Thistle, Freemasons' Tavern, Great Queen Street, at 7 (Instruction)
20—Royal Kent of Antiquity, Sun Hotel, Chatham
121—Mount Sinai, Public-buildings, Penzance
178—Antiquity Royal Hotel, Wigan.
200—Old Globe, Private Rooms, Globe-street, Scarborough
325—St. John, Freemasons' Hall, Islington-square, Salford
342—Royal Sussex, Freemasons' Hall, 79 Commercial Road, Landport
581—Faith, Drover's Inn, Openshaw
591—Buckingham, George Hotel, Aylesbury
594—Downshire, Masonic Hall, Liverpool
633—Yarborough, Freemasons' Hall, Manchester
673—St. John, Masonic Hall, Liverpool, at 8. (Instruction.)
795—St. John, Ray Mead Hotel, Maidenhead
823—Everton, Masonic Hall, Liverpool
909—Sun and Sector, Assembly Rooms, Workington
972—St. Augustine, Masonic Hall, Canterbury
1019—Sincerity, Freemasons' Hall, Zetland-street, Wakefield
1040—Sykes, Masonic Hall, Driffeld, Yorks
1082—Walton, Skelmersdale Masonic Hall, Kirkdale, Liverpool
1161—De Grey and Ripon, Brunswick Hotel, Piccadilly, Manchester
1311—Brighouse, Masonic Room, Bradford-road, Brighouse

1337—Anchor, Masonic Rooms, Durham House, Northallerton
1353—Duke of Lancaster, Athenæum, Lancaster
1356—De Grey and Ripon, 140 North Hill Street, Toxteth Park, Liverpool
1443—Salem, Town Hall, Dawlish, Devon
1501—Wycombe, Town Hall, High Wycombe
1511—Alexandra, Hornsea, Hull
1631—Starkie, Railway Hotel, Ramsbottom
R.A. 431—St. Peter, Masonic Hall, Maple-street, Newcastle

THURSDAY, 18th AUGUST.

House Committee, Girls' School, Battersea Rise, at 4
3—Fidelity, Yorkshire Grey, London-street, Fitzroy-sq., at 8 (Instruction)
15—Kent, Chequers, 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.)
754—High Cross, Coach and Horses, Lower Tottenham, at 8 (Instruction)
902—Burgovne, Cock Tavern, St. Martin's-court, Luigate-hill, at 6.30. (Inst.)
1158—Southern Star, 108 Blackfriars-road, at 8 (Instruction)
1227—Upton, Spotted Dog, Upton, E.
1339—Stockwell, Cock Tavern, Kennington Road, at 7.30 (Instruction)
1614—Covent Garden, Nag's Head, James Street, Covent Garden, at 7.45 (Inst.)
1673—Langton, Mansions House Station Restaurant, E.C. at 6. (Instruction)
R.A. 753—Prince Frederick William, Lord's Hotel, St. John's Wood, at 8 (Inst.)
M.M. 199—Duke of Connaught, Bell Hotel, Shoreditch. (Instruction.)
56—Howard, High-street, Arundel
98—St. Martin, Town Hall, Burslem
203—Ancient Union, Masonic Hall, Liverpool
268—Union, Queen's Arms Inn, George-street, Ashton-under-Lyne
343—Concord, Militia Officers' Mess Rooms, Starkie-street, Preston
345—Perseverance, Old Bull Hotel, Church-street, Blackburn
367—Probity and Freedom, Red Lion Inn, Smallbridge
600—Harmony, Freemasons' Hall, Salem-street, Bradford
1011—Richmond, Crown Hotel, Blackfriars-street, Salford
1042—Excelsior, Masonic Hall, Great George-street, Leeds
1182—Duke of Edinburgh, Masonic Hall, Liverpool, at 7.30 (Instruction)
1299—Pembroke, West Derby Hotel, West Derby, near Liverpool
1320—Backheath, Green Man, Blackheath
1327—King Harold, Britannia Hotel, Waltham New Town
1332—Unity, Masonic Hall, Crediton, Devon
1580—Cranbourne, Red Lion Hotel, Hatfield, Herts, at 8. (Instruction)
R.A. 275—Perseverance, Masonic Hall, South Parade, Huddersfield.

FRIDAY, 19th AUGUST.

House Committee Boys' School, Wood Green, 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)
746—William Preston, Feathers' Tavern, Up. George-st., Edgware-rd. 8 (Inst.)
780—Royal Alfred, Star and Garter, Kew Bridge, at 8 (Instruction)
933—Doric, Duke's Head, 79 Whitechapel-road, at 8 (Instruction)
1058—Metropolitan, Portugal Hotel, 155 Fleet-street, E.C. at 7 (Instruction)
1158—Belgrave, Jermyn-street, S.W., at 8 (Instruction)
1298—Royal Standard, Alwyne Castle, St. Paul's-road, Canonbury, at 8 (In.)
1365—Clapton, White Hart, Lower Clapton, at 7.30 (Instruction)
R.A. 79—Pythagorean, Portland Hotel, London-street, Greenwich, at 8 (Inst.)
R.A. 1642—E. Carnarvon, Mitre Hotel, Goulborne-rd, N. Kensington, at 8. (In)
152—Virtue, Freemasons' Hall, Manchester
453—Chigwell, Prince's Hall, Buckhurst Hill, at 7.30 (Instruction)
516—Phoenix, Fox Hotel, Stowmarket
541—De Loraine, Freemasons' Hall, Grainger-street, Newcastle
993—Alexandra, Midway Hotel, Levenshulme
1098—Lord Warden, Wellington Hall, Deal
1311—Zetland, Masonic Hall, Great George street, Leeds
1393—Hamer, Masonic Hall, Liverpool, at 8 (Instruction)
1773—Albert Victor, Town Hall, Pendleton
General Lodge of Instruction, Masonic Hall, New-street, Birmingham, at 7
R.A. 521—Truth, Freemasons' Hall, Fitzwilliam-street, Huddersfield
R.A. 837—Marquess of Ripon, Town Hall, Ripon
R.A.—General Chapter of Improvement, Masonic Hall, Birmingham, at 5

SATURDAY, 20th AUGUST.

1624—Eccleston, Grosvenor Club, Ebury-square, Pimlico, at 7 (Instruction)
1641—Crichton, Surrey Masonic Hall, Camberwell
Sinai Chapter of Instruction, Union, Air-street, Regent-st., W., at 8

GRAND LODGE OF SCOTLAND.

A QUARTERLY Communication of the Grand Lodge of Scotland was held on Thursday afternoon, 4th inst., in Freemasons' Hall, Edinburgh—the Most Worshipful Grand Master Mason Sir Michael R. Shaw-Stewart, Bart., on the throne. Brother R. F. Shaw-Stewart was in his place as Senior Grand Warden, and Brother Captain John Crombie, Junior Grand Deacon, acted, in the absence of the Earl of Haddington, as Junior Grand Warden. There were also present—Brothers D. Murray Lyon, Grand Secretary; David Kinnear, Grand Cashier; the Rev. T. N. Wannop, Grand Chaplain; John S. Matheson, Grand Jeweller; George Fisher, Grand Bible Bearer; Robert Davidson, Grand Organist; James Turner, President of the Board of Grand Stewards; and the following Representatives of Foreign Grand Lodges:—Brothers William Officer, Egypt and Pennsylvania; Maxwell Miller, Saxony; James Caldwell, Wyoming; W. D. Chambers, Arkansas; and Dr. Loth, of California. The following Grand Lodges were also represented: England; The Three Globes, Prussia; the Countries, Germany; West Virginia, Liberia, and Rhode Island. Apologies for absence were intimated from the Earl of Mar and Kellie, Depute Grand Master, and other Grand Officers and Provincial Grand Masters. Reports of their Proceedings were received with thanks from the Grand Lodges of Kansas, New Jersey, Netherlands, New Brunswick, New Hampshire, Manitoba, and Iowa. It was resolved, on the recommendation of Grand Committee, to repose Lodge Carron (No. 139) to meet at Carron, in terms of charter granted in 1767. Grand Committee reported that they had heard the Master and other Office-bearers of Lodge Leith and Canongate (No. 5) in regard to the circumstances under which certain leaves of the Lodge's minute-book had been cut out and burnt; and that they had expressed their strong disapproval of such actions, and placed the Lodge under suspension. This was confirmed by Grand Lodge. Brother Francis J. Aratra was appointed Provincial Grand Master of the Bahama Islands. Charters were ordered to be issued in favour of the following Lodges:—Perfect Unanimity, Lanncoston, Victoria; Caledonia, Landour and Dehra, India; and St. John Kilwining, North-East Valley, near Dunedin. The Grand Committee reported they had resolved that a portrait of the Grand Master be placed as the frontispiece to the new edition of the Constitution and Laws, now in the press, and that Sir Michael be respectfully asked to sit for his

portrait. Grand Secretary reported that he had recovered the copperplate of the "Ceremony of laying the foundation-stone of the University of Edinburgh, 16th Nov. 1789." It was resolved, on the motion of Brother Dr. James Middleton, seconded by Brother Captain John Crombie—"That Provincial Grand Lodges, be empowered to levy annually from their office-bearers and members such fees as a test of membership as may be determined by each Provincial Grand Lodge and sanctioned by Grand Lodge." It was also resolved—"That Grand Lodge sanction the introduction into the Constitution of a law prohibiting lotteries and the issue of petitions for subscriptions in connection with daughter Lodges, excepting such as are sanctioned by Grand Committee." A statement in regard to the fund of Masonic Benevolence showed that during the past three months grants had been made to the amount of £120. A vidimus was submitted by the Grand Cashier showing that during the quarter ending 23rd July, the income of Grand Lodge had been £1184, being £470 in excess of the expenditure. After disposing of some other business, Grand Lodge was closed in ample form.—*Edinburgh Courant.*

NEW ZEALAND.

Opotiki Lodge, E.C.—The chain of Masonic Lodges on the East Coast of the Auckland district may now be fairly considered to be perfected—Kawakawa, Whangarei, Warkworth, Tauranga, and Gisborne has each for some time had its Lodge at work, but a link was wanting to connect the two latter, which was supplied on Friday, 3rd June, by the constitution of a Lodge at Opotiki. The Freemasons throughout the Province have long wondered how it was that their brethren in that important settlement had not sooner attempted to establish a Temple in their midst, while the latter have been anxiously waiting for the time to arrive when they might lay a foundation on which a perfect and permanent superstructure might be raised. Having lately received such an addition to their numbers as they considered justified them in proceeding, no time was lost, a suitable building was secured as a Lodge-room, the necessary alterations effected, a very handsome suite of Masonic furniture procured, and a provisional warrant obtained from the District Grand Master of Auckland. On the 2nd June Bro. W. P. Moat D.G.R., who at the request of the D.G.M. had undertaken the duties of Consecrating Officer, arrived from Auckland by steamer, and was met on the wharf by a number of the brethren, and conducted to the Lodge-room, which he pronounced in every way suitable for its intended purpose, and complimented the brethren on the Masonic knowledge displayed in the manner in which the alterations had been effected; also on the tasteful manner in which the room had been decorated and laid out. There was a large attendance of brethren at the ceremony on the 3rd. At high noon precisely, Bro. Moat, acting as D.D.G.M., accompanied by Bros. Captain Turner W.M. 462 I.C. as D.G.S.W., English P.M. 28 I.C. as D.G.J.W., and his other Officers entered the Lodge-room in procession and took the chair, and after the usual preliminary work had been disposed of proceeded in his usual effective style to constitute, consecrate, and dedicate the Lodge according to ancient custom. The consecration ceremony being ended, Bro. Moat, assisted by Past Master's Turner and English, installed Bro. R. S. Bush, R.M., as first Worshipful Master of the Lodge, who then invested his Officers as follow:—Stewart Bates S.W., John Parkinson J.W., W. T. Powell Secretary, Robert King S.D., J. Thompson J.D., J. F. Connelly I.G., Charles B. Rogers Tyler. The addresses to the W.M. &c., were then impressively delivered by Bro. Moat, after which the ordinary Lodge business was proceeded with. A number of candidates for initiation were proposed, after which the W.M. conveyed to Bro. Moat the thanks of the Lodge for his kindness in coming down from Auckland to perform the ceremony; they all felt under a great obligation to him and they would feel gratified if he would consent to be nominated as an honorary member of the Lodge. Bro. Moat replied in appropriate terms, thanking them for their appreciation of his services, and stated that he would be happy to receive the honour proposed to be conferred on him. He also congratulated the Lodge upon the favourable circumstances under which they started. From what he had seen of the W.M. and Officers he had no doubt they were fully up to their work. They had a good, well-furnished building, and were clear of debt. If the Lodge did not soon occupy a prominent position in the district it would be the result of its members. He charged them to be particularly careful as to whom they admitted as members. It was, as they very well knew, the duty of every brother to do his utmost to prevent the reception into the Craft of any one who was given to mischief-making, or whose character would not bear the strictest scrutiny. He thanked the brethren for the perfect preparations they had made for the occasion. He also complimented the Rev. Bro. A. C. Sontar on the effective manner in which, under difficult circumstances, he had conducted the musical part of the ceremony, and Bro. Connelly for his performance on the harmonium. A cordial vote of thanks was then accorded to Bro. Captain Turner for his kindness in coming from Tauranga to assist them, after which the Lodge was closed in proper form. A grand Masonic ball was held in the evening to celebrate the event, when the County hall was filled with a large assemblage of the brotherhood and of the youth and beauty of Opotiki. The rich dresses of the ladies and the regalia and jewels of the different Masonic degrees worn by the brethren gave a picturesque appearance to the gathering. A most enjoyable evening was spent. The catering was everything that could be desired, both as to quality and quantity; and the manner in which the whole affair passed off reflected the greatest credit not only on the Stewards, but on the people of Opotiki.

Rodney Lodge, No. 1711, E.C.—The annual installation meeting of this Lodge was held in the Lodge room, Warkworth Hotel, Warkworth, on Thursday, 19th May. A large number of brethren

were present. After the usual business had been transacted, Bro. W. P. Moat, P.M. of the Lodge and District Grand Registrar, acting as Installing Master on the occasion, proceeded to install Bro. Charles Thompson as W.M. of the Lodge for the ensuing year. The W.M. then invested his Officers as follow:—Bros. Enoch Richards S.W., Alexander McNaughton J.W., D. Teed Treasurer, M. W. Munro P.M. Secretary, Walter N. Ellen S.D., George Dibble J.D., John Melville I.G., William J. Southgate D.C., William Wedding Tyler. The Lodge having been closed, the brethren adjourned to the banquetting room, where a splendid spread was served up with taste. After ample justice had been done to the good things provided, the usual Loyal and Masonic toasts were duly honoured.

E. Comp. Samuel H. Owens was recently elected High Priest of the Grand Chapter of California.

Sir Knight Jesse R. Purnell is the present E. Grand Commander, and Sir Knight George F. Irvine the present Grand Recorder of the Grand Commandery of Knights Templar, West Virginia.

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| THE TREASURER (Bro. F. Adlard, P.M. and Treasurer Royal York Lodge of Perseverance, No. 7). | A GRAND STEWARD (Bro. John Wordsworth, 30 deg., Past G. Steward, Past Prov. G.J.W. W. Yorkshire, and Prov. G.M.M.M. W. Yorkshire). |
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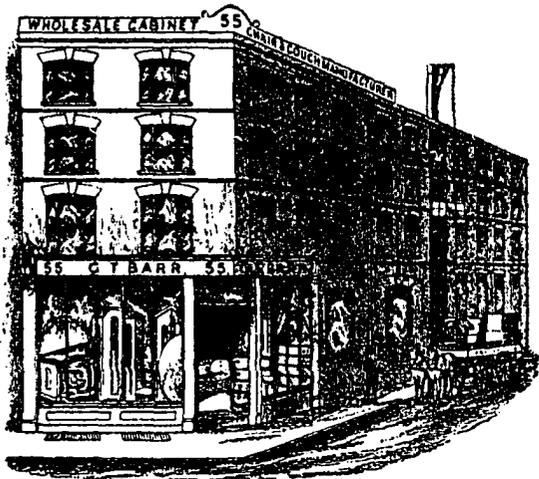
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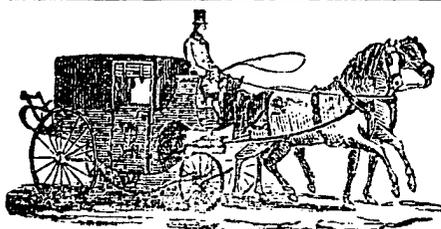
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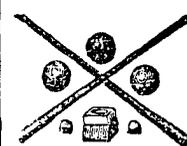
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