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VOL. 7, No. 281.]

SATURDAY, JULY 25, 1874.

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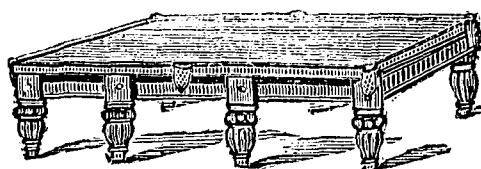
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## REPORTS OF MASONIC MEETINGS.

## Craft Masonry.

GIBRALTAR.—*St. John's Lodge* (No. 115).—This old and flourishing lodge held its monthly meeting on the 16th June, 1874, in the lodgerooms, Bell Lane, Gibraltar. The lodge was opened by the W.M., Bro. J. Hayes, assisted by all his officers, who after some work, informed the brethren of the principal work of the evening which was the installation of the W.M. elect, Bro. Ashton, and the appointment of his officers. Bro. Morgan, the Installing Master, then proceeded with the installation ceremony, which was done with great solemnity, and with his usual earnestness. W.M. Ashton then proceeded to appoint his officers in the following order:—Bros. John H. Haynes, S.W.; L. Lugues, J.W.; E. Valarino, Treas.; J. Balensi, S.D.; E. Cortis, J.D.; Adolfo Aparicio, Sec.; F. Avellano, I.G.; Sanez, Tyler. The lodge was then closed, and the brethren adjourned to the refreshment-room, and sat down to an excellent banquet, and where a most pleasant evening was passed by the brethren. This lodge celebrated its centenary on the 4th January last, it having been in uninterrupted existence for 100 years.

HAVANT.—*Carnarvon Lodge* (No. 804).—The usual monthly meeting of this lodge was held on Monday, the 6th inst. It being the installation of the W.M. for the ensuing year, the brethren assembled at 4.15 p.m. The lodge was opened by the W.M., Bro. F. Francis, assisted by the following officers:—Bros. J. Harrison, J.W. (W.M. elect); J. Leutitt, J.W.; J. Weeks, P.M., Treas.; H. R. Trigg, P.M., Sec.; H. F. Cox, S.D.; G. E. Parnell, J.D.; J. Clay, as I.G.; Blackburne, Tyler. The minutes of the last lodge having been read and confirmed, the ballot box was then sent round for the election of two gentlemen as candidates for initiation, and in both cases proved unanimous. Bro. Jones was then examined by the W.M. as to his proficiency in the first degree; he was then entrusted and retired. The lodge was then opened up to the second degree. Bro. Jones was then admitted and duly passed to the degree of a Fellow-Craft, the working tools being presented by the S.W. The bye-laws having been read, the ceremony of installation was commenced by Bro. Francis, as Installing Master. The lodge was opened up to the third degree, and all below the rank of an Installed Master requested to retire, and a board of Installed Masters was then formed, there being thirteen present. Bro. John Henison being duly installed in the chair of K.S. The officers appointed by the W.M. for the ensuing year are as follows:—Bros. Francis I.P.M.; J. Lintoll, S.W.; H. F. Cox, J.W.; J. Weeks, P.M. Treas.; H. R. Trigg, P.M. Sec.; J. N. Hulman, P.M. M.C.; G. E. Parnell, J.D. T. A. Hall, J.D.; G. Carton, I.G.; Dance, and Giles, Steward. The following visitors were present:—Bros. Mark, E. Frost, Prov. G. Treas.; Hants and Isle of Wight; J. T. Craven, W.M. 342; J. Maltby, W.M. 437, P. Prov. G.S.B.; J. Hall, W.M. 903, P. Prov. G. Purst.; Morin, P.M. 73; J. C. Bretton, Wm. Bull, Chinnerney, and Owen, 145. The lodge being closed the brethren adjourned to the Dolphin Hotel, when Bro. Parnell catered in his usual style. The usual loyal and Masonic toasts were drank and

responded to, and a very pleasant evening was spent.

LIVERPOOL.—*Everton Lodge* (No. 823).—This very strong and most prosperous lodge held its installation gathering at the New Masonic Hall, Liverpool, on Wednesday, the 15th inst., when there was the largest muster of the "Free and Accepted" ever seen in connection with any private lodge. The influence and standing of the Everton have long been acknowledged, and this high position was clearly shown on the occasion by the influential attendance of W.M.'s and P.M.'s, all anxious to do honour to the W.M. The lodge was duly opened by Bro. W. Boulton, W.M., who was supported by the following officers:—Bros. J. Holland, I.P.M.; W. J. Lunt, P.M., Treasurer; T. Ashmore, P.M.; W. Cottrell, S.W.; T. Shaw, J.W.; W. Wilson, Secretary; J. Houlding, S.D.; H. Ashmore, J.D.; W. G. Veale, Organist; J. Goodman, I.G.; S. Millikin, S.S.; J. S. Cuthbert, J.S.; and W. H. Ball, Tyler. The members of the lodge present were Bros. J. Hamer, P.P.G. Treasurer; T. Bloomfield, P. W. Oglesby, J. Hunter, E. G. Benedict, J. Salisbury, P. Warriner, F. Tuft, G. Purves, J. Brooksbank, C. T. Chester, W. Brassey, J. Lawrence, J. Roxburgh, G. Graham, E. Morgan, J. W. Cave-Browne-Cave, E. Kelly, W. Jones, C. E. Kidd, W. Waddell, W. Maddocks, E. C. McGuire, George Farmer, W. Atherton, Robert H. Webster, Charles W. Truton, W. Royler, T. Carlyle, W. C. Smallwood, J. C. Smallwood, A. Aitkin, C. Smallwood, J. H. Parker, E. Vite, G. Beesly, W. Garratt, J. Marsh, Luke Bagnall, J. Marshall, T. H. Campbell, R. Kimpton, G. Holden, T. Cunningham, S. Campbell, R. Casson, T. Churton, A. Prunell, J. Bishop, C. J. Cuddick, W. Gilchrist, W. Davies, L. W. Line, H. Hall, C. Birchall, W. Ashmore, J. Robinson, R. Ceason, C. Tyrer. Amongst the visitors were Bros. J. K. Smith, P.M. 249; J. Jones, P.M. 1393; J. T. Lea, W.M. 605; T. H. Ward, W.M. 1276; F. B. Gee, P.M. 1264; J. Hayes, W.M. 249; C. H. Hill, P.G. Reg.; C. Leedham, P.M. 220; J. W. Ballard, S.W. 724; J. Parsons, P.M. 203; T. Chesworth, P.M. 722; W. Shortis, P.M. 724; A. Davies, I.P.M. 1264; H. Burrows, J.D. 673; W. H. Thompson, 594; R. R. Martin, P.M. 1094; R. H. Evans, W.M. 1393; W. T. May, P.M. 673 and 1393; J. Barlow, 1035; G. Lunt, 1393; E. O. C. Rothwell, W.M. 1356; T. Leighton, P.M. 1326; C. Leighton, W.M. 1325; J. J. Rose, P.M. 249; H. Jackson, S.W. 1393; J. Burgess, 1356; G. Morgan, P.M. 1035; J. Wood, Treas. 1094, &c. The formal business of the lodge having been concluded, Bro. W. Boulton concluded his year of office in a remarkably effective and creditable manner by installing his successor, Bro. William Cottrell, in the position of W.M. of the Everton Lodge. The whole of the ceremony was performed by Bro. Boulton in a manner which elicited the admiration and approval of the many eminent students of Freemasonry who were present. Bro. W. Cottrell, the newly-installed W.M., subsequently invested the following as his officers for the ensuing year:—Bros. W. Boulton, I.P.M.; Thomas Shaw, S.W.; W. Wilson, J.W.; W. J. Lunt, P.M., Treasurer (re-elected and re-invested for the seventh time); J. Houlding, Sec.; H. Ashmore, S.D.; J. Goodman, J.D.; S. Millikin, I.G.; T. Ashmore, P.M., M.C.; J. S. Cuthbert, S.S.; T. Bloomfield, J.S.; R. Warriner, Assist. S.; P. G. Oglesby, Assist. S.; and A. Muir, Organist. Bro. W. H. Ball was unanimously re-elected Tyler of the lodge, and invested by the W.M. with the collar, jewel, and sword of his office. Before the lodge was closed the W.M. presented Bro. W. Boulton, I.P.M., with a very chaste P.M.'s jewel, in the name of the lodge, as a mark of esteem for his valuable services; and after the gift had been suitably acknowledged, the brethren adjourned to the banqueting room for refreshment. During the evening, the usual loyal and Masonic toasts were given by the W.M., amongst which were "The West Lancashire Masonic Educational Institution," acknowledged by Bro. P.M. Holland; "The P.M.'s," responded to by Bro. P.M. George Turner and I.P.M. Boulton; and "The visiting Brethren," acknowledged by Bro. W. T. May, P.M. 673, and Bro. E. O. C. Rothwell, W.M. 1356, both of whom made excellent speeches.

In continuation of the annual festival in connection with the lodge, about 280 ladies and brethren started shortly before ten o'clock on Thursday morning from the George's Landing stage for Gresford, where the picnic was fixed to take place. The weather was of the most delightful description, and, as the arrangements were of a very satisfactory kind, there was not a single hitch in the whole of the long day's pleasant proceedings. The company was bent upon making the best of the day's "out," and as a result the general satisfaction was expressed at the close of the enjoyable excursion. On arriving at Gresford, the party as usual, repaired to the fine parish church, where "Old Hundred" was sung, and shortly afterwards the company set about seeking enjoyment in various ways. An excellent dinner was provided in a large tent at the top of the hill, and the afternoon was spent pleasantly in dancing, games, and sports of various kinds. Several groups were taken by Bro. Burrows, J.D. 673, the well-known photographer. Races amongst the school children of the village formed not the least pleasing feature of the day's proceedings, and several of the "oldest inhabitants" of the village were as usual regaled in a very hearty manner. Starting for Liverpool shortly after eight, the party arrived safely about ten o'clock, highly delighted with the day's excursion. Excellent music was provided by Mr. Martin's quadrille band.

WOODSTOCK.—*Marlborough Lodge* (No. 1399).—The anniversary meeting was held on the 6th inst. Among the brethren present (including visitors from the "Alfred" and other lodges) were:—Bros. Thomas Blakeman Brown, P. Prov. G. Sup. of Works, W.M.; T. W. Goldsborough, P. Prov. G.S.W., North Wales; Hobbs, P.M., P. Prov. G. Sec., Oxon; John Meeers, Treas. 1399; Mark Prior, P. Prov. A.G. Pur. Oxon, J.W.; W. H. Horne, S.D.; Dixon, P.M. No. 340; Robert Pratt, J.D.; W. Scroggs, Alfred Holliday, William Sealey, Henry Williams, W. A. Reynolds, M. F. Brashour, Crane, Thomson, Carter, Prescott, Eldridge, Tibbets, Aldred, Long, Bayliss, and other brethren, to the number of thirty. The lodge was opened in the first degree, and a highly satisfactory report of the Audit Committee was read, showing a very considerable balance in the hands of the Treasurer. The lodge was opened in the second degree, and a candidate present having proved himself qualified, was, in due course, raised to the degree of M.M., the ceremony of which being performed by Bro. Brown, in so impressive and solemn a manner, as to invoke the marked admiration of the brethren present. It being the installation meeting, a Board of Installed Masters was formed, and Bro. Mark Prior, J.W., having been presented as the Master Elect, was duly installed, by Bro. Blakeman Brown, as the Worshipful Master for the ensuing year, and was proclaimed and saluted according to ancient custom. Bro. Prior appointed the following as officers:—Bros. Horne, Senior Warden, Pratt, Junior Warden; Brown, I.P.M., Sec.; Meeers, Treas.; Williams, S. Deacon; Reynolds, Junior Deacon; Brashour, I.G.; Bayliss, Tyler. After the investment of the officers, Bro. Brown, delivered the several addresses to the newly-installed Master and Wardens, and to the brethren of the lodge, at the conclusion of each of which, he was warmly applauded. A brother stated he had the permission of the W.M. to say a few words to the brethren, and he should use the privilege accorded him to express the very great gratification it had been to him as an old Past Master, to have been present to witness the perfect and admirable way in which the ceremonies had been performed by the immediate Past Master of the lodge, Bro. Brown; and he congratulated the lodge in having had the advantage of so able and experienced a guide and instructor during the first two years of its being. The Deacons having discharged their duty on behalf of the poor and distressed, the lodge was closed, and the brethren withdrew to refreshment, the pleasure of the evening being greatly enhanced by the exquisite solo singing of Bro. Alfred Halliday, who also joined with the other brethren in several favourite trios. The usual toasts were given, and loyally honoured. Bro. Hobbs, P.P.G. Sec., returned thanks for the Prov.

Grand Officers. In proposing the health of the New Master, the immediate Past Master said, "his good qualities you all know as well as I do. He felt diffident in taking office as W.M., it having been thrust upon him by necessity, as circumstances did not allow of another member being appointed. I am quite sure in his accepting that office, as good Masons we shall look over any little shortcoming (should there be any). I am very pleased he has accepted the office, and I shall be only too glad to render him any assistance. I have attended every meeting of the lodge during the past two years, and shall attend just as regularly during the present year. Bro. Prior, W.M., in returning thanks, expressed the regret he felt that Bro. Stockwell did not take the chair, but that he would try to the utmost to give satisfaction to the lodge. Bros. Dixon, Pratt, Aldred, and Carter, replied to the toast of "The Visitors." The toast of the "Masonic Charities" was responded to by Bro. Long, who represents the lodge as a Steward. The "Sister Lodges" of the province was associated with the name of the W.M. of the Alfred Lodge, Bro. Thompson.

### Royal Arch.

WINDSOR.—*Windsor Castle Chapter* (No. 771).—This chapter met at the Masonic Hall, on Thursday, the 16th inst., when there were present, Excellent Companions James Stevens, P.Z., M.E.Z.; Joseph Devereux, P.Z., as H.; H. W. Hodges, J.; Companions J. S. Jolly, Scribe E.; E. Grisbrook, Scribe N.; F. Fleck, P.S.; Powell First A.S.; Strange, Second A.S.; Norvill Janitor; and Companions North, Ritherdon, S. Muggleton, G. H. Dixon, W. S. Cantrell, P. Watson, J. A. Graham, and others. After confirmation of the minutes of the previous meeting, ballots were taken for Comps. W. Webster, and Captain J. H. S. Reid, of the 1st Life Guards, as joining members, which resulted unanimously in their election. The candidates for exaltation on this occasion being unable to attend, the chapter at once proceeded to the business of election of officers for the ensuing year. Letters from Ex. Companion J. Fuller, H.; expressing his great regret that he was compelled, under medical advice, to forego the further continuance of official duty in the chapter, were read, and his resignation of office was accepted. At the earnest solicitation of the members of the chapter that he would continue his present position of M.E.Z., Companion James Stevens, although expressing his strong desire to retire, after two years service, ultimately consented to occupy the exalted position for a third year, and was unanimously re-elected on ballot, the result being received with expressions of warm satisfaction, and promises of strong support. Companion Devereux, P.Z., in announcing the result of the ballot, took occasion to offer the thanks of the chapter to Comp. Stevens, for the attention he had given during the first two years to his duties, and to the interests of the chapter, and to express his conviction that the ensuing year would perfect the work of resuscitation, to which he had devoted himself. The ballot for the remaining offices resulted unanimously in each case as follows, viz:—Ex Comps. H. W. Hodges, H.; J. S. Tolley, J.; E. Grisbrook E.; Peter Watson, N.; F. Fleck, P.S.; G. H. Powell, Senior A.S.; J. Strange, Junior A.S.; and C. Nowell, Janitor. The remaining business had reference to the perfecting of the minutes of the chapter, the election of an Audit Committee, and receipt of propositions. The chapter having been closed according to ancient custom, the companions adjourned to the Castle Tavern, and partook of a cold collation, separating at an early hour for their respective residences.

HAMPTON.—*Lebanon Chapter* (No. 1326).—At the Red Lion Hotel, Hampton, the regular meeting was held on Saturday, July 11th. The chapter was opened by Comps. F. Walters, P.Z., as M.E.Z.; S. Hill, P.Z., as H.; W. Hammond, J. The companions were then admitted. Ballots, taken separately, proved unanimous in favour of the companions for joining and the candidates for exaltation. Bro. John Hammond, P.M., 201,

being in attendance was duly exalted into Royal Arch Freemasonry. The ceremony was beautifully rendered, the Chaplain, Comp. Rev. P.M. Holden, giving great assistance and help, by the excellent manner he did all the work allotted to him, and was praised for his working. The by-laws were made. Some propositions for joining were made, and the chapter was closed. There was a good number present. Comp. E. Hopwood, as S.W., did good suit and service by his correct and admirable working. Banquet followed.

### Mark Masonry.

DEVIZES.—*Consecration of the Wiltshire Keystone Lodge* (No. 178).—The first meeting of this lodge was held at the Town Hall, Devizes, on Wednesday, July 15th. The lodge was opened by the Consecrating officer, Bro. Captain Irwin, D.P.G. Mark Master of Somersetshire, assisted by Bro. G. F. Tuckey, W.M. 119, G.S.; P.P.G.S.W. Somerset, as S.W., and Bro. Wm. Munro, P.G. Secretary Somerset, as J.W. The Acting Secretary having read the warrant constituting the lodge, and naming Bro. Wm. Nott as W.M.; Bro. the Rev. T. F. T. Ravenshaw, P.G. Chaplain, as S.W.; and Bro. the Rev. H. Richardson, as J.W., and the brethren having given their approval to such nominations, the W.M. pro. tem. proceeded formally to consecrate the lodge. This ceremony having been concluded, the W.M. designate Bro. Nott, was duly installed by Bro. R de M. Lawson, P.M.M. 99, P.G.S.O., and afterwards invested the officers of the lodge for the ensuing year, and advanced five candidates to the degree of M.M.M. Amongst the visitors, in addition to the brethren named, were Bro. W. Thompson, W.M. Royal Cumberland, and P.G.S. Somerset; Lieutenant-General Doherty, S.W. 177, P.G.S.O. Somerset; Benjamin Gay, 119, P.G.O.G. Somerset; G. C. Mann, Royal Cumberland, P.G.D.C. Somerset; T. P. Saunders, J.O. 155; G. Tonkin, S.D. 119, P.G.A. Secretary; M. Ansalvo 119, &c. After the lodge was closed, the brethren adjourned to a banquet at the Crown Hotel.

LEEDS.—*Copley Lodge* (No. 111).—At the annual meeting of the brethren of this lodge, held at the Alfred rooms, Albion-street, Leeds, Bro. Dr. Crossby, P.G.S.B., was duly installed as W.M., for the ensuing year. The ceremony was impressively performed by Bro. Capt. Wordsworth, D.P.G.M., assisted by Bros. Schofield, G.S.W., Allison, P.G.W., and Burgess, W.M. (of Huddersfield). After the brethren had saluted the W.M. according to ancient custom, the following brethren were invested officers:—J. Beedle, S.W.; S. E. Seator, J.W.; S. Steal, M.O.; J. W. Swann, S.O.; Alfred Britton, J.O.; Thomas Schofield, P.M., Treasurer; J. Cuttle, Secretary; J. C. Malcolm, Registrar; Eli Pullan, S.D.; E. W. Barker, J.D.; J. B. Sparke, I.G.; J. C. Eddison, Organist; Tyers and Hunt, Stewards; J. L. Oates, Tyler. After the lodge was closed the brethren adjourned to the banquet room and celebrated the Festival of St. John, under the presidency of the W.M., supported by the D.P. G.M. and other brethren. An apology was read from Bro. Copley (the founder), who was prevented from attending on account of serious illness.

### Ancient and Accepted Rite.

SOUTHAMPTON.—*Canute Chapter of Sovereign Princes Rose Croix of H.R.D.M.*—A meeting of this chapter was held at the Masonic Hall, Southampton, on Monday evening, 6th instant, when W. Bro. Charles Henry Phillips, of the Island of Trinidad, West Indies, government officer, and the worthy W.M. of Royal Philanthropic Lodge, No. 405, Bro. Charles Cox, of Southampton, journalist, J. D. Southampton Lodge, No. 394, and Bro. James Henry Wolff, of Southampton, merchant, Organist Royal Gloucester Lodge, No. 130, were candidates for perfection. The intermediate degrees having been conferred on the candidates, they were formally received to the degree of perfection

(180). The ceremonies were performed by Ill. P.M.W.S. Bro. Hyde Pullen 33°, assisted by Ill. M.W.S. Bro. W. Hickman, 31°, V.E., Bro. Rev. Wilberforce, and others. After the banquet the usual toasts were proposed by Bro. W. Hickman, who occupied the chair, and responded to by the following brethren:—Bros. Pullen, Le Feuvre, Phillips, Cox, Dr. Welsh, Bull, and Lemon.

### Red Cross of Constantine.

COCKERMOUTH.—*Dykes Conclave* (No. 36).—The annual assembly for enthronement of Sovereign, in connection with Dykes Conclave of the Knights of Rome and of the Red Cross of Constantine, was held on Wednesday, the 15th inst., at the Skiddaw Lodge Rooms, Market-place Cockermouth. The Sir Knights, a great many of whom were from Maryport, Whitehaven, Keswick, Wigton, Carlisle, &c., mustered shortly after twelve o'clock, when the Sovereign, Em. Sir Knight R. Robinson, took his seat upon the throne, assisted by the following officers:—Em. Sir Knight J. Pearson, Eusebius, P.S.; Em. Sir W. Taylor, Senior General, P.S.; Em. Sir Knight J. R. Tickle, Junior General, P.S.; Em. Sir Knight T. F. Taylor, Recorder, P.S.; Em. Sir Knight Dr. Dodgson, Treasurer, P.S.; Em. Sir Knight J. Porter, Herald, P.S.; Em. Sir Knight John Wood, Standard Bearer, P.S.; Em. Sir Knight W. Jones, Organist, P.S.; Sir Knights W. Shilton, Director of Ceremonies; W. H. Tickle, Steward; R. Bailey, Almoner; W. F. Lamonby, Orator; W. Potts, Sentinel. The following Sir Knights also answered to their names when the roll was called:—Em. Sir Knight J. Iredale (Carlisle), P.S.; Dr. Ablett, W. Lamonby, E. Tyson, Thomas Moore, Thomas Mandle, J. R. Banks, H. Braithwaite, John Musgrave, jun., D. Bell, J. Pearson, (Lorton), D. Titterington, H. Moncrieff, Jos. Abbot, T. Atkinson, Q. Moore, W. Beeby. The conclave having been opened a member of the Craft was duly installed a Knight of the Order, the imposing ceremony being most efficiently worked by the officiating Sir Knights. Then Sir Knight George M. Tickle, of Maryport, who had been elected M.P. Sovereign for the ensuing twelve months, at the last quarterly assembly, as also Sir Knight Dr. Ablett, Viceroy Eusebius elect, received the superior grades appertaining to their offices, and were installed in the seats of honour by the Em. Sir Knight R. Robinson. The officers for next yearly term were finally appointed and invested as follows:—Sir Knights W. F. Lamonby, Senior General; E. Tyson, Junior General; Rev. W. Beeby, Prelate; Q. Moore, Recorder; T. Mandle, Treasurer; T. Moore Prefect; J. R. Banks, Junior Prefect; D. Bell, Herald; W. Shilton, Director of Ceremonies; Dr. Shannon, Standard Bearer; W. H. Tickle, Almoner; Dr. Henry, Orator; Dr. Jones, Organist; D. Titterington, Steward; J. Abbott, Steward; W. Potts, Sentinel. The permanent council was also appointed, and, in addition to the *ex-officio* members, were placed the names of Sir Knights W. Armstrong, J. Lawson, and W. H. Tickle. The conclave was then closed. Subsequently the Sir Knights repaired to the Old Hall, where Sir Knight Stephen Thwaite had prepared a splendid refection. The P.M.S. Em. Sir Knight George M. Tickle, presided, faced by Em. Sir Knight Viceroy E. Ablett, M.D., who, however, had to leave early, when his place was taken by the Senior General. The following was the toast list:—"The Queen," the Chairman—"The Prince and Princess of Wales, and the rest of the Royal Family," the Chairman—"The Grand Sovereign of the Order, Sir F. Martin Williams," the Chairman—"The Grand Viceroy, Sir Francis Burdett, the Officers of the Grand Imperial Council, and Grand Senate," Sir Knight W. H. Tickle—"The Intendant General for Cumberland and Westmorland, Colonel Whitwell, M.P.," Sir Knight W. F. Lamonby—"The Newly-enthroned Sovereign of Dykes Conclave," Em. Sir Knight R. Robinson—"Success to Dykes Conclave," Em. Sir Knight J. Iredale—"The Enthroning Sovereign," Em. Sir Knight J. Pearson—"The Em. Sir Knight Eusebius, Dr. Ablett," Em. Sir



Knight J. Porter.—“The Newly-invested Officers,” Em. Sir Knight Dr. Dodgson; “The Retiring Officers of the Conclave,” Em. Sir Knight J. Iredale. In the course of the afternoon a choice selection of music was sung, Dr. Jones, the Organist, presiding at the harmonium. The company broke up about six p.m. after a very enjoyable entertainment; and the proceedings of the day go far to prove that Dykes Conclave is one of the most flourishing organisations in England.

BRISTOL.—*Irwin Conclave* (No. 17).—The progress of the Red Cross degree and appendant Orders has been so rapid in this province that it became necessary to hold an emergency of the Wm. De Irwin Conclave, for the purpose of installing those brethren who were unable to attend the previous meeting. The Sir Knights were summoned for April 27th. The Conclave having been opened by the M.P.S., Sir Knight G. F. Tuckey, assisted by Sir Knight W. Hodges, V.E., and the office bearers, the following brethren were duly installed and proclaimed Sir Knights of the Order, viz: Bros. B. Gay, J. Sharp, J. Knill, T. Gulliver, F. W. Banner, W. Richards, and W. Kirbey. Amongst the visitors present were the M.P.S., W.A. Scott, Capt. Plant, V.E.; and Capt. Trick, S.G., of the Munbee Conclave; also W. H. Bowden, H.P.S. of No. 2 A. The ceremony of installation concluded the conclave was closed, when all Sir Knights not being R.A. Masons were requested to retire, after which the Mount Tabor sanctuary of K.H.S., and commandery of St. John the Evangelist, was opened by M.E.C., G. F. Tuckey, assisted by W. Hodges, and W. H. Bowden, and those degrees conferred on the following candidates:—I. T. Hollman, B. Gay, W. Banner, T. Brook, J. Sharpe, A. G. Williams, M. Ansaldo, E. E. Honey, W. Kirbey, G. Tonkin, and W. Munro. The beauty and solemnity of the ceremony was admired by the whole of the brethren present, and we infer a success to these degrees equal to that of the Red Cross in this province. Too much praise cannot be awarded to Sir Knight G. F. Tuckey, for his indefatigable exertions in establishing these appendant Orders of Freemasonry in the province of Bristol; it is entirely owing to his zeal and love of Freemasonry, that the brethren have been permitted to participate in those degrees, which are becoming so popular in other provinces, and we feel certain, from the success which has attended this, the first sanctuary and commandery that it will not be the only one. Subsequently a council of Knights of Constantinople was formed, and that degree conferred on the above named brethren, also Sir Knights Bowden and Hodge.

### Scotland.

GLASGOW.—*Star Lodge* (No. 219).—The usual meeting of this lodge was well attended, there being eighty members present. There were also a great number of visitors, among whom were Bros. D. Butler, R.W.M. 27; Basset, 27; J. Bain, P.M. 103; J. Muir, S.W. 103; W. Thomas, J.W. 103; J. Cameron, T. 103; J. Miller, R.W.M. 87; J. Love, T. 87; T. M. Campbell, P.M. 408; J. McGinnis, S.W. 408; W. Phillips, R.W.M. 556; J. McNaught, D.M. 556. The chair was taken by Bro. Joseph Wilson, R.W.M., assisted by Bros. Hern, S.W.; and Chapman, J.W. There were two candidates for initiation. The S.W. of the Lodge Clyde asked permission for three candidates of that lodge to be made, which request was readily complied with, and, at the request of the R.W.M., Bro. Phillips, R.W.M. 556, P.P.G. I.G., initiated the five gentlemen. At the conclusion of the ceremony it was proposed and seconded “that in consideration of the valuable services rendered to Lodge Star at their St. John’s Day trip, Bros. J. Muir, S.W.; W. Thomas, J.W.; and J. Cameron, T.; all of 103, Union and Crown, be affiliated as honorary members.” The R.W.M. proposed, and the S.W. seconded, that Bro. Miller, R.W.M. 87, be also made an honorary member. Bro. J. O. Park, P.M. 419, then administered the obligation to

the four brethren. The lodge was then raised to the second degree, and Bro. Phillips passed several brethren to that degree.

GLASGOW.—*St. Mungo Lodge* (No. 27).—This old and well-conducted lodge met on the 10th, Bro. D. Butler, R.W.M., presiding. Bro. Bain, P.M. 103, acting S.W.; Bro. J. Morrison, J.W. Amongst the visitors were Bros. Shields, of Boston, U.S. 133; J. Duthie, P.M. 275; J. Coulter, 275; J. Bannerman, S.W. 73. The R.W.M. said in consequence of the Glasgow Fair holidays they had been disappointed of the candidates, and that therefore they would devote a little time to refreshment. After the usual loyal and Masonic sentiments had been duly given from the chair, and honoured, the S.W. gave “Freemasonry all over the World.” Bro. Shields, 33, in reply, gave a graphic account of the progress of the Order in America. He had also just been making a tour through a great part of the Continent of Europe, and was pleased in visiting this, his native City, to find that Masonry was occupying so proud a position. The next sentiment was the “Masonic Press.” The R.W.M. spoke of the great advantages the fraternity had derived from the spread of Masonic literature, and called on Bros. Wheeler and Basset, to respond on behalf of *The Freemason* and *Masonic News*, which they did in suitable terms. The final toast was then given, and the lodge having been again called to labour, was thereafter closed in harmony.

GLASGOW.—*St. Andrew’s Chapter* (No. 69) held their monthly meeting at 170, Buchanan-street, Comp. T. D. Humphreys, D.P.Z., presiding, assisted by Comp. G. W. Wheeler, H.; J. Heron, J.; J. Phillips, Scribe E.; William Thomas, T.; J. Blackwood, T. Fish, and J. Neville, as Sojourners. A proposition was made for removing the chapter to more central premises—consideration deferred till the next meeting. The Z. paid a high tribute to the memory of Earl Dalhousie, P.G.Z. Comp. Wheeler also bore testimony to the Masonic qualities of the late Earl, and a vote of condolence was ordered to be sent to the relations. The 2nd Principal having left for Tasmania, Comp. Heron, J., was elected to fill his place as H., and Comp. J. Blackwood was elected as J. Both Comps. were then installed in their respective offices by Comp. Wheeler.

GLASGOW.—*Thetis Chapter* (No. 122).—An emergency meeting of this chapter was held at their hall, St. James-street, on July 17th. A Lodge of Mark Masters was opened, J. O. Park, Z., as Mark Master; G. W. Wheeler, H. 73, as S.W.; J. Duthie, Z. 67, as J.W.; when two brethren were duly advanced to that degree. A Lodge of Most Excellent Masters then opened, J. Duthie, Acting Master, and Bros. Wheeler and Whiteman as Wardens, when the same two gentlemen received that degree. They were afterwards exalted into the Royal Arch, which was officered by Comps. J. O. Park, Z.; J. Duthie, H.; J. Wightman, J.; J. Johnston, S.E.; J. Rabb, N.; W. Green, T.; G. W. Wheeler, 1st S.; J. Ross, D. McGregor, A.S.

### CONSECRATION OF A NEW LODGE AT EASTWOOD, NOTTINGHAMSHIRE.

The consecration of the Robin Hood Lodge, No. 1493, took place on Tuesday, 30th ult., at the Mechanics’ Institute, Eastwood. The brethren of the surrounding Provinces assembled in strong force to meet the Installing Master, Bro. Edmund Percy, P.D.P.G.M. of Notts, who was assisted by Bro. the Hon. C. J. Willoughby, Chaplain, and Bro. Thomas Danks, P.G.T., P.P.G.S.W., &c. The ceremonies of constitution and dedication were most impressively conducted, after which Bro. W. W. Booth was duly installed W.M. for the ensuing year, amidst the hearty congratulations of the brethren assembled. Judging from the enthusiasm evinced by the promoters of this, the youngest addition to our Masonic Lodges, we are convinced that a prosperous career awaits the Robin Hood. At the inauguration banquet, which took place at the Sun Inn, upwards of eighty sat down, and in the course of the evening, in reply to various toasts, some very pertinent remarks were made by Brother Edmund Percy and others.

### A GERMAN CRITICISM ON LYON’S HISTORY OF FREEMASONRY.

We have been favoured with a copy of the *Bauhütte* of the 16th May, 1874, published at Leipzig, containing a criticism of Bro. D. Murray Lyon’s great Masonic work, of which the following is a literal translation:

“Another time we shall speak more fully of this interesting, important, and handsome work. To day we shall only notice in a general way the worth and contents of this book, of which some chapters have already been made known by a translation by Bro. Merzdorf, and which we have announced.

“The author is already known to our readers as an honourable, meritorious, Mason-writer. He has presented to us the oldest documents (protocols) of the oldest Lodge in Scotland—St. Mary’s Lodge; and has written a special history of the Mother Lodge of Kilwinning, and others—a better than which can scarcely be found. Getting above the narrow circle of single Lodges, he also gives us a picture of the birth and growth of Freemasonry, in Scotland especially. He does so by giving us such a fulness of ancient materials, that the History of Freemasonry in Scotland, by Laurie, is not only confirmed in the more important points, but is extended. What German diligence of inquiry and acute combination has been able laboriously to discover out of scanty material, and was only able to indicate uncertainly, in this book receives full confirmation, and stands out in clear light, so that we can not only understand the historic progress of Freemasonry in Scotland, but are led throughout, always directly and conclusively, yet by good inference, to understand the Freemasonry of England better.

“The results and facts which the history reveals are altogether astonishing and of eminent significance; and the thanks of the brotherhood are due to the author.

“But, what is worth more, the author has been able to dig up the rich treasures of the past, and to present them in a clear picture, and to present them to the reader in a most agreeable form. He has also brought out the most important points; and he writes his work with the love of truth, critical spirit, and enlarged mind of the German men of science, which we have not before been accustomed to in English brethren. We hope to show our opinion of the great merit of this work of our friend Lyon in the best way by giving extracts in the *Bauhütte* and thus to show his labourious diligence, and what he has achieved. We shall long learn from him, and often quote him.

“The important sources of information which he has been allowed to disclose will hand down his name to the latest generations.”—*Keystone*.

### PROVINCIAL GRAND LODGE OF MONMOUTHSHIRE.

The annual meeting of the Provincial Grand Lodge of Monmouthshire was held at Newport, on Thursday, 25th ult. The proceedings commenced with a Provincial Grand Lodge meeting at the Masonic Hall, Dock-street, where the business was transacted. It was held under the banner of the Isca Lodge, 683, and Bro. Capt. Pearson, as W.M., had the honour of opening the conclave, when the P.G.L., headed by the P.G.M. (Bro. Col. Lyne); his Deputy Bro. George Homtray Bro. J. C. Parkinson, the D.P.G.M. of Middlesex, and J.G.D. of England, the P.G.M. of the Western Division of South Wales, (Bro. J. A. Lloyd Phillips) and followed by a large gathering of those who donned the purple, entered into due form.

The business was of the ordinary nature, that possessing most interest to the outer world being the appointment of officers for the ensuing year as follows:—

R. B. Evans	Prov. G.S.W.
J. R. Pearson	Prov. G.J.W.
James Phillips	Prov. G.S.D.
J. S. Adam	Prov. J.G.D.
Rev. A. L. Willett	Prov. G. Chaplain.
H. J. Groves	Prov. G. Org.
Wm. Pickford	Prov. G. Treas.
Ed. Wells	Prov. G. Sec.

W. H. Lloyd .....	Prov. G. Reg.
Wm. Randall .....	Prov. G. S. of W.
Wm. Parfitt .....	Prov. G.D.C.
H. Hyam .....	Prov. G.A.D.C.
J. W. Price .....	Prov. G. Purs.
C. R. Lyne .....	Prov. G.S.B.
Wm. Watkins .....	Prov. G. Stwd.
Geo. Hoskins .....	Prov. G. Stwd.
Walter West .....	Prov. G. Stwd.
O. D. Thomas .....	Prov. G. Stwd.
Thomas H. Hyam .....	Prov. G. Stwd.
Thomas Harrihy .....	Prov. G. Stwd.
E. Eames .....	Prov. G. Stwd.
T. L. Preece .....	Prov. G. Tyler.

At two o'clock a procession was formed, headed by the band of the 1st Monmouthshire Artillery Volunteers, and proceeded from the lodge room along Dock-street, Commercial-street and Stow Hill, to St. Woolos Church.

Arrived at the door of St. Woolos Church, the procession halted, the brethren opening to the right and left and facing inwards, so as to leave room for the Provincial Grand Master to pass up the centre, he being preceded by his Standard and Sword Bearers, the Provincial Grand Officers and brethren following in succession from the rear so as to invert the Order of procession.

Bro. H. J. Groves, pealed forth the music of Hymn No. 385 as the brethren passed into the Church, the choir singing the words.

The prayers were read by Bro. the Rev. J. W. Osman, choir responses *Tallis*, Psalms for 25th day; Chants, *Alcock*, in A; *Kelway*, in D. Magnificat, Bro. H. J. Groves, in G.. Nunc Dimittis, Rimbault in F. Anthem, "Plead thou my cause," *Mozart*, The soloists were Miss Julia Jones, Miss Edith Taylor. R.A.M., Mr. E. W. Willey, and Bro. W. Hitchcox.

The Provincial G. Chaplain (Bro. A.L. Willett) preached an impressive sermon. He took his text from 3rd chapter of St Paul's Epistle to the Philippians 13th verse.—"Brethren, I count not myself to have apprehended; but this one thing I do, forgetting those things which are behind and reaching forth unto those things which are before, I press toward the mark."

Once more, brethren, do we find ourselves assembled together, according to annual custom, from the various parts of our province. It has always been thought good—and good surely it is—that at such a time we should not fail to attend Divine service; that when we meet to take "council together" we should go up also to the House of God. I said surely it is good we should do this—good I mean, not more in the sense of being proper or fitting than in that of being beneficial to each one of us. For what individual can have been present here to-day without reaping benefit from having done so? Who can have knelt within the walls of this time-honoured edifice, dedicated of old to the service of the Almighty, without feeling a pious inclination to serve God more for the future? Who can have joined in the sweet strains of praise which have been sounded forth here this day without feeling his heart grow warm in response to the service of the lip? Yes, brethren, it is indeed, to use the words of St. Peter, "good for us to be here." But it is my duty, as I esteem in my great privilege, to address you this day. May the opportunity not be altogether a fruitless one. May the great God bless this occasion to us all—to you who hear, and to me who have to speak. The voice said "Cry! and I said what shall I cry? What, then, should occupy our thoughts this day? Naturally we look back and think of our last great gathering a twelvemonth ago. And the first thought that should arise is that of the mercy of God in having spared us for another year also. Now many have been called from God's work here to His more glorious, more perfect, more finished work above? Yes, how many have been summoned from the antechamber of the Almighty's presence on earth onward and forward into His actual presence in heaven. Then why if this is so glorious—the change from earth to heaven—why is it the mercy of God that has spared us and left us here! Because we might not have been ready for the call. The state of man is, or should be, a state of progress. From the cradle to the

grave there is no staying. It is a passing on from knowledge to knowledge, a pressing forward from one degree to another. So much so, that "live and learn" has become a trite saying. You, brethren, know this well; you can realise it yourselves each one of you. St. Paul knew it too. He felt it an incumbent duty to go earnestly forward in all that might fit him for the change from faith to sight, from imperfection to perfection. "Brethren, I count not myself to have apprehended (that is, I presume to have attained the reward), but this one thing I do, forgetting those things which are behind, I press toward the mark for the prize of the high calling of God in Christ Jesus." This was what he, one of the wisest men who have ever lived, did; one of the most intimately conversant with our spiritual needs and necessities—he was not satisfied to rest tamely in one state, but kept progressing forward towards the great reward. And what induced him to do this? Why his belief, his trust, his faith? He was content to pass trustingly forward from darkness towards light, ever onwards from glory to glory, ever to something brighter, ever to a higher degree of perfection, from what he calls mortality to life. He says, "For we that are in this tabernacle (this earthly state he means) do groan, being burdened; not for that we would be unclothed but clothed upon, that mortality might be swallowed up of life." Again he says, "Wherefore we labour that whether present or absent we may be accepted of Him"—of the Lord. And the root of all was his faith. But it has always been "faith." Faith for success, the want of it for failure. Take the Old Testament. Read the life of Abraham, called in scripture the Father of the Faithful. Read of his journeyings, undertaken at the command of God. There was a promise of blessing given him if he obeyed, and he believed the promise. "There is faith again. And the comment of the New Testament upon his conduct is this—"By faith Abraham, when he was called to go out into a place which he should after receive for an inheritance, obeyed, and he went out, not knowing whither he went. By faith he sojourned in the land of promise as in a strange country, dwelling in tabernacles with Isaac and Jacob, the heirs with him of the same promise; for he looked for a city which hath foundations, whose builder and maker is God." Or read of Joseph and of his trust in God's promise to bring up the children of Israel out of Egypt; so sincere a trust that at his death he took an oath of them, saying, "God will surely visit you, and ye will carry up my bones from hence." Of this again the New Testament says—"By faith Joseph, when he died, made mention of the departing of the children of Israel, and gave commandment concerning his bones." And as I have given examples of Old Testament faith and its success, so let me give an example of want of faith, and consequent failure. When the Israelites approached the promised land for the first time, and heard of the might of its possessors (the giants that dwelt in the land), they refused to enter it, doubting God's power to give it them. As a punishment that generation died in the wilderness; and, says the New Testament, of these very men, "To whom sware He that they should not enter into His rest, but to them that believed not? So we see (continues the writer) they could not enter in because of unbelief." Thus, then, we may learn how powerful faith is. Powerful enough to bring about the state of things behind, and pressing earnestly forward. We see it exerting itself in the same way with all the ancient worthies. Whether with Abraham journeying from place to place, or Israel toiling through the parching wilderness, or years after Nehemiah and his workmen rebuilding the walls of Jerusalem, when for fear of attack "everyone with one of his hands wrought in the work, and with the other hand held a weapon," or, with St. Paul in latter times, suffering everything in his anxiety for the spread of the truth, or with the Martyrs, enduring the flames rather than renounce their religion. With all these it was "the forgetting those things which are past and behind, and the reaching forth unto those things which are before"—and all brought about by Faith. Brethren, what is our state? Let each

one reflect for himself. Are we like those whose good examples we have been considering? or do we resemble the timorous, the doubtful minded, the disbelieving? Are we so far from forgetting those things which are behind and pressing forward that we even cling to the things of earth, looking back like Lot's wife of old? One more year has passed, the sand-glass of life has been once more emptied. It behoves us all to take thought. We ought to be thoughtful if any men are. Not all Masons are good men. That is not the fault of Masonry. Alas! not all Christians even are good; that is not the fault of Christianity. None in the world are as perfect as they should be. Even St. Paul was constrained to say "I count not myself to have apprehended," (and again), "Not as though I were already perfect." We, like the apostle, can say this too, each one of us, every Christian. But can we go further? Can we say with him. "This one thing, I do, forgetting those things which are behind, and reaching forth unto those things which are before, I press toward the mark for the prize, even for the prize of the high calling of God in Christ Jesus. "The tree is known by its fruits." Our spirit of charity is to be tested this day. The collection is to be divided according to our custom between the local charities, and our own Masonic Charities. Of the latter, the Masonic, I feel sure I need say nothing, as they are near the hearts of all of you. With regard to the former, I would remind you that in a town like this, rapidly rising in importance, rapidly spreading in extent of area and population, such charities as exist here are most acceptable, most useful, most necessary. If we think of the Infirmary and dispensary it occurs at once to us that in all building, and indeed in massive constructions of every kind, such as is being carried forward to a great extent here, accidents and injuries cannot even with the very greatest care be altogether avoided. It seems surprising how few do occur. Then take sickness, a sea-port town must from its wide communications with the world be liable to much of this. Then take destitution; in a rapidly extending centre there is always great liability to this, from the ebbing and flowing, as it were, which must accompany a varying demand for labour, the supply sometimes being insufficient, and then, as a consequence there being a flocking in even to overflowing, I say a want of employment must, under such circumstances, recur at intervals. It cannot be avoided or staved off in any way by forethought, or any human agency. But, in the way of alleviation of suffering and want; and destitution, with the ever attendant consequence—sickness, much may be done. When you think of all this, you will give liberally, I feel sure. "He that hath pity upon the poor lendeth unto the Lord, and look what he layeth out it shall be paid him again." Yes Brethren, money is not given, but lent merely, lent upon the most unfailing security, lent, too, at a marvellous rate of interest. Ye shall be rewarded an hundredfold. "Inasmuch as ye did it unto one of the least of these, ye did it unto me," says Christ, the future Judge. And, as on this day you will, I am sure, endeavour to abound in charity, so, on other occasions, as the opportunity may arise, endeavour to abound in other Christian graces. Seek every help, avoid what is evil, cleave to that which is good. At a time like the present, think over and obtain pardon for the shortcomings and sins of the past, and supplicate the Almighty for grace for the future. Of ourselves we can do no good thing. The will must come from above. At the same time see that ye work with the Spirit of God. Use every means of assistance. Use Masonry as a help to guide you forward, for a great help it is. Yet beware of putting it before your Christianity. We need a Saviour, a Redeemer, a Mediator. We are saved by faith. I feel, myself, that there is in this, our Craft, in its plan, its precepts, its progress, an excellency which commends it so strongly to one's mind as to give it a most powerful influence. It draws one on so gradually so enticingly. It draws one on for good. I mean it does so by tending strongly to develop the good qualities a man may have, and to shut out the bad. It runs so straight and so true in the path of Christianity, that they blend, we

know not when nor where, like the waters of the rivers. Oh, remember, then, "Other foundation can no man lay than that is laid. But let every man take heed how he buildeth thereupon. Hold fast to the one great headstone of the corner. This shall never fail you, whatever may happen. Like that of the wise man in the parable, your building shall stand fast through trial and storm, because founded upon a rock, even the rock of salvation—our Saviour. Oh, love not the world, then, and the things of the world overmuch, but forgetting those things that are behind, and reaching forth unto those things that are before, press forward earnestly and steadily toward the mark for the prize of the high calling of God in Christ Jesus.

Then a Masonic Hymn was sung, whilst a collection was made on behalf of the Masonic Charities.

The congregation then left the church, and the procession was reformed, and proceeded to the Masonic Hall, where the lodge having assembled,

The Provincial Grand Secretary announced that the sum of £17 5s. 6d. had been collected at the church after the sermon.

Votes of thanks were then accorded to the Provincial Grand Chaplain, to the Provincial Grand Organist, and to the choir.

The Provincial Grand Master moved a vote of thanks to the visitors, coupling therewith the names of the Right Worshipful the Provincial Grand Master for the Western Division of the Province of South Wales, and also that of the Deputy Provincial Grand Master for Middlesex. The vote was acknowledged by the former brother.

A sum of £10 was voted to the Monmouthshire Infirmary, and thanks were given to the vicar and churchwardens for granting the use of the church.

The rites of closing were solemnly gone through, after which the brethren adjourned to the banquet, which was held at the Victoria-hall, the purveyor being Mr. Gretton, of the King's Head Hotel. The chair was taken by the P.G.M. (Colonel Lyne), who was supported by a distinguished company of the Craft, numbering about 150.

Grace having been said,

The Chairman gave "The Queen and the Craft."

The National Anthem was sung by the vocalists.

The Chairman then proposed "The M.W. the Past Grand Master of England, H.R.H. the Prince of Wales, and the Royal Family." He observed that the popular Prince of Wales was not merely an ornamental member of the Craft. He visited the gatherings of the Order and displayed great interest in the proceedings. H.R. Highness had also been instrumental in introducing his brothers, the Duke of Edinburgh, and the Duke of Connaught.

The Chairman, in proposing the health of "The Grand Master of England," said he knew of no man who desired to do his duty to a greater extent than their M.W.G.M., the Marquess of Ripon. The nearer they were brought to him he was sure they would say they could not by any possibility have a better Grand Master than he who represented them. Great and onerous as the duties were in the various vocations to which he was called, no day passed without his considering what he could do for the good for the best interests of their Order. He was always to be found at his post, and they were fortunate in having an illustrious nobleman as their G.M., and might the Great Architect of the Universe long preserve his life and health.

Major Shadwell Clarke proposed "The health of the R.W. the D.G.M., and Officers of the Grand Lodge of England," and he thought that they would agree with him that the toast was one that stood upon its own merits, and required but few words of introduction from him. The Earl of Carnarvon, who, whether looked at in his Masonic position or in the position to which the Queen had appointed him, was regarded by every Englishman with esteem. He would not occupy their time in dilating upon the qualities of officers of lodges. They were appointed according to merit. They had there a

brilliant example of what he had just said. They had a brother highly distinguished in all branches of Freemasonry, who held the office of D.G.M. of one of the most important provinces. Many of them knew him well, having met him there so often, and to know him was to esteem him—he alluded to the Worshipful Bro. Parkinson, Grand Deacon of the Order.

Bro. Parkinson said he was most profoundly grateful, as all the officers were, for the distinction conferred upon them, and the satisfaction was materially heightened by the expressions of approval of those appointments. To be selected by the highest constituted authority of the Craft for signal marks of favour, and to have the selection endorsed by the popular body from whom they sprung, and with whom they were connected by the closest ties of affectionate regard, was a combination of favourable circumstances which more than satisfied the loftiest Masonic ambition. He reminded them that few had to be chosen out of a great many, and that all of them would be glad to serve, but were prevented by the inexorable law of numbers. They endeavoured to discharge the duties of their office according to their lights, and when the day came for them to put off their armour, they would be satisfied if they said "They have done what they could." He thanked them heartily for proposing the toast.

Bro. Augustus Homfray said he had permission to propose the next toast, and was sorry no one else had been appointed to do so. He proposed "The Health of the R.W. the Provincial Grand Master," It was a toast which they could always drink with the greatest cordiality. At the head of their Province they had a most worthy Mason who was most anxious to do everything he could to further the interests of the Craft. He congratulated the P.G.M., on the large attendance that day for a small province like Monmouthshire, which contained only seven lodges and little more than 400 brethren. There were no less than 170 brethren and 50 P.G. officers present at the lodge. He spoke in high terms of the P.G.M., and congratulated him upon the appointment of officers, making special allusion to the appointment of his son, Brother C. R. Lyne, as Sword Bearer.

The Chairman responded in a lengthy speech, observing that the P.G.M. had to undergo great difficulty in the performance of his duties: but he would be ungrateful indeed if he did not feel the honour that had been conferred upon him. He also referred to the handsome subscription (£200) which he was enabled to take to London from his Province, and said if ever he felt proud it was on that occasion when he was told that Monmouthshire stood third on the list. That subscription was for poor broken down Freemasons or their widows, and the entire sum amounted to £7000. He denied the truth of what was said outside that Freemasons banded themselves together for the purpose of enjoyment, and went on to observe that out of the offertory of £18 collected at Church that afternoon, they had voted £10 10s. to the Newport Infirmary.

Bro. Major Phillips responded.

The Chairman then proposed the health of the D.P.G.M. and the P.G. Officers, remarking that they were worthy of the offices they held.

Bro. George Homfray responded, and said he was very much obliged to them for the way in which they had drunk his health. In making his appointments it was impossible for the P.G.M. to please all; he endeavoured to select for office well-skilled Masons, and those who did their work and endeavoured to get on in the province. Those who had not been chosen would not be forgotten by him (the speaker) so long as he held the position he did.

Bro. Parkinson then proposed, "The Masonic Charities," and also expressed his pleasure at seeing ladies present.

Bro. Captain Pearson, P.G.J.W. proposed "The Visitors."

Major-General Doherty, C.B., briefly returned thanks.

The other toasts were "The W.M. of the Isca Lodge, Newport," "The Lodges of the Province," and "To all poor and distressed Masons."

#### LODGE OF BENEVOLENCE.

The lodge of Benevolence met on Wednesday, evening at Freemasons' Hall, Bro. John M. Clabon, President, Bro. Joshua Nunn, Senior Vice President; and Bro. James Brett, Junior Vice President. Bros. A. E. J. M'Intyre, Q.C.; John Hervey, Grand Sec.; C. A. Cottebrune, P.G.P.; Joseph Smith, P.G.P.; and John Savage, Past Grand Deacon, and several other brethren were present. The sum of £448 in all was granted, after which the lodge was closed.

#### FREEMASONRY IN BRAZIL.

We have received from Bro. Dr. Alexandrino Feire do Amaral, Grand Secretary of the Grand Lodge of Brazil, the following official list of the Grand Officers for 1874, which we are glad to publish, sympathising as we do with the worthy Brazilian Freemasons in their unjust persecution by some hot-headed and intolerant prelates of the Romish Church:—Grand Master, Joaquim Saldanha Marinho; Assistant Grand Master, Antonio Felix Martins; Senior Grand Warden, Francisco Pinheiro Guimares; Junior Grand Warden, Antonio Gomes de Mattos; Grand Orator, Jose Liberato Barroso; Assistant Grand Orator, Luiz Alvares de Azevedo Macedo; Grand Secretary, Alexandrino Feire do Amaral; Assistant Grand Secretary, Joao Pizarro Gabizo; Grand Treasurer, Antonio Teixeira de Oliveira; Assistant Grand Treasurer, Jose Joaquim Ferreira Margarido; Senior Grand Deacon, Jose Alves da Graca Bastos; Junior Grand Deacon, Joao Machado Vieira do Amaral; First Grand Master of Ceremonies, Antonio Joaquim Pereira da Silva; Second Grand Master of Ceremonies, Francisco Xavier Nunes Pinto; Grand Chancellor, Jose Luis de Almeida Martins; Grand Hospitaller, Jose Luiz Fernandes Villela; Grand Tyler, Francisco Marques da Silva Paranhos.

#### BRO. VIGNE AND THE A. AND A. RITE.

[In publishing this letter we beg to offer our tribute of recognition of Bro. Vignes's long and invaluable services to the A. and A. Rite, and to say that in retiring he carries with him the love and affection of the whole of the members of that body.—ED.]

"Westfield House, near Bath.

"13th July, 1874.

Dear Sir and Brother,—

"I have to announce to you, and through you, to the members of your chapter, that the following change has occurred in the Supreme Grand Council of the Antient and Accepted Rite for England and Wales, and the Colonies.

"I have resigned the Command of the Order, and the Right Honourable the Earl of Carnarvon, Deputy Grand Master of England, being my successor, I do not fear that under so eminent a Mason, the Antient and Accepted Rite will flourish to the extent that all its well-wishers must desire.

I avail myself of this opportunity to thank you all, individually and collectively, for the uniform kindness and respect which has ever been shown me, and with the firm conviction, that in future you will always receive me in the same fraternal manner as Past Most Puissant Sovereign Grand Commander, as you have done for the last five years and a half as the immediate head of the Order.

I remain, Dear Sir and Brother,

Yours most truly and fraternally,

CHARLES JOHN VIGNE, 330.

Past M.P. S., G.C.

Masonic lodges, chartered by English Grand Lodge, were ordered to be closed in Russia by the Czar of all the Russias in 1821.

Sir Walter Scott was made a Mason in the Lodge of St. David, Edinburgh, March 2nd, 1801, and the corner-stone to his monument was laid with Masonic ceremonies, August, 15th, 1804.



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## TO OUR FOREIGN SUBSCRIBERS.

It is very necessary for our friends to advise us of all money orders they remit, more especially those from the United States of America, otherwise we cannot tell where to credit them. Several remain uncredited at the present time owing to no advice having been received.

## The Freemason,

SATURDAY, JULY 25TH, 1874.

THE TRUE MISSION OF FREE-  
MASONRY.

It is very remarkable, how of late years, the the popular estimation of Freemasonry has been clearly rising in the great open market of English thought and opinion. As long as our useful and excellent order took the form to a great extent of a secret and social assembly, as long as it bore among men in general the reputation of a harmless, but mainly convivial fraternity, so long, for the most part, with the exception of those who had the courage to lift the veil of our Masonic Isis, the greater part of society took the easy but general explanation of what it was, and what it professed both to be and to do. In short, they accepted our own valuation of ourselves. But when, gradually, Freemasonry, so to say, detached itself from its social character, the merely convivial aspect, (though sociality must always be a great characteristic of our Order, and, we will add, innocent conviviality), from the hour that Freemasonry exhibited clearly to the world, that, its profession and practice went hand in hand, immediately, many saw good in Freemasonry who had never seen it before, and the world, which is generally guided, as is society, to a great extent, by the opinions of the many, rather than the few, chimed in at once with expressions of admiration and of praise. And hence, as we are inclined to think that the world is sometimes right—that is, it is not always wrong,—in the views it entertains of things, and persons, and events, we wish to impress upon our readers, that, this active manifestation of our great principles, which has so struck men and society, is, after all, the true mission of Freemasonry. We have nothing to do with politics; that is quite clear. We have no concern with the polemics of Denominationalism, or that "odium theologicum," which, some writers, tell us, is the bitterest of all hatreds. We have little interest in the passing frivolities of the hour and less in the outward exhibitions of folly or fashion. But, as Freemasons, we profess to be tolerant and kindly, large-hearted and fraternal, looking beyond the narrow limits of local, or national, or sectarian divisions, and regarding with sympathy and interest, every "brother of the dust." Yet as we also know that true cha-

rity begins at home, we equally believe, that, that is falsely called true charity, which, indulging in high-flown sentimentality or unreal emotions, neglects those who have the first claim upon its heart and means, and leaves them to suffering or privation, while it relieves with an overstrained zeal those who are far away, and who might fairly look to their own friends for succour and support. So Freemasonry, first of all, cares for her own. And we, in England, have of late years shown how fully we value the privileges of Freemasonry and enter into the spirit of our teaching, as loyal members of our beneficent Order, that we have munificently aided every form of Masonic benevolence and utility, which seemed to have a fair claim on our liberality, to call for our ready assistance, or to invoke our cheerful support. Thus we have, both in the metropolis, and by our provincial grants, by large sums from our benevolent funds, by constant donations from our lodge pedestals, alike assisted increasing indigence or failing old age, relieved the widow and the unfortunate, and educated with an unsparing liberality the orphan daughters and sons of our deceased or less prosperous brethren. Whatever opinions some may still entertain of Freemasonry, however some foolish prejudices may still linger, however unfounded impressions may still survive, however the mistaken views of earnest religionists, may question the propriety of our broad platform, or the expansiveness of our unsectarian teaching, none will venture to assert that our works of charity and utility are not alike deeds of and labours of mercy and love. Above the din of human controversy, over the strife of tongues surmounting the Babel of wildly struggles and confusion, there rises, so to say, as once again angelic voices sweetly singing, "Glory to God in the highest and on earth, peace, good-will towards men." This is ever the true motto of Freemasonry. For in relieving distress, in succouring old age, in providing for weakness, in mitigating misfortune in training up the young orphan children of our brotherhood, and fitting them as well as we can for the sterner battle of life, we are indeed showing that we love our neighbours as ourselves, that we are alive to the true mission of Freemasonry, that we are intent on practising its unchanging precepts, and that we have indeed realized how true it is, that "Charity like its divine sister Mercy is twice blessed, in that it blesses him who gives, as well as him who receives." How beautiful is the picture thus presented to the mind's eye of the reflecting Freemason. Freemasonry is endeared to us by many warm and active memories of the past. It recalls happy hours and faithful friends, summons up even now, amid prevailing sorrow, or depressing care, a vision of "cari luoghi" of days of yore, when we found in the select circle of a genial friendship, many a pleasant and refreshing season, amid the trying calls of duty, or the continuous exertion of business, and of toil. But beyond this, and above this, Freemasonry is invested for us with even still more radiant lures of beauty and of grace, when it comes to us clothed in the garb of charity. Then we feel how great and good a thing Freemasonry really is, how admirable the Institution, how wise its



aims, how noble its end. Thus raised above the passing interests of the day, we see at once how real, after all, is the true mission of Freemasonry, and in what it indeed consists. Not in angry strife or uncharitable debate, not in the prolix utterances, or mournful "outcome," of censoriousness or detraction, not in the perpetuation of angry feelings or hostile camps, but in the peaceful avowal of an universal sympathy, and the glad belief of a universal brotherhood. Here then, we venture to think, is the true mission of Freemasonry, and those who, like us, thus make Freemasonry mean the both practical development of charity and mercy and sympathy, who believe that otherwise Freemasonry sinks into an aggregation of useless ornamentation, or garish show, they will ever hail that happy and onward movement in our honoured English Craft, which has of late years placed Freemasonry in its true position before our fellow citizens, has promoted so greatly the true cause of Masonic liberality and benevolence, has conferred countless blessings on young and old, the happy recipients of the generous and sympathetic alms of our fraternity, and is a lasting proof, if proof be needed, that we in England, at any rate, as faithful brethren of our good old Order, thoroughly understand, and practically carry out the true mission of Freemasonry in the world.

#### MR. CLUFF'S LEGACY.

A Mr. Cluff, who was not, we believe, a member of our Order, has in his will, left the sum of £3,500 to the Boys' School, and a similar sum to the Girls' School, in all £7,000, for the purposes of what appear to be a perpetual scholarship or scholarships. We say "appear to be" for we confess, that, though we have read over the terms of the bequest more than once, there seems to us alike a little ambiguity as to the real meaning of the testator, and some little difficulty, too, as regards a literal compliance with the terms of the bequest. We quite agree with those brethren, who have referred the matter to the Grand Master, and to the opinion of the Grand Registrar, and we are inclined to think, that as Bro. Peacock suggests, under the provisions of the "Trustee Relief Act," will be found the best solution of the whole question, as well as of the legal and technical difficulty. Some brethren seem to be afraid, that, by the mere acceptance of the bequest, the schools become at once amenable to the interference of the Charity Commission. But such an objection would apply to any endowment at all, and if it hold good as regards our schools, "ceteris paribus," it would hold good of all other schools in the country which have any funded capital. Because though it may be said, that the funded capital of the Girls' School, for instance, is but the saving of annual expenditure, yet both our schools have had legacies left them from time to time, and though too it may be alleged, that ours are not foundation schools, yet the argument cannot be pushed too far, and we are inclined to think, that whatever may be the position of our schools, especially the Girls' School, in the respect of funded capital, if before Mr. Cluff's legacy, they were not brought under the operation of the Charity Commission, they are not now. With-

out the Act before us, we cannot of course lay down, what exemptions are allowed, and under which head our Masonic Schools may range themselves, but our impression is, we confess, though we may be mistaken, that all institutions in this country, which have been founded, with the charitable design of educating others whom poverty or misfortune has afflicted or reduced, and those above all which have received legacies for the purpose, and have the benefit of a funded capital, are brought within the scope of the act. We have heard it said, that, there is a limit as regards the amount of capital, but that we believe to be an entire misconception of the Act. But even should this be so, should the legacy of well-meaning Mr. Cluff bring our two schools under the notice of the Charity Commission, either as eleemosynary or educational institutions, we do not see that much harm will be done. Sure we are of this, that no institutions will stand a severer scrutiny, or bear a more searching examination. They are admirably conducted, and as the Charity Commission has nothing to do with the appropriation of the yearly subscriptions, but at the most could only take cognizance of the appropriation of the funded capital, the amount of possible interference is reduced to a minimum, and need not at all alarm worthy brethren like Bro. Browse, or the many friends of both institutions, who may not have any desire to see the present excellent management and arrangement of our schools in any way interfered with. We hope, that, some means will be discovered, under the able advice of our Grand Registrar, by which the Boys' School and the Girls' School may avail themselves of the charitable bequest of Mr. Cluff.

#### Quantum in Pardo, or Masonic Notes and Queries.

##### BRO. HUGHAN'S CHALLENGE.

Did I understand my able Bro. Hughan to have laid down the proposition, as regards the three degrees, as broadly as my Bro. Buchan states, in his last interesting letter, I should be compelled, out of pure consistency, and in what I deem the cause of Masonic truth and historical accuracy, respectfully to controvert some of my Bro. Buchan's statements. But as I read Bro. Hughan's challenge, it by no means goes so far as Bro. Buchan seems to believe.

I do not at all understand that Bro. Hughan anywhere contends, that, the three degrees did not exist before 1717, but only, that there is, so far, no ritual evidence of their existence before 1720. But I do not think such a proposition need be understood as asserting, that, they did not exist, but only, that, so far, we have no ritual evidence of their distinct existence, as now. There may be other evidence of their existence though not actually ritual, and this Bro. Hughan's argument does not exclude.

If Dermott can be relied on, Dermott indeed settles the question, as an almost contemporary witness, by stating unequivocally, that, before 1717, the "master's part" did exist, though he contended the "antients" had it, and the "moderns" had not.

The evidence, both of minute books and of rituals, may however, be looked upon from more than one point of view. In minute books, such as the Scotch minute books, Bro. Hughan, and Bro. Lyon, and Bro. Buchan may fairly say, we have evidence that in Scotland all the three classes met on one common basis, and were present at all receptions.

Now my explanation of the Scottish system is this, "quantum valeat."

We have evidence that the apprentices were

made often out of the lodge by the Master, and then "buit in the lodge records."

We have also evidence that the word "passing" was familiar to the Scotch minute books and Freemasonry, and therefore, it is just possible that, the line of demarcation being very narrow between the degrees, they were admitted to the higher degrees on the same occasion.

It has also struck me that the old Scottish operative lodges retained a special form of making those admitted "free of the guild."

But though I admit all this may be fairly said, I do not think, that, because we have no mention made in the minute books, therefore, we are to assume that such degrees did not exist at all. The Scotch lodges had an open court for their members, but that does not preclude the possibility, as our Bro. Hughan sees, with his customary clearness and accuracy, of the existence of other secrets and separate degrees.

No one contends, I least of any, that the degrees existed exactly as we have them to-day, but that they did exist in some way all our documentary evidence proves, or else it proves nothing at all.

I am not one of those who set a great deal of store by ritual evidence, still it has its place in such a discussion as this.

I have seen a ritual which professes to date from before the separation between the "ancients and the moderns," and there is no question in it of the existence of the three degrees.

And though there may be no known ritual in existence (though I should not at all be surprised if this discussion brings out some older ritual than we at present dream of) before 1720, as Bro. Hughan puts it. Yet it appears to me, that as these rituals must be antedated to the legal memory as they could not be all "pious frauds" or pure invention for the first time, in the face of the Sloane MSS. 3329, we I think shall see, that we cannot well limit the archaeological question to 1720 or 1717.

My own humble opinion is, we are still a little premature in coming to a conclusion on the question, as the Scottish system may be peculiar to itself, and the English system prior to 1700 has yet to be unearthed.

I say nothing to day of much other evidence which might be adduced in favour of the three degrees.

A. F. A. WOODFORD.

BRO. THE REV. A. F. A. WOODFORD, M.A.,  
P.G.C., v. BRO. WM. PRESTON.

In a few weeks I hope to look again into the Masonic career of Bro. Preston, and will then make known the result in the columns of *The Freemason*. The valuable letter from our esteemed Bro. Cawling (kindly published by Bro. Woodford) is an evidence of the mine of wealth still left to be explored by Masonic students, and proves what may be done by a number of earnest enquirers, determined to do their best to discover old records of lodges, and other Masonic MSS., hitherto unknown to the fraternity of to-day.

W. J. HUGHAN.

##### REVIRESCO v. BRO. BUCHAN.

Bro. Buchan, I plainly see, is not quite sure of me yet, but likely enough, in the long run, if we cannot sail in the same boat, we shall spin along "side by side." But when? The answer shall be given as soon as possible. Meanwhile let us all do our best to appreciate and estimate the value of the important additions made to our rapidly accumulating stock of Masonic MSS., and lodge records. Such students of our ancient history as Bros. Woodford, Hughan, and Lyon, deserve the warm support and sympathy of the Craft, for to them we are mainly indebted for the important discoveries of late. I am not disposed at present to discuss the points in dispute, being anxious to see Bro. Hughan's challenge accepted by any competent brother who has been in the habit of stating to the contrary, in order that the truth may be elucidated. Bro. Buchan has done well to call attention to the matter, and I hope his remarks will bear fruit. Let us, however, be careful, and not require more evidence in support of our statements than the subject warrants.

REVIRESCO.

## BRO. HUGHANS' CHALLENGE AND BRO. W. P. BUCHAN.

I am much obliged to Bro. Buchan for his friendly remarks, respecting my views as to the origin and character of Freemasonry in early days.

I do not, however, quite agree with Bro. Buchan in his references to Freemasonry prior to the "Revival." Of course, the gentlemen who were admitted as members of Masonic lodges in the seventeenth century were not able in consequence to be employed as operative Masons. All we contend for is that they became the possessors of whatever esoteric ceremonies were peculiar to Freemasonry in those days. It is a fact that the lodges were "drooping" early in the last century, and that the first Grand Lodge, which was instituted 1717, was actually the offspring of four old lodges.

To suppose that these members under the ancient régime did not preserve the former secret word or words, and signs, in the enlarged ceremonies, and the three degrees, would to my mind, be shutting our eyes to much even of the present ritual, which is so suggestive of purely operative customs, and also refuse the testimony to these ancient mysteries being retained, which was afforded by the attendance of visiting brethren who belonged to the old system.

But all we can expect is a general agreement, and minor details will of necessity be open to criticism, as I accept the support of our Bro. Buchan, in the hearty spirit in which it is offered, and all the more because of his well-known independent mind.

W. J. HUGHAN.

## PRINCE HALL.

Prince Hall, a negro, Master of a Masonic Lodge in Boston (Massachusetts), was born about 1738. After the peace, a Masonic Charter was obtained from England, but it seems that white Masons, out of pride would not acknowledge the African lodge, Mr. Hall said, "There are to be seen the weeds of pride, envy, tyranny, and scorn, in this garden of peace, liberty, and equality." He published two Masonic charges, 1792, 1797.—American Biographical Dictionary. By William Allan, D.D., Third edition.

## AN ORATION.

DELIVERED AT A REGULAR MEETING, ON THE 7TH JULY 1874, OF ST. DAVID'S LODGE, No. 393.

BY BRO. CHALMERS I. PATON,  
(Past-Master No. 393, England.)

Worshipful Master and Brethren :—On an occasion like the present, it is natural that our thoughts should revert to the erection and dedication of the Temple of Solomon, that great and glorious work of which the connection with the history of Freemasonry is so intimate and important. I am not inclined, indeed, to assent to the opinion which has been expressed by many, that Freemasonry originated at the time of the erection of Solomon's Temple, but rather to ascribe it to a still earlier origin, an origin lost in the depths of remote antiquity. But it may very well be supposed that the system subsisting before that date was then consolidated and improved, so that the building of the first Temple at Jerusalem marks a great era in the progress of Freemasonry and is one of the great landmarks of its history. And now when the Temple of Jerusalem has long since disappeared, and the very form of worship for which it was intended has passed away, when cedar forests no longer clothe the slopes of Lebanon and Tyre, whose King supplied Solomon with a great part of the materials for his work, and from which also he obtained his master workmen, is no longer a great city, its merchant princes and its traffickers the honourable of the earth, but a scene of desolation, a place for fishermen to dry their nets, it is interesting to reflect that the institution of Freemasonry not only continues to exist, having been transmitted from generation to generation during these three

thousand years and extended to lands of which Solomon never heard of, and which in his day the only inhabitants were roaming savages, but that it is still full of life, as vigorous and prosperous as in the days of Solomon and Hiram, changed in nothing but for the better, as the wisdom and knowledge of age after age have been stored up and applied for its improvement, its essential principles still remaining unaltered, unmodified.

The dedication of Solomon's Temple was an occasion of special solemnity in the history of the peculiar people, and of whom he especially avouched himself to be their God. It is impossible, I believe, to conceive aright the solemnity and grandeur of that scene, such as has never been equalled and can never be realized again in the history of the world, when the temple, which had been seven years in building, was finished, with its symbolical pillars, and all its furniture, its altar of burnt offering, its altar of incense, its veil and inner sanctuary, the Holy of Holies, its molten sea standing upon twelve oxen of brass, its ten lavers of brass, its golden candlesticks with seven branches, its table of shew bread, its lamps, its tongs of gold, its bowls, its snuffers, its basins, its spoons, and its censers, and "Solomon assembled the elders of Israel, and all the heads of the tribes, the Chief of the fathers of the Children of Israel," and brought up the ark of the covenant of the Lord to Jerusalem and to the temple which, under divine direction he had built, and when the priests were come out of the holy place in which they had placed the ark, "the cloud filled the house of the Lord so that priests could not stand to minister, because of the cloud, for the glory of the Lord had filled the house of the Lord," and Solomon addressed and blessed the people and offered to the Lord one of the most sublime and beautiful of all the prayers recorded in the Holy scriptures, imploring that the eyes of the Lord might be toward that house night and day, and that all the prayers which the people made towards it might be heard, even though from lands of exile and in distress. We have no right to expect any such divine manifestations as took place on that occasion, when we dedicate our temples; their purpose is not especial, as that of the temple of Solomon, and yet is a high and glorious purpose. No temple that we erect is the special selected place of God's manifestation of himself and of his meeting with his people, but every one is erected to his glory for the great purpose of maintaining and promoting the knowledge of his name, and for the great purpose of celebrating his pure worship, than which no nobler purposes can be entertained by man. Freemasonry has entertained these purposes throughout its history; they belonged to it when Solomon and Hiram presided in the meetings of the brotherhood at Jerusalem, and reduced the system to an order and perfection which it had not attained before; and they equally belong to it now. Every new temple dedicated declares their subsistence, proclaims their permanence. Let us look for the evidence of the divine favour, not manifested by a visible cloud of glory, but manifested not less really by the evident answer of our prayers, by the evident blessing resting on our meetings and our works.

It is with just pride that Freemasons reflect on the antiquity of their system and of their Craft, the most ancient of all existing institutions of mere human origin. And, this is not, I think, an improper occasion for adverting to the complete failure of attempts recently made to assign to our modern Freemasonry a mere modern origin, a very recent date. With no little show of learning and research, in a boastful spirit of unprejudiced inquiry and ruthless criticism, it has been maintained that Freemasonry was invented by Dr. Anderson, Dr. Desaguliers, and others, their associates, by them first established in England in the year 1717, and thence extended over the world. It may well be deemed a conclusive argument against this opinion the 1717 theory as it has been called, that it ascribes base imposture to men who were held in high respect by their contemporaries, and whose names have been mentioned with honour from their own time to the present. To make such an assumption without the clearest and strongest evidence to sustain it is monstrous, and especially unworthy of a Freemason, contrary to all Ma-

sonic principles and teaching. The character of a brother is not to be lightly assailed, the character of the dead ought to be held even more sacred than that of the living. Dr. Anderson and Dr. Desaguliers did not profess to introduce a new system to the world. The whole history of their proceedings consists with the notion that they acted in good faith, and is utterly inconsistent with an opposite notion.

I may observe that we have abundant evidence of the existence of Freemasonry in England at dates long anterior to the beginning of last century. Our old constitutions and charges belong to much earlier times. But I will not dwell on the evidence afforded by these. Permit me rather, in a few words, to refer you to the proof we have of the existence of Freemasonry in the 17th century, which itself is sufficiently against the notion of its having originated in the 18th. In Plot's history of Staffordshire, we find an attack upon Freemasonry, evidence enough of its existence, and all the better as coming from an enemy. And in the works of Roger Ashmole we find a record of his having been a Mason in the 17th century and that is highly honourable company. Some enemies of Freemasonry have asserted that it was originated by Roger Ashmole and a few kindred spirits, by way of amusement. It is an absurd guess, put forth at a venture, by men resolved not to acknowledge the antiquity of our system and our Craft; and is utterly inconsistent with Ashmole's own statement of facts as to his initiation. The enemies of Freemasonry may choose between the 1717 theory and the Ashmole theory. Both are for its enemies, not for its friends. But they are antagonistic, and cannot be maintained together.

Some have imagined that Masonry was merely operative till its revival in England in the beginning of last century, and then became speculative, thus seeking to escape difficulties without acknowledging the antiquity of our present system of Freemasonry. It must be granted that there is a connection between operative and speculative masonry. It must also be granted that this connection was more intimate in former times than the present. But that Masonry until the time of Dr. Anderson and Dr. Desaguliers, was merely operative and then first became speculative, I emphatically deny. We have evidence of the connection with the Masonic body in England, in long past centuries of men of high rank sufficient proof that the fellowship of the Masonic brotherhood was not limited to mere operative Masons. And coming down to the 17th century, we have a notable instance of the initiation of one who was not an operative Mason in Roger Ashmole, already mentioned, whilst the names which the records of those present at his initiation affords proof that this was no singular and exceptional instance. And from what Plot says in his History of Staffordshire, we see clearly that it was common in England, in his day, for country gentlemen or others, who had nothing to do with operative Masonry, to seek and obtain admission into Masonic lodges.

But now, turning our thoughts from the past with all its interesting associations, to the present and its interests and duties, to the future and its prospects, bear with me when I say that a great responsibility lies upon us. We have more in our power for the advancement of Freemasonry than our forefathers had. This new hall adds to the power of the Berwick Lodge, and I trust that my brethren, members of the lodge, will be found equal to the occasion, and that the interests of Freemasonry will not suffer in their hands. I look with confidence for a rapid extension of Freemasonry in this town and district. But what, after all, is the advancement of Freemasonry? Not a mere increase of the number of members of a lodge or of all the lodges. Increase of numbers is highly desirable, if due discretion is exercised in the admission of candidates, and care is taken to see that those only are admitted who are worthy; for the admission of unworthy candidates is no accession to strength, but on the contrary a cause of weakness and a discredit to the Order. The advancement of Freemasonry depends most of all on the worthiness of the candidates admitted, and the worthy conduct of all the brethren. Let us every one take this to heart, and see to our own

conduct, and consider what may be the influence of our example. Let us see to it, that we walk according to our profession, true worshippers of God, strict observers of the moral law, constantly obedient to the laws of our country, good husbands, good fathers, good sons, good masters, good servants, for the true advancement of Freemasonry is in the accomplishment of the objects for which our Order was founded and exists, and the extension of the brotherhood, the accession of members is to be desired by us only that these objects may be more extensively attained.

And how admirable are these objects! The promoters of religion and virtue, of loyalty and good order, of domestic happiness, of social concord, of peace amongst the nations of the earth, of industry, of science, and of all that tends to the welfare of individuals, of families, and of mankind. These are glorious objects, objects to which it is good to devote all our energies, for which it would not be too much to give life itself. But what is demanded of us is not that we should sacrifice life for their sake, although that might be reasonable and proper, but that we should employ our lives in their promotion, all the while enjoying a reward in the increase of our own happiness, not only from the feeling of satisfaction which God has appointed to attend the doing good of others, but from the benefits which, under his gracious Providence, always attend a life of piety and virtue.

#### A CONGRATULATORY ADDRESS, Delivered at the Consecration of the Isle of Axholme Lodge, Epsworth.

BY BRO. THE REV. JOHN C. H. SAUNDERS,  
M.A., W.M. AND C. 1286.

Brethren of the Isle of Axholme Lodge, in my own name, in that of the brethren of this Province, and I think I may confidently add, on behalf of every true hearted Mason, I beg to offer you our most sincere congratulations on the auspicious opening of your lodge. May it go on and prosper. Begun in order, may it progress in harmony and peace, may no discord, no dissension, gain admission here; may bickerings and heart-burning be unknown amongst you, but may true brotherly love and unity flourish and abound. Let your watchword be "Go Forward," but let caution and prudence dictate every step.

My experience of Freemasonry has taught me, that while there is much that is admirable—truly admirable—in the Institution itself, there are at the same time certain points which from the laxity of indiscreet brethren tend to bring the Order into disrepute. To two of these points I would briefly invite your attention, and in so doing I would ask you to bear with me, and to receive my few imperfect remarks in the same spirit of fraternal kindness as the ideas are conceived, and the words uttered by myself. What I say unto you I would say to all the brethren. The first point to which I would advert is this.—We cannot be too cautious whom we select as Masters of our lodge. The Master holds a most important and responsible position. Unless, therefore he is well qualified to perform the duties of his office, the lodge cannot prosper. It may continue to exist, but it cannot flourish. We cannot therefore, I repeat, be too careful whom we select as our Master. If we select a brother for that important position, merely because he has filled the office of Warden, utterly regardless of the manner in which he had performed the duties of that office, or because he is one of the senior members of our lodge. If we select him merely as a matter of policy, in order to avoid giving offence to some crotchety brother, or as a matter of expediency to gratify the craving after office of a restless ambitious brother; if we select him merely because he is a bon vivant and jovial companion, or because his social status is a grade above that of some other brother, who may be in all respects Masonically his superior. If we select him for any or all of these reasons, believe me, we are doing our best to lower the prestige of our lodge, to bring Masonry into disrepute, and to strike a grievous blow at the Order which we have pledged ourselves to uphold to the utmost of our ability. What then

are the qualifications we should seek for? and what should be our governing principles of action?

We should select a brother who, by the zeal and energy he has displayed in the performance of the duties of the minor offices he has filled, gives promise of being able efficiently to perform the more important duties of the higher. We should select a brother who stands well with his brethren, one who is amiable in disposition, and affable in manners, one who is apt to teach, and able to govern, one whose moral character is beyond reproach, whose commercial reputation is above suspicion, one blessed with a retentive memory, able to learn, able to remember, able intelligently to recite and perform our striking and interesting ceremonial. When we find a brother possessing these qualifications we may venture to select him with full confidence that he will prove a most efficient Master. But if in addition he possesses that other most important qualification, the blessing of a liberal education, it will be found to add immensely to his efficiency. And inasmuch as the selection of officers rests entirely with the Master, as he is, such to a great extent will be his officers, and as are the officers, such will be the brethren. If he be inefficient or indifferent, a spirit of indifference will soon be engendered. Carelessness and laxity will soon be manifested, which must tend to the injury, it may be the irreparable injury of the lodge. But if the Master be zealous and efficient he will inspire his lodge, officers and brethren alike, with a spirit of energy and zeal, so that actuated by one feeling they will work in unison; bound together by the mystic tie of fraternal love, they will labour for the benefit of the Craft in general and for the welfare of their own lodge in particular. And what should be our governing principle of action, in the selection of our Master. Fidelity to our Order, and a firm determination, avoiding fear on the one hand, and favour on the other, to select that brother whom we conscientiously believe to be in all respects the best qualified for the office.

Another point, and one of paramount importance, in which great care is necessary, is this, "we cannot be too cautious whom we admit into the Order."

In the present day when Freemasonry is fashionable, and frequent applications are made for admission to our ranks, it behoves us to exercise more than ordinary caution whom we admit.

No one, as a matter of course, is proposed for admission unless some little is known of him by his proposer and seconder. But are we always sufficiently cautious? Do we carefully investigate the character and antecedents of a candidate? Do we inquire what are his reasons for wishing to be admitted to our ancient mysteries and privileges? If on investigation we find that he is a man who has gained the respect and esteem of his fellow men; that his character will bear the strictest scrutiny, that he is a faithful husband, an exemplary father, a constant friend, and a true patriot, if we find that he has been in the habit of practising the Masonic virtues, not knowing them to be such; if we have reason to believe that his head, his heart, his hand, his knee and his foot, will be energetically and zealously exerted on behalf of Freemasonry, we may venture to elect him, for he will probably become a good and worthy Mason.

But if on the other hand, we find on investigation, we have reason to suspect that his sole object in seeking to gain admission to our ranks arises from a morbid curiosity to become acquainted with our secrets, we must reject him at once, for he will prove but a sorry Mason. If we have reason to believe that his chief object is a mercenary motive in order that he may receive pecuniary benefit in the time of difficulty, or succour in the hour of sickness, we must inform him that ours is not a benefit club, and that he cannot be admitted on such conditions. If we suspect that his object is to bolster up a somewhat doubtful moral reputation, or to prop up a somewhat tottering commercial reputation, thus using Masonry as a cloak of hypocrisy; we must reject him at once.

If we have reason to believe that his object is for the value of the refreshment which sometimes follows labour, we must tell him that ours is no

convivial club, and that we cannot receive him on such terms.

O let us be careful that at none whom we are instrumental in admitting into the Order, the finger of scorn may ever be able to be pointed, or the tongue of the slanderer ever have occasion to say, that "man! that liar! that thief! that drunkard! that whoremonger! is a Mason, and a disgrace to the Order."

Believe me far more injury is done to Masonry by the indiscretions of faithless brethren, than by all the open attacks of the slanderer and the coward.

One word more and I have done.

Again I beg most heartily to congratulate the brethren of this new lodge at Epsworth on its foundation. May it progress and prosper, until it becomes as famous in the annals of Masonry as has the good old town of Epsworth itself, in the History of the Church.

#### Original Correspondence.

[We do not hold ourselves responsible for, or even as approving of the opinions expressed by our correspondents, but we wish, in a spirit of fair play to all, to permit—within certain necessary limits—free discussion.—Ed.]

#### THE P.M. JEWEL.

Dear Sir and Brother,—

Will you or one of your numerous readers kindly inform me,

1. Whether any brother who has never attained the office of W.M. has any right to wear the P.M. jewel on his apron.

2. Whether holding office in a P.G. Lodge will confer that right?

3. Whose duty is it to see that brethren enter a lodge, whether P.G. or private, properly attired.

My reason for making these inquiries is that a brother in Lincolnshire in calling my attention to the Prov. Grand Lodge, lately held in that province, mentions that a brother had on an apron the three P.M. jewels, and which he has worn for more than twelve months, though he has never been a W.M. I have always looked up to Provincial Grand Officers as patterns of Masonic excellence and correctness. Is not this a glaring breach of Masonic etiquette?

Yours fraternally,

S.W.

[No brother has a right to wear the emblems of a P.M., who has not been, bonâ fide, W.M. of a lodge.—Ed.]

#### BRO. CONSTABLE'S DRAWING.

Dear Sir and Brother,—

Permit me to thank you for the preliminary notice, contained in your issue of the 11th inst., of my project on behalf of the Royal Masonic Institution for Girls; and to state that every purchaser of a shilling ticket will be entitled to participate in the ballot for a Life Governorship thereof, value £10 10s.

The ballot is arranged to take place on Wednesday, 28th April, 1875, and the result will be recorded in the columns of *The Freemason*.

My desire, in commencing thus early, is to secure a widely spread patronage, and I hope that our brethren will readily accept and support an easy means of doing good service on behalf of an Institution which has established its usefulness as a Masonic Charity throughout the world.

I am convinced that there are many charitable brethren in the kingdom who will gladly avail themselves of the opportunity thus afforded, and in furtherance of this I shall be pleased to forward tickets on sale or return, and, with permission, add names to the undermentioned list.

The Institution will receive the benefit of every shilling subscribed, not a fraction is to be deducted for working expenses.

JOHN CONSTABLE.

Tickets may be had from the following brethren:—

Bro. W. J. Hughan, P.G.S.D. England, P.M. 131, P.G. Sec. Cornwall, Truro

„ Augustus A. Bagshawe, P.P.G.W., P.S. G.W. Derbyshire, I.P.M. 1235, Wormhill Vicarage, Buxton, Derby.



- Bro. John Greenhough, P.M., Parker-street, Manchester.  
 „ W. H. Bowden, 2, Sunderland-place, Clifton.  
 „ Jesse Owens, P.M., Asylum, Hanwell.  
 „ C. Tomkins, Albion Hotel, Ramsgate.  
 „ R. Limpus, P.G. Organist, Middlesex, 41, Queen-square, W.C.  
 „ S. E. Moss, P.M. 185, 71 Oakley-rd., N.  
 „ Hedges, Freemasons' Hall, W.C.  
 „ George Kenning, Little Britain, E.C.  
 „ John Constable, W.M. 185, 13, Sisle-lane, City, E.C.

## MR. W. CLUFFS BEQUEST.

To the Editor of The Freemason.

Dear Sir and Brother,

I must ask you to correct your report of the last quarterly meeting of the Royal Masonic Institution for Girls, in page 436, of Vol. 7, No. 280, so far as I am concerned, for I did not, as you report, think that under the Trustees Relief Act, the Institution should pay the money into the Court of Chancery, for I stated that I did not see much difficulty in the Institution carrying out the trusts of the will, and in reply to Bro. H. Browse, I said we ought if possible to prevent the money being paid into the Court of Chancery, and I further stated, in my opinion, that if the acceptance of the gift did bring the school within the operation of the Charitable Trusts Act, the Commission would only acquire jurisdiction as to this particular fund, and that we should act in union with the Boys' School, and take the opinion of the Grand Registrar.

I shall feel obliged by your inserting this letter in your next number, for I should not like it to remain uncontradicted that I should wish the funds of the Institution to be absorbed by any unnecessary expenses.

Yours fraternally,

T. F. R. PEACOCK.

The annual Congress of the Royal Archaeological Institute was opened at the Town Hall, Ripon, under the presidency of the Marquess of Ripon. The proceedings commenced with the reception of the institute by the mayor and corporation. An address was read by the town clerk, and presented to Lord Talbot de Malahide, who thanked the mayor and corporation for the hearty welcome. His lordship then appointed the Marquess of Ripon to the presidential chair for the meeting, and the Bishop of Ripon, on behalf of himself, the dean and chapter, and the clergy, tendered a hearty welcome to the institution. By invitation of the mayor and corporation, the members and friends of the institute, to the number of 340, partook of lunch in a large marquee. The party then adjourned to the cathedral, where its architecture was described by Sir Gilbert Scott, who has recently been engaged in its restoration. The library was next visited, and its ancient MSS. and printed works examined. Two or three pieces of old music recently discovered were illustrated by the cathedral choir, under the leadership of Mr. Cross. The inaugural address of the Marquess of Ripon was delivered in the Riding-school.

The Grand Lodge of Indiana have under consideration plans for the remodelling of the Masonic Temple at Indianapolis. The estimated cost of the improvements is placed at 54,000 dols., and the plan is heartily commended by the editor of the *Advocate*, P. G. M. M. Martin H. Rice, of that State.

HOLLOWAY'S PILLS.—Enjoyment of Life.—When the blood is pure, its circulation perfect, and the nerves in good order, we are well. These pills possess a marvellous power in securing these great secrets of health by purifying, regulating and strengthening fluids and solids. Holloway's Pills can be confidently recommended to all persons suffering from disordered digestion, or worried by nervous fancies, or neuralgic pains. They correct acidity and heartburn, dispel sick headache, quicken the action of the liver, and act as alteratives and gentle aperients. The weak and delicate may take them without fear. Holloway's pills are eminently serviceable to invalids of irritable constitution, as they raise the action of every organ to its natural standard, and universally exercise a calming and sedative influence.

## METROPOLITAN MASONIC MEETINGS.

For the Week ending Friday, July 31, 1874.

The Editor will be glad to receive notice from Secretaries of Craft Lodges, Royal Arch Chapters, Mark Lodges, Preceptories, Conclaves, &c., of any change in place or time of meeting.

Saturday, July 25.

Audit Committee Boys' School, at 3.  
 Lodge 1293, Burdett, Mitre Hotel, Hampton Court.

Provincial Grand Lodge of Surrey, Griffin Hotel, Kingston.  
 Manchester Lodge of Instruction (179), Yorkshire Grey, 77, London-street, Fitzroy-square, at 8; Bro. H. Ash, Preceptor.

Lily Lodge of Instruction (820), Greyhound Hotel, Richmond, Surrey.

Star Lodge of Instruction (1275), Marquis of Granby New Cross-road, at 7; Bro. C. G. Dilley, Preceptor.

Monday, July 27.

Prince Leopold Lodge of Instruction (1445), Lord Stanley Tavern, Sandringham-road, Kingsland, at 7; Bro. T. Austin, Preceptor.

Strong Man Lodge of Instruction (45), Old Jerusalem Tavern, St. John's-gate, Clerkenwell, at 8; Bro. Beckett, Preceptor.

Sincerity Lodge of Instruction (174), Railway Tavern, Fenchurch-street Station, at 7.

Camden Lodge of Instruction (704), Adelaide Tavern, Haverstock-hill, at 8; Bro. T. A. Adams, Preceptor.

Eastern Star Lodge of Instruction (95), Royal Hotel, Mile-end-road, at 7.30; Bro. E. Gottheil, Preceptor.

British Oak Lodge of Instruction (813), Bank of Friendship Tavern, Mile-end, at 7 for 8.

St. James's Union Lodge of Instruction (180), Horse and Groom Tavern, Winsley-street (opposite the Pantheon), Oxford-street, at 8; Bro. J. R. Stacey, Preceptor.

Wellington Lodge of Instruction, White Swan Tavern, Deptford, at 8; Bro. C. G. Dilley, P.M. 1155, Preceptor.

West Kent Lodge of Improvement (1297), St. Saviour's College, Stansted-road, Forest-hill, at 7.30; Bro. H. W. Lindus, Preceptor.

Metropolitan Mark Lodge of Instruction, Coach and Horses Hotel, 323, Strand, at 8.

Tuesday, July 28.

Audit Committee Girls' School, at 4.  
 Lodge 255, Harmony, Greyhound Hotel, Richmond.

Varborough Lodge of Instruction (554), Green Dragon Stepieney, at 8; Bro. Barnes, P.M., Preceptor.

Domestic Lodge of Instruction, Palmerston Tavern, Grosvenor-park, Camberwell, at 8.

Faith Lodge of Instruction (141), Refreshment Rooms, Victoria-st., (opposite Westminster Palace Hotel), at 8; Bro. C. A. Cottebrune, Preceptor.

Prince Fredk. William Lodge of Instruction (753), Lord's Hotel, Lord's Cricket Ground, St. John's-wood, at 8; Bro. F. G. Baker, Preceptor.

Dalhousie Lodge of Instruction (860), King Edward, Triangle, Hackney, at 7.30; Bro. Crawley, Preceptor.

Prosperity Lodge of Instruction (65), Gladstone Tavern, Bishop-gate-st., Within, at 7.30; Bro. Bolton, W.M. 1227, Preceptor.

St. Marylebone Lodge of Instruction (1305), British Stores Tavern, New-street, St. John's Wood, at 8; Bro. T. A. Adams, Preceptor.

Constitutional Lodge of Instruction (55), Wheatsheaf Hotel, Hand-court, Holborn, at 7; Bro. J. R. Stacey (P.M. 180), Preceptor.

Percy Lodge of Instruction, Grapes Tavern, Little Windmill-street, W.

Southwark Lodge of Instruction, (879), Southwark Park Tavern, Southwark Park, at 8; Bro. Charles William Kent, Preceptor.

Pythagorean Lodge of Instruction (79), Prince of Orange, Greenwich, at 8; Bro. J. Robt. Nash, Preceptor.

United Strength Lodge of Instruction (228), the Grafton Arms, Prince of Wales's-road, Kentish-town, at 8; Bro. J. N. Frost, Preceptor.

Israel Lodge of Instruction, Rising Sun Tavern, Globe-road, at 7.30.

Metropolitan Lodge of Instruction, Portugal Hotel, Fleet-street, at 7; Bro. Stacey, P.M. 180, Preceptor.

Wednesday, July 29.

Lodge 898, Temperance-in-the-East, Newby-place, Poplar.  
 New Concord Lodge of Instruction, Rosemary Branch Tavern, Hoxton, at 8.

Royal Union Lodge of Instruction, Horse and Groom Tavern, Winsley-street, Oxford-street, at 8; Bro. T. A. Adams, Preceptor.

Confidence Lodge of Instruction, White Hart Tavern, Abchurch-lane, at 7.30.

Peckham Lodge of Instruction, Maismore Arms, Park-road, Peckham, at 8; Bro. David Rose, Preceptor.

Temperance in the East Lodge of Instruction, George the Fourth, Catherine-street, Poplar.

Stanhope Lodge of Instruction, Thicket Hotel, Anerley, at 7.30 p.m.; Bro. H. W. Lindus, Preceptor.

Finsbury Park Lodge of Instruction (1288), Finsbury Park Tavern, Seven Sisters'-road, N., at 8. Bro. P. Dickinson, Acting Preceptor.

Thursday, July 30.

General Committee Girls' School, at 4.  
 Lodge 22, Neptune, Guildhall Tavern, Gresham-street.]

Fidelity Lodge of Instruction (3), Yorkshire Grey, London-st., Tottenham Court-road, at 8; Bro. T. A. Adams, Preceptor.

Finsbury Lodge of Instruction, Jolly Anglers' Tavern, Bath-street, City-road; Bro. Stean, Preceptor.

United Mariners' Lodge of Instruction, Three Cranes, Mile-end-road, at 8; Bro. T. J. Barnes, Preceptor.

Whittington Lodge of Instruction (862), Crown Tavern Holborn, at 8; Bro. Lewis Alexander, P.M. 188, Preceptor.

Doric Chapter of Instruction, Three Cranes Tavern, Mile-end-road, at 8; Comp. T. J. Barnes, Preceptor.

Ebury Lodge of Instruction, Bro. Palmer's, 12, Ponsonby-st., Millbank.

Highgate Lodge of Instruction (1366), Bull and Gate, Kentish-town, at 8; Bro. J. N. Frost, Preceptor.

Friday, July 31.

Chap. 134, Caledonian, Ship and Turtle Leadenhall-street K.T. Preceptory. 74, Harcourt, Greyhound Hotel Richmond.

St. George's Lodge of Instruction (140), Globe Tavern, Royal-hill, Greenwich.

Robert Burns Lodge of Instruction, Union Tavern, Air-st., Regent-st., at 8.

Belgrave Lodge of Instruction, (749), Coach and Horses, Strand, at 8; Bro. Pulsford, Preceptor.

Panmure Lodge of Instruction (720), Balham Hotel, Balham, at 7.30.

Unions Emulation Lodge of Improvement for M.M.'s Freemasons' Hall, a 7.

Temperance Lodge of Instruction, Victoria Tavern, Victoria-road, Deptford, at 8.

Clapton Lodge of Instruction (1365), White Hart, Clapton, at 7.30; Bro. James Brett, P.G.P., &c., Preceptor.

Royal Standard Lodge of Instruction (1293), the Castle Tavern, Holloway, at 8; Bro. W. F. Rogers, Precep.

Pythagorean Chapter of Instruction (79), Prince of Orange, Greenwich-road, at 8; Comp. W. West Smith, Preceptor.

Westbourne Lodge of Instruction (733), Horse and Groom, Winsley-street, Oxford-street, at 8.

United Pilgrims Lodge of Instruction, Antelope Tavern, Lorn-road, Brixton, at 7.

St. James's Lodge of Instruction, New Tanners' Arms, Grange-road, Bermondsey, at 8; Bro. Howes, P.M., Preceptor.

Duke of Edinburgh Lodge of Instruction, Silver Lion, Penny-fields, Poplar, at 7; Bro. D. S. Potts, Preceptor.

Doric Lodge of Instruction, Three Cranes Tavern, Mile-end-road, at 8.

Burgoyne Lodge of Instruction, Grafton Arms, Prince of Wales's-road, N.W., at 8; Bro. P. M. Wuest, Preceptor.

St. Luke's Lodge of Instruction (144), Rose Tavern, Fulham-road, S.W.

Chigwell Lodge of Instruction, Bald-faced Stag Hotel, Buckhurst-hill, at 8.

High Cross Lodge of Instruction (754), Coach & Horses, High Road, Tottenham.

Union Club of Instruction, Windsor Castle, Victoria Station, at 8 p.m.; H. Ash, P.M., Instructor.

Burdett Coutts Lodge of Instruction (1278), Approach Tavern, Approach-road, Victoria-park, at 8; Bro. Geo. W. Verry, Preceptor.

## MASONIC MEETINGS IN WEST LANCASHIRE AND CHESHIRE.

For the Week ending Saturday, Aug. 1, 1874.

Monday, July 27.

Lodge 148, Lights, Masonic Rooms, Warrington, at 6.30  
 Lodge 613, Unity, Masonic Hall, Southport.

„ 703, Clifton, Clifton Arms Hotel, Blackpool.  
 Chap. 241, Friendship, Masonic Temple, Liverpool, at 5.0.

Tuesday, July 28.

Lodge 986, Hesketh, Grapes Inn, Croston, at 4.  
 „ 1256, Fidelity, Bull Hotel, Poulton-le-Fylde.

„ 1393, Hamer, 2A, Windermere-street, Breck-road Liverpool, at 6.

Chap. 1094, Temple, Masonic Temple, Liverpool, at 6.  
 Merchants' Lodge of Instruction (241), Masonic Temple, Liverpool, at 6.

Wednesday, July 29.

Lodge 86, Loyalty, Assembly Rooms, Prescott, at 6.  
 „ 484, Faith, Gerard's Arms Inn, Ashton-le-Willows

„ 580, Harmony, Wheatsheaf Inn, Ormskirk, at 5  
 „ 758, Ellesmere, Masonic Hall, Runcorn, at 6.

St. John's Lodge of Instruction (673), Masonic Temple, Liverpool, at 8.

Alpass Encampment, Masonic Temple, Liverpool, at 5.

Thursday, July 30.

Lodge 1313, Fermor, Masonic Hall, Southport, at 7.

## MASONIC MEETINGS IN GLASGOW AND VICINITY.

For the week ending Saturday, Aug. 1, 1874.

All the Meetings take place at 8 o'clock.

Monday, July 27.

Lodge 103, Union and Crown, 170, Buchanan-st  
 Chap. 122, Thetis, 35, James-street.

Tuesday, July 28.  
 Chap. 67, Cathedral, 22, Struthers-street.  
 " 73, Caledonian Unity, 170, Buchanan-street.  
 " 117, Govan, Parkland Hall, Govan.  
 Wednesday, July 29.  
 Lodge 177, St. James, Masons' Hall, Coatbridge.  
 Red Cross Conclave 114, 109, Argyle-street.  
 Thursday, July 30.  
 Lodge 334, St. John's, Freemasons' Hall, New Cumnock.  
 Friday, July 31.  
 " 347, St. John's, Old Council Hall, Rutherglen.  
 Saturday, Aug. 1.  
 " 458, St. John's, Freemasons' Hall, Busby.

### Advertisements.

ELECTION OCTOBER 1874.

### ROYAL MASONIC INSTITUTION FOR GIRLS.

The Votes of Subscribers are respectfully solicited on behalf of BEATRICE A. F. NEWMAN, Daughter of the late Bro. William J. Newman (a Subscriber to the Institution), formerly Superintendent of the Exhibitors' Department, Crystal Palace. Member of the Crystal Palace Lodge, No. 742, and of the William Preston Lodge, No. 766; who died on the 19th December, 1868, leaving a Widow and Six Children dependent on Friends. One Boy is being educated in the Royal Masonic Institution.

The case is strongly recommended by the Crystal Palace Lodge, No. 742; the William Preston Lodge, No. 766; and by several Vice-Presidents, Governors, and Subscribers, of whom the following will receive Proxies.

Bro. John Bertram, Alexandra Palace, Muswell-hill, N.  
 " O. H. Colven, 33, Seething-lane, E.C.  
 " H. G. Garrod, 23, Rood-lane, E.C.  
 " W. H. Harper, 3, Church-road, Upper Norwood, S.E.  
 " W. Hopekirk, Crystal Palace, S.E.  
 " Charles Horsley, 3, Staple Inn, W.C.  
 " G. J. Kain, 37, Alfred-place, West, S.W.  
 " George Kenning, (Vice-Patron), Upper Sydenham,  
 " W. J. Miller, Mount-street, Berkeley-square, W.  
 " John Skinner, St. Leonards-on-Sea.  
 " H. T. Thompson, Waldoek-villa, Albert-road, Peckham, S.E.  
 " W. Worrell, Lloyds, E.C.  
 Proxies for either of the Masonic Institutions will be acceptable for Exchange.

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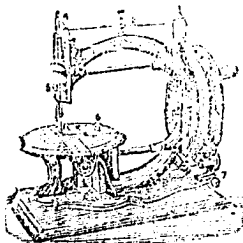
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 London: Longmans and Co., Paternoster-row.

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 FOR THE PROVINCE OF DURHAM.

Containing a Calendar for 1874. Shewing the Lodges and Chapters that meet on each date, and also Lists of the Present and Past Officers of each Lodge and Chapter in the Province, with a mass of other useful information. Price One Shilling, free by post One Shilling and One Penny.  
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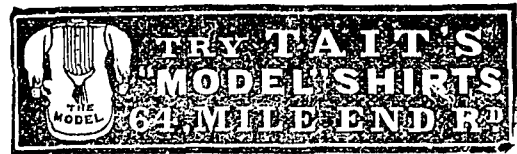
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