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REPORTS OF MASONIC MEETINGS.

Craft Masonry.

METROPOLITAN.

**LODGE OF UNITED STRENGTH (No. 228).**—The summer festival of this truly united lodge was held under the happiest circumstances of weather and place, on Tuesday last. The house selected was Bro. Stone's, the Ship Hotel, Shepperton, in the midst of the most charming scenery. The brethren flocked down by rail, road, and river, and made in all a party a third larger than was looked for, but the embarrassment of the W.M., Bro. While, at having so striking a proof of his popularity was speedily relieved by finding that Bro. Host was equal to the occasion with an ample banquet for all, though one room was not large enough for the dinner party. Bros. P.M. James Terry, and Daniel Tallerman (known among his familiars as "the Baron") exerted themselves in every way to provide the company with amusement, and this was mostly found on the river by the brethren and the ladies in boating and fishing. At the dinner the W.M. presided, supported by Past Masters Crump (Sec.), Winsland (Treas.), James Terry, Bottrill, Davies, Senior Warden Griggs, Junior Warden J. Hill, the other officers being Halford, Percy, and Flaws. The usual toasts were given, and the warm acknowledgments of the party were made to the W.M., the P.M.'s, and to the officers for the happy day at this quiet limit of the world. With the J.W.'s greeting, ending with "Happy meet again," the party separated to find their various ways to London. It should be mentioned that a large party started in the morning from the Old Gate, at Clerkenwell (St. John of Jerusalem), and Bro. Gay provided an excellent luncheon for his brethren and their friends, and told them that supper would await them if they arrived within hours.

**LODGE OF FRIENDSHIP (No. 206).**—The members of this lodge celebrated their annual summer outing on Thursday last, the 8th inst. They were accompanied on this occasion by the companions of the Mount Lebanon Chapter (the chapter attached to the lodge). It was confidently expected that Bro. Captain Boyton, who is an Entered Apprentice in the lodge, would be present, but, unfortunately, an engagement in the provinces in connection with his life-saving dress prevented him from joining. However, he was not unmindful of the brethren, he having telegraphed to the Father of the lodge, Bro. William Rumsey, expressing his (Bro. Captain Boyton's) regret that his engagements prevented his attendance. The following amongst others were present:—Bros. John Waters, W.M.; Allen R. Rumsey, S.W.; Thomas Taylor, J.W.; J. Jewitt Stephens, S.D.; W. H. Godolphin, I.G.; Grant, Tyler; William Rumsey, P.M. and Treas.; John Rumsey, P.M. and Sec.; Samuel Gamman, I.P.M.; William Coubro, P.M.; Alfred Harris, P.M.; F. G. Harrison, P.M.; Frederick Wiggins, P.M.; E. B. Barnard, P.M.; H. M. Collier, P.M.; John Stewart, P.M.; Charles T. Parsons, Thomas G. Seaborn, T. G. Steel, John Burrell, and Watson (many of the above are companions also). Also Comps. C. G. Smithers and Moore. Amongst the visitors were Bros. R. G. Seaborn, I.G. 217; Robert Brown, St. Peter's, Montrose; George L. Mustoph, 134; and A. Mellish, 188. There were, too, Bros. Toole, Abbott, Miles, Parsons, and Spicer. The majority of the brethren were conveyed in a private coach and break, drawn respectively by four handsome greys and a pair. The former were splendidly driven by their owner, and the latter by one of his servants. Some went in their own private carriages or by rail. The coach and break left town at half-past ten. At this hour the sky threatened a wet, but the weather soon cleared up, and the rain fortunately kept off for the remainder of the day. The route taken lay through all those pleasant and picturesque villages in the eastern suburbs, known and appreciated so extensively. The first stoppage was made at Bro. Barber's, the Red Lion, Leytonstone. From thence the brethren proceeded to Walthamstow, and then on to the Robin Hood at Longton. At this stage the company, being freed from the restraints of City business and professional life, and being well into the country in the bargain, saw no reason why they should not employ every innocent means coming in their way to make the outing as pleasant as possible. At this place, therefore, a man having set up the paraphernalia connected with the game of cockshying on a little bit of green hard by, where he was patiently sitting waiting for customers, a considerable stay was made, to give some of the brethren an opportunity of displaying their proficiency in this game. And an unexpected bit of luck the proprietor had for once. How is it that at cockshying the nuts perched a top of the baskets have such a pertinacity of falling anywhere but in the place where the player has a right of claiming them? One cannot but think that there must be a sort of understanding between the nuts and their owner that they are not

to part company. This idea is strengthened by the fact that the man is always willing to give a coin, and a silver one, too, for the nut when a customer has succeeded in obtaining it, rather than let it go. The Robin Hood must be a favourite centre with holiday-folk. There were crowds of them about the neighbourhood. There, too, was the usual compliment of donkeys, each bearing on his back a gentleman's and a lady's saddle comprised in one. Talk about the obstinacy of the ass, there was as determined an old fellow in front of the tavern as one would wish to see; he could not be got to move on either by blows, kicks, or coaxing. The desperate attempts made to get him away, and the persistent obstinacy of the brute in remaining, created roars of laughter amongst the by-standers. At last one of the brethren bethought him of a plan. He procured a biscuit and held it out temptingly to the animal. This proved too strong an inducement, and he was thus allured away. One doubts whether a donkey's sense of feeling is as acute as that generally obtaining in other animals, for let the blows be laid on his shaggy hide ever so repeatedly and severely he still preserves that usual stolid demeanour and dry, comic expression of countenance so characteristic of the animal. If he kicks he does so, it would appear, more from a sense of feeling an insult has been offered than from an experience of pain. On the vehicles went again through the lovely roads and lanes skirting Epping Forest. Now and then a gipsy's caravan (perhaps the most picturesque and primitive sight that can be seen) is observed pitched on the ground between the trees, and as the brethren pass out come the gipsy boys and girls indiscriminately, bodies unwashed, hair dishevelled, ragged and shoeless, dexterously throwing themselves head over heels, at the same time scampering after the brethren as the horses go on at a good round trot. A great hulk of an adult gipsy with a tiny gipsy baby in his arms, struggles hard to keep up, piteously begging for coppers. Honest labour would not be half such hard work. One feels reluctant to assist such bare-faced vagrancy, but the children persist, compassion in the onlooker ensues, and out go the coppers, the donor consoling himself with the determination that never again will he bestow alms on such folk. One does it, however, again and again, under the like circumstances, for do not the gipsy and his caravan form by no means an insignificant part in the make up of the rural scene around. Here and there along the route, and in the distance, the forest was dotted with small and select picnic parties, and as the conveyances passed greetings were exchanged between these little knots of people and the brethren, each party in dumb show (for they were too far off to be spoken to) conveying to the other the wish that a pleasant day would be experienced and enjoyed. Whilst passing through the beautifully undulating country, thickly wooded as it is with all kinds of trees and shrubs, one cannot but feel grateful for the successful attempts recently made, especially by the City Corporation, to preserve the really lovely Forest of Epping from the hands of the selfish encroacher so that it may be enjoyed as a recreation ground by the present generation, and handed down as a precious gift to future posterity. Onward the brethren went, beautiful scenery on either side. And the ferns. Oh what ferns! Beds of ferns planted and nursed by nature and growing in wild luxuriance, almost as thickly as blades of grass upon a well-kept lawn, covered many of the open spaces in the copse. It is on occasions and amidst scenes like these that one experiences more forcibly that gratitude due to the Supreme Being for the bounties existing in nature, a gratitude to be felt and not expressed. At last Theydon Bois was reached, and then over the railway and down a long lane, with hayfields and cornfields on this side, and hayfields and cornfields on that; cosy farmhouses peeping out from behind the shrubberies; lots of tall trees bordering the road, with their boughs overhanging and so near the ground as to compel a constant watch so that one might dodge at the right moment to save one's hat, and may be one's head to. Such fun! Away they go over the little rivulet and all at once draw up in fine style in front of the White Hart at Abridge. All are welcome here, for nearly every one is more or less personally acquainted with the warm-hearted host and his family. Here too a pleasing incident takes place. The same thing occurred last year and the year before too, for this route is a favourite one with the lodge, and it seems now they are never likely to change it. There is a poor but honest old man in the village known to and respected by all the inhabitants; he is lame and can do very little work, perhaps none. He knows the day and almost the hour the brethren are expected to call, for as the vehicles turn the corner of the White Hart, there the old man is leaning against the wall, apparently in the same position as when he was left this very day last year. It would seem as if the old man had not budged from the spot since. There he is, all expectancy, his good-tempered old face radiant with delight. Presently the hat goes round, and every one puts in a coin; the sum collected is handed to the old gentleman and it does one's heart good to see how he receives it. He plants his crutches into the earth as an extra support, pokes himself more stiffly up against the wall, thrusts his two hard palms forth, and the load of coppers, &c., (for there is a stray bit of silver amongst the copper), is emptied into them. Look at his watery eyes and the tears as they come trickling down his worn cheeks. These must express his thanks, and so they do eloquently, for he feels apples in his throat and he can give utterance to never a word. Never mind, the brethren will see him again next year, on the same day, and pretty nearly the same hour, if all be well. But it is high time they were starting for the King's Head, Chigwell. All mount to their seats, room is found for a much respected member of the lodge, the I.P.M., Bro. Samuel Gamman, who, at that particular moment unexpectedly turns up, somehow from somewhere, and quite accidentally of course. Farewell is

bidden the host and his family, and away they go to the goal at a spanking speed. The fine old hostelry is soon reached. A first class banquet is provided. The whole affair is divested of as much formality as possible; consequently, after the banquet only two or three of the principal toasts are proposed by Bro. John Waters, W.M., and Comp. Alfred Harris, M.E.Z. After the dinner the brethren dispersed themselves over the prettily laid out gardens attached to the house, and in the adjoining meadows. Some indulged in a game of cricket, others amused themselves in playing at quoits, whilst the more robust took to skittles, the older members sitting or leisurely strolling about here and there, watching the games of the younger, and all enjoying to the utmost the balmy sweetness of the refreshing and fragrant air, and the soft influences of the lovely summer evening. Twilight at last set in. Tea and coffee were served. All reckonings were soon made and paid, and the horses put to, and after giving the host a parting cheer at starting, in recognition of his services and geniality, the brethren were soon well on a third of their way to town. As it was now dusk, and they had some lonely lanes and roads to pass through, they unanimously concluding that a song or two, with some good choruses in which all could join would not be indecorous, enlivened this part of the outing in that way, and after one or two stoppages at old landmarks in the shape of half-way houses, the brethren arrived safely in town without having to book one mishap to mar the pleasantness of the day.

**METROPOLITAN LODGE (No. 1507).**—This young and successful lodge held its first summer festival under the presidency of the W.M., Bro. Jas. Willing, jun., at the Rye House, on Friday, the 9th inst., when, in spite of the most inclement weather, about fifty sat down to a most excellent banquet. Present, including officers, Stewards, &c.:—W.M., and the Misses Willing; Bro. Michael, Mr. and Mrs. H. Liston; Bro. and Mrs. John Douglass; Bro., Mrs. and Miss Williams; Mr. and Mrs. Richard Douglass; Bro. and Miss Child; Bro. and Mrs. Kingham; Bros. Scales, J. Tims, Rapkin, and Easy, Bro. Shand and Mrs. Shand; Bro. Hatton; Bro. Page and Mrs. Page; Bro. Brumell and Mrs. Brumell; Bro. Gilbert and Mrs. Gilbert; Bros. Ralph, Erwood, Levy, and M. H. Levy. After the health of the Queen had been drunk, the W.M., in proposing the Grand Master's health, alluded to the intended visit of H.R.H. the Prince of Wales to India, and hoped it would be the means of uniting the two countries in still more friendly fraternal intercourse, and be the means of enabling each more fully to comprehend and trust the other. Bro. Michael proposed "The Health of the W.M.," which was enthusiastically received. He said Bro. Willing belonging to several lodges and chapters, had a deal of his time occupied by Freemasonry, but had paid such attention to the Metropolitan Lodge that it had arrived close upon the termination of the first year entirely free from debt, and over £70 paid to the Grand Lodge. The other toasts were "The Officers," responded to by Bros. Tims and Michael; "The Stewards," by Bros. John Douglass and Williams; "The Visitors," by Bro. Ralph and Richard Douglass. In proposing "The Health of the Ladies," the W.M. thanked them very sincerely for their kindness in being present in such unpropitious weather, but hoped to see them next year under more favourable auspices. The youngest bachelor, Bro. H. W. Levy, replied in a very humorous speech, and the company adjourned to the conservatory, where dancing was kept up until ten o'clock.

**LIVERPOOL.—FERMOR HESKETH (No. 1350).**—The installation of the M.W. elect of this lodge took place at the Masonic Temple, Hope-street, Liverpool, on Thursday week. There was a numerous attendance of brethren, among whom were Bros. the Rev. J. F. Goggin, P. Prov. G.C., and W.M. of the Liverpool Lodge; J. P. Platt, P. Prov. G.J.W., Cheshire; Dr. A. Stephens, P. Prov. G.J.D.; T. K. Hughes, P.M.; J. Higson Johnston, P.M.; Dr. Arthur Samuels, P.M.; Edward Harbird, P.M.; F. Day, W.M. 1013; T. A. Collinson, W.M.; the Rev. — Bluck, P.G.C.; Dr. Crawford, W.M. Sefton Lodge, and P.M. 1350; Dr. J. M. Bennett, S.W.; Dr. Pierce, D. of C.; the Rev. Samuel Topham, P.C.; the Rev. C. F. Mermagan, Chaplain; R. Collinson, J. W.; W. H. Cooper, Sec.; Dr. Carter, Thos. Platt, P.P.G.J.D., Cheshire; H. Gilmore, I.G., and others. At the commencement of the proceedings Bro. T. A. Collinson, W.M., took the chair, and the lodge having been opened in solemn form, Bro. J. M. Bennett the W.M. elect, was presented to the retiring Master. The ceremony of installation was performed by Bros. Johnston and Hughes. The W.M. elect appointed the following brethren as his officers for the ensuing year:—Bros. H. Collinson, S.W.; W. H. Cooper, J.W.; T. A. Collinson, P.M., Treas.; J. Samuels, Sec.; Johnston, P.M., D. of C.; Dr. Pierce, S.D.; Evans, J.D.; Cooper, I.G.; Dr. Carter, S., and the Rev. C. F. Mermagan, Chaplain. The W.M. then initiated a candidate into Freemasonry, discharging that duty in an able and impressive manner. The brethren subsequently mixed together, a first class banquet being provided by Russell, of Bold-street. In the course of the evening a very handsome P.M.'s jewel was presented to Bro. T. A. Collinson, in recognition of his valuable services in the chair, and several Masonic and other toasts were duly honoured.

**BURDETT COUTTS LODGE No. 1278.**—The Baroness Burdett Coutts has appointed Thursday next, the 29th inst., at 5 o'clock, to present to the members of the lodge three chairs for its principal officers, upon which occasion, by special permission granted, the brethren will meet at Freemasons' Hall, Great Queen-street, in full Masonic Craft costume. Immediately after the presentation a dejeuner will take place to which the Baroness has consented to remain. The members will be accompanied by their ladies.

ROCHDALE.—HOPE LODGE (No. 54).—The monthly meeting of this lodge was held on Wednesday, the 14th July, at the Spread Eagle Inn, Rochdale, and there was a very good attendance of the brethren. The officers present were Bros. P. M. Benj. Collinge, W.M. pro tem; Ab. Barker, S.W.; P.M. Wm. Davis, J.W. pro tem; Dan. Mitchell, P.M., Sec.; Benj. Collinge, P.M. Treas.; R. Collingwood, S.D.; Chas. O'Dhorty, J.D.; C. H. Bintliff, I.G.; James Midgley, P.M. Tyler. The lodge was opened in due form, and with solemn prayer, at the hour of 6.20 p.m., and the minutes of the previous lodges were read and put for confirmation and carried unanimously, after which Mr. John Jones, chemist and druggist, was balloted for and approved; he was then admitted, and regularly initiated into Freemasonry according to ancient custom by P.M. Dan Mitchell in his usual style. There being no other business of importance, the lodge was closed at 7.40, and the brethren adjourned to refreshment, which was provided by P.M. Wm. Ashworth and his wife in their usual elegant and neat manner, which is always pleasing to the brethren. After the cloth was removed the usual toasts were given, commencing with "The Queen," which was heartily received. This was followed by "H.R.H. the Prince of Wales, M.W. Grand Master of England." The next toast was "The Earl of Carnarvon, M.W. Pro Grand Master." The W.M. then gave "Lord Skelmersdale, Deputy Grand Master, and the rest of the Grand Officers." The W.M. gave "The Health of Le Gendre N. Starkie, Prov. Grand Master, East Lancashire." The S.W. gave "The Health of W. R. Callender, Deputy Prov. Grand Master." The J.W. gave "The rest of the Prov. Officers." A number of other toasts were given amongst which was "The Health of the Newly Initiate, Bro. John Jones" who briefly responded to the same. P.M., Ben. Collinge proposed "The Health of the Visiting Brethren, Bro. John Ashworth, W.M. of Roysds Lodge 816; Bro. John Cavanah, Cope Lodge 1357; and Bro. Wm. Fielding, Harmony 298." The W.M. called upon each brother to give his own toast which was done. The W.M. then gave the usual closing toast and the brethren separated in peace and brotherly love towards each other, after having spent a very pleasant and comfortable evening.

### Scotland.

POLLOKSHAW.—LODGE ROYAL ARCH (No. 153).—This old and prosperous lodge held a meeting on the 9th inst., in their new hall, that has just been erected for them, situated in Cogan-street. They were joined by large numbers of brethren from the sister lodges in Glasgow and Western district. A procession was formed at the hall, headed by a band of music, which the deputation from Thorntree Lodge, 512, Thornliebank, had with them, and another, which the Pollokshaws Lodge had procured for the occasion. The procession started from the hall, and marched through the principal streets of the town in full Masonic array, causing no little pleasurable amusement to the inhabitants, who turned out in great force to become spectators of the demonstration. Having returned to the hall, the lodge was formed and opened by Bro. Peters, the much respected R.W.M., and his office-bearers. It was intended that the consecration of the lodge should have taken place at the same time, but this, through some unavoidable obstacle, could not take place; no business, therefore, being before the lodge but the taking possession of their new premises, and a hearty Masonic welcome by the brethren of sister lodges, the lodge was called to harmony, when one of the most happy and pleasant evenings was passed through that has taken place in the "Shaws" for a long time. Bro. Peters was in great good humour in the chair, and he was both ably and good naturedly supported by his able Wardens, Bros. W. Paton, S.W., and Jas. Black, J.W. The usual loyal toasts having been given and responded to in the usual Masonic style, the three Grand Lodges, England, Scotland, and Ireland, followed, and were alike Masonically received. The Chairman then gave "The Provincial Grand Lodge of Renfrew East," which were responded to by highest honours. The R.W.M. then gave "The Lodges of Renfrew East," coupled with Bro. Scobie, R.W.M. of Thorntree Lodge. In his remarks he said the Lodge of Pollokshaws appreciated very much the high compliment the Thorntree Lodge had paid them that night in coming among them to add to the harmony of the evening, they not being content with their own talents as vocal musicians, but bringing a band of music with them to delight the inhabitants of the town. Bro. Scobie returned thanks for the compliment, remarking that what had taken place that night with the brethren who had paid a visit to the Pollokshaws Lodge was no more than an exhibition of the pleasure it afforded to one another to see each other prospering. He concluded by paying a high compliment to Bro. Peters for the able way he conducted the affairs of the Pollokshaws Lodge. The various lodges represented were severally toasted, and the representatives replying in suitable terms, the R.W.M. proposed the toast of "The Musical Choir," coupled with Bro. J. Millar, P.M. Athol, 413, who conducted the musical performances of the evening. Bro. Millar's ability in this department requires no comment, but that of the mention of his well-known name. Bro. Millar most feelingly acknowledged the compliment paid for himself and those brothers who had taken part with him. "The Health of the R.W.M." was then proposed and responded to, and "Happy to Meet and Happy to Part" being given, closed a happy night, and those brethren who had to leave for a distance went off with the firm conviction that there was not only "queer folk in the Shaws" but warm-hearted, kind, convivial fellows also. Among the lodges represented were the following:—Mother Kilwinning, 0; 4; 27; 116; 117; 142; 144; 156; 178; 128; 347; 360; 370; 377; 403; 512 556. In the intervals between the toasts a number of songs were given by

various brethren in an admirable style. Bro. Millar, and the able choir he had selected, gave satisfaction beyond all praise.

GLASGOW.—LODGE UNION (No. 332).—The monthly meeting of this lodge took place on the 5th inst., in the Masonic Hall, 170, Buchanan-street. The lodge was opened by Bros. J. B. Macnair, R.W.M.; McKirdy, S.W.; Arch. McConichie, J.W.; J. M. Innes, Sec.; J. Laird, Treas.; J. Balfour, P.M.; Wilson, Chaplain; and others. The meeting was well attended. The minutes of last meeting were read and confirmed. There were two applicants for initiation, viz.: Mr. William Geo. Burns, proposed by Bro. J. M. Innes, seconded by Bro. J. Mitchell; Joseph Henderson Gill, proposed by Bro. J. Dale, seconded by Bro. J. B. Macnair, R.W.M. The R.W.M. put them through the First Degree with great care and impressiveness. The harmonium question was then brought up. After some conversation, it was agreed to delay the procuring of one till after the contemplated alterations in the hall were completed. The S.W., Bro. McKirdy, who was Chairman of the Annual Festival Committee, explained to the members of the lodge how matters relating thereto stood, and everything connected with it was now satisfactorily closed. The R.W.M., in answer to a question put by the S.W., said a considerable time ago a committee, composed principally of Masters of Lodges in Glasgow, was formed for the purpose of raising subscriptions to obtain a suitable place in one of the burial grounds in the city to be set aside as a "Masonic burial ground." A considerable sum of money was raised for the purpose, and was placed in the bank, and it was the pressure of other business on some members of committee that caused delay; but a meeting would be called for an early day, when he hoped the scheme would be brought to a satisfactory conclusion. The lodge was then closed in due form.

GLASGOW.—CALEDONIAN RAILWAY (No. 354) held their regular monthly meeting in the Masonic Hall, 30, Hope-street, on the 7th inst. The meeting was well attended, both by members of the lodge and by visiting brethren from sister lodges. Bro. James Shaw, R.W.M., in the chair. Bros. J. W. Stafford, S.W.; A. Ferguson, J.W.; D. Buchan, D.M.; A. A. Smith, P.M.; Colquhoun, Treas.; W. R. Dunn, Sec.; W. Bell, R.W.M. 31; J. Monro, R.W.M. 360; J. Fraser, P.M. 87; were among the members and brethren present. Upon the minutes being read, a lively and spirited conversation took place upon their correctness, the R.W.M., Bros. Smith, McKenzie, Colquhoun, Stafford, and others, taking part in it. The minutes, after some addition, were declared carried and confirmed. The appointment of Bro. Colquhoun, as Treasurer, was then confirmed, and he was installed in that office. Two applications for initiation were read, and were found acceptable, and they received the First Degree, Bro. Stafford, S.W., working that degree in a very able manner. An emergency meeting was arranged to take place on Monday, 12th inst., at seven o'clock, and the lodge was closed in due form.

GLASGOW.—LODGE COMMERCIAL (No. 360).—The regular meeting of this lodge was held in their hall, 30, Hope-street, Glasgow, on Friday, the 2nd inst., Bro. John Monro, R.W.M., presiding. Bros. J. M. Olliver, S.W.; T. Graham, acting J.W.; A. Morton, I.P.M.; J. Brodè, P.M.; J. Davidson, P.M.; and a large attendance of members and visiting brethren. Bro. Monro, R.W.M., opened the lodge, and the minutes of last meeting were read and approved of. After a few matters of business connected with the lodge had been brought up and discussed, Bro. J. M. Olliver proposed that the lodge present their R.W.M., Bro. Monro, with a pair of gauntlets, in appreciation of the very able and efficient manner in which he conducted the affairs of the lodge, and his kindness in general, which was agreed to unanimously. The lodge was then raised to the degree of Fellow Craft, Bro. Couper receiving this degree in a style that reflected the highest credit upon Bro. Brodè, P.M., and Bro. John Monro, R.W.M., who officiated. On Bro. Couper retiring, the lodge was again raised to the Master Mason Degree, and Bro. Scott was raised to this sublime degree, Bro. D. Lamb, D.M., officiating in his usual efficient manner. There being no further business, the lodge was closed.

GOVAN.—LODGE GOVANDALE (No. 437).—This lodge met in their hall, Portland Buildings, Govan, on the 6th inst. In the absence of Bro. McFarlane, R.W.M., Bro. John Hutcheson, S.M., took the chair, and was supported by Bros. Colin McKenzie, acting S.W.; G. Wilson, J.W.; and a large number of well qualified brethren. The lodge was opened. The Secretary read the minutes of last meeting, which were confirmed. Two applicants for initiation were proposed, and found worthy, and received the First Degree, Bro. Hutcheson officiating. The lodge was then passed to the Second Degree, when two brothers received that, Bro. Hutcheson again officiating. The lodge was further raised, and two brothers found worthy were entrusted with the sublime degree of Master Mason. The lodge was then closed in due and ancient form.

GLASGOW.—LODGE CLYDEDALE (No. 556).—The monthly meeting of this lodge was held in their hall, 106, Rose-street, S.S., on the 5th inst. The chairs were filled by Bros. Wm. Phillip, R.W.M.; John Howie, S.W.; Thos. Phillip, J.W.; together with a large number of well qualified brethren. The lodge was opened, and the minutes of the previous meeting were read and confirmed. An application for the honours of Freemasonry was submitted from Mr. Thomas Henderson, and having met with the approval of the brethren, he was prepared for and received the First Degree, Bro. Stark, D.M. 553, officiating. The lodge was then passed to the Fellow Craft Degree, when Bro. Wm. Smith received that degree, the R.W.M. officiating. The lodge being raised to the Sublime Degree, Bros. Alex. Anderson, Jas. McCannan, Jas. Cairncross, Wm. Smith, and Thos. Waughton got that degree, the R.W.M. officiating. The business of the lodge being over, it was closed in due and ancient form.

### THE NEW LODGE OF ALEXANDRA PALACE.

There have been few occasions more interesting in Freemasonry than were presented in the consecration and constitution of the new Alexandra Palace Lodge on Saturday last. Grand Secretary John Hervey was the consecrating officer, assisted by Bros. Thomas Fenn, P.G.D.; the Rev. R. J. Simpson, P.G.C.; R. Wentworth Little, Prov. G. Secretary of Middlesex; and "other distinguished Masons," as the programme stated. The W. Master designate was Bro. J. C. Parkinson, P.G.D., and Deputy Provincial G.M. for Middlesex; the Wardens designate being Bro. G. Kelly King and Bro. G. J. Palmer. Among those present were Bros. John Rowlands (Tregaron, Cardiganshire), Howel Williams, Swansea, J. While, W.M. 228; Bingemann, W.M. 55; J. Stacey, Dr. Ramsey, Major Harding, Farthing, P.M. 55; John Dodson, I.G. 55; J. W. Vickers, J.W.; Sparkes, G. Brown, Foster, &c. The new lodge room is situated in Messrs. Bertram and Roberts' suite of the Palace, and commands views over many fair counties. It was elegantly fitted, and the "furniture" was of handsome design. The brethren walked in procession to the lodge room, and Grand Secretary, who appointed Bro. Fenn as S.W., and Hansard, P.G.S. as J.W. opened the lodge in the usual form, and then addressed the assemblage on the nature of the meeting, speaking of its high and important character, and, in touching upon the vast increase of the Order, he strongly urged that the utmost discrimination should be shown in the admission of new members, in order that none, if possible, but the best men should be selected as brethren. Bro. P.G. Chaplain then offered prayer, and on the brethren of the new lodge being ranged in order, Bro. P.M. Stacey read the petition for the lodge, and the warrant of H.R.H. the Grand Master. The ceremony of consecration, according to ancient form, then proceeded, a ceremony, of course, which cannot be described, but it must suffice to say that Grand Secretary gave it with all due gravity and solemnity. The prayers were read by the P.G. Chaplain, and the musical arrangements, which were of the most perfect character, were under Bro. Chaplain Henry, who was assisted by Bros. T. Baxter, G. T. Carter, E. H. Taylor, F. H. Cozens, and Theodore Distin. The ceremony of installing Bro. Parkinson was performed by Bro. Stacey, the pro. tem. Sec. of the new lodge. The other officers appointed were Bros. Magnay, Treas.; J. R. Stacey, Sec.; Spackman, S.D.; E. M. Haigh, J.D.; John Lee, I.G.; John Dye, M.C.; &c.

The P.G. Chaplain delivered the following oration:—  
W. Master, Wardens, and Brethren,—Let me heartily congratulate, in the first place, the founders of the Alexandra Palace Lodge on the auspicious event of to-day, and, in the second place, our brethren generally, on the addition of another tent to the thousands that now form the great Masonic encampment which extends over the four quarters of the world. It would be vain for me to carry back your thoughts to that remote antiquity of which Freemasonry justly boasts, and to those worthies of former days whose words and deeds shed glory on the Craft. That antiquity has been illustrated, and those noble Masons have been eulogised by poets and by sages, and are, doubtless, familiar to you all. But I would, for a moment, point to the immediate past, and to the present, and I would fearlessly ask, what body of men on the face of earth (with one exception) is more universal in its extent, higher in its aims, purer in its principles, more united in its operations, or more bountiful in its charities, than the ancient institution to which we belong—what body more zealous in promoting peace and goodwill upon earth, and even pointing the road to Heaven? It would, indeed, be strange if, in an imperfect world such as ours we claimed infallibility either for our Order or its individual members. The frailties of human nature are incident to all communities, and the ecclesiastical history of Rome, perhaps, supplies us with as sad illustrations of this fact as any that the world's chronicles can furnish, but we may safely assert that Masonry, with its sublime principles, has, from age to age, and in many a dark hour of that world's history, proved a mighty educator in the hands of the Grand Master Most High, in elevating that human nature from the dust in which it had sunk, placing it on the road to happiness, and bidding it, with a potent voice echoed through 18 centuries, "Rise up and walk." It has taken the light from under the bushel of the cloister, and put it not only in the candlestick, but on a hill, that all around may benefit by its benign rays. It has broken down the self-constituted monopolies of human selfishness, and opened out to man the power, the wisdom, the glory, and above all, the goodness of God. Can we wonder that a society of men bound together by such principles, and owning such obligations, have weathered the storms of eight-and-twenty centuries, and lives to this day, more vigorous, more numerous than ever? What wonder that legislators, nobles, statesmen, princes, and kings crowd into our ranks, and that at this moment the King of Sweden, the King of Denmark, the King of Italy, the President of the United States, the Heir Apparent to the Imperial Throne of the German Empire, and last, not least, the Heir Apparent to the Throne of England, should form a galaxy of Masonic beauty and a bond of Masonic strength unparalleled in the annals of the world. Never since the day that York gave birth-place to the first Christian Emperor, Constantine the Great, or the same ancient city was the site of Alfred's Masonic throne, has Masonry made such strides in England as at this day, and never has it held a higher character. It is ready to be tried by its own law, and I hesitate not to assert that, in proportion as it stands that test, it will "hold its own" against principalities and powers, against malicious sneers and impotent anathemas. The fierce light of public opinion beats upon us, brethren; let us come to that light and it will be felt that, not in poetry, but in fact, "there's naught but what's good to be understood by a Free and an Accepted Mason." Nor

does Masonry ignore, it points to enduring mansions and a final rest. It teaches the progressive nature of human knowledge, which we see evinced by the improvements taking place every day amongst us, but by analogy it leads us to conclude that what we see proceeding in such regular order towards perfection will not suspend its operations even when the functions of the body cease. This scene of human life, though the theatre of improvement, is far from being that of perfection. We must look through the cloud, therefore, and welcome that bright morning star, which brightens all our prospects and points the pathway to immortality. "For now we see through a glass darkly, but then, face to face; now we know in part, and then shall we know even as we are known." It is no secret that in years far back in our history Masonry was not unaffected by the customs of the times through which it was passing, and gave more attention to the social than to the intellectual, the moral, or the religious element in its constitution, that its charity was too contracted and self-contained, and that that most significant image which God has given of Himself, and to be an emblem of higher truths, was in danger of being reversed by the members, not the head, taking the uppermost seat, I trust in God, that for God's sake, for our Order's sake, for our own sakes, that this view of Masonry is fading away like a bad photograph, and that such a view is now publicly and rightly branded as a "Masonic Heresy." Let me not be supposed for a moment to contend for a real or affected asceticism, nor to disparage or discourage the fair and reasonable social intercourse that is to be found in our assemblies at the festive board, but I do say the lodge ought to stand clearly, first, the banquet second, in our estimation, and I make bold to say, that Masonry would flourish as well, and ourselves also, if the ordinary banquets in London (as in the provinces) were fewer in number, and not on so expensive a scale, as they are at present. When I speak of the lodge as standing first in our estimation I do not merely allude to the principles there inculcated, I would include the manner in which they are conveyed, the attention to details, the order maintained, the gentlemanly bearing of the officers to the brethren, and to each other, and not least, the correct, reverent, and impressive manner in which our most beautiful, solemn, and instructive ceremonies are conducted. It is impossible to conjecture the momentous effect with which this must tell upon Masonry in general or upon the lodge, or individual Masons in particular. Few scenes of my life are stamped upon my memory in deeper characters than my entrance into Masonry, and my being raised to what is called in no exaggerated language, the Sublime Degree, and why?—not merely owing to the matter, but even more to the manner in which the degrees were worked. There is another point, brethren, to which I would venture to direct your attention and my own, I mean to our noble charities. Let them be a first charge on our Masonic affections—not merely in regard to raising princely sums to sustain them—itsself a glorious work—but in maintaining in them a high standard of efficiency, and of moral and religious culture. Nor should we shrink from calmly considering whether some improvements may not be made by which admission to our institutions may be made on a more reasonable, more discriminating, more economical, and more equitable basis. I should not be sorry to see it made a qualification for every London apprentice at least before he was passed to the degree of a Craftsman, that he should have personally visited at least one of our Masonic charities. Brethren, the Alexandra Palace Lodge is in my humble opinion a peculiarly happy title. The building from which it takes its name, and its elder sister on Penge Hill, owe their origin to the wise and thoughtful mind of one who for many years brought within the range of its kindly and extensive ken the interests alike of the palace and the cottage. The thoughts, the words, the life of the late good and great Prince Consort have left an indelible mark on this nation, so that the "Alexandra Palace" may fairly remind us of Wisdom, a wisdom which, whether taken in connection with the departed Prince or Masonry, is most eloquently defined in the volume of the Sacred Law to be "first pure, then peaceable, gentle, and easy, to be entreated, full of mercy and of good fruits, without partiality and without hypocrisy." Taking the words separately, we may in our old monarchical England consider that "palace" denotes strength, especially while the Court of our gracious Queen holds forth so bright an example in every relation of life, and while we have our Most Worshipful Grand Master, the Heir Apparent to the Throne, owning the allegiance of thousands of Masons, and the regard of all good and loyal Britons; while I am sure that the name "Alexandra" calls up with electric rapidity the beauty with which our Prince and our land are adorned, not only in the person but in the character of that Princess whom the people of this country have learnt to regard as the good and fair consort of our Prince, and we, in addition, as the tender and devoted wife of our Grand Master. With such a significant title may this lodge prove itself worthy of its name. May its Masters in a long and bright succession emulate the zeal, the ability, and the eloquence of the distinguished brother who is elected as the first to fill the chair. May the foundation so admirably laid by our eminent and highly esteemed Grand Secretary be the base of an enduring monument within hail of one of our grand institutions, and finally may the founders of the Alexandra Palace Lodge raise a superstructure in wisdom, strength, and beauty, which, like the building in which it is held, or the hill on which it stands, may be seen from afar, a light to lighten all our fellow men who come within its influence, as well as a glory to our venerable Order.

The business in the lodge concluded with cordial votes of thanks being entered on the minutes to the consecrating officers, who were unanimously elected honorary members of the lodge.

The brethren then adjourned to the banquetting room, where they partook of an excellent repast, and the W.M. presided with his accustomed dignity, supported by the consecrating officer, his assistants, and by the visitors who were in the lodge room. Selections were given by the musical brethren, and the physical and harmonious feast was made one of intellectual enjoyment of no common character by the eloquent speeches which were delivered.

The toast of "The Queen and the Craft" of course preceded all others, and having been duly honoured, the Worshipful Master proposed the toast of "H.R. Highness the Prince of Wales," and said it was impossible to mention the Grand Master's name, with certain debates still ringing in our ears, without wishing him "God speed" on his journey. The Grand Master would find on the monuments of India,—monuments which had come down through countless ages—symbols which would show him that nothing was clearer than that Masonic formulae were known in that country in ages long past. (Hear hear.) That nothing was clearer than this he (Bro. Parkinson) knew from his own experience; but while the Prince would see this, he would see that if the outward forms existed there the spirit of Freemasonry was entirely absent, for that natural equality and mutual dependence which ran through the mysteries of Freemasonry like a silver thread could not be found in the organization of society in India. Our well-instructed Most Worshipful Grand Master, when he saw those remarkable structures of India would deeply reflect upon the institutions of the two countries, and would turn with pleasure to his own country, where the temples were erected by the efforts of a free people, while the structures of India were cemented by the blood and pains of down trodden slaves. There could be little doubt that what the Prince would see in India would cause him to love the system of this country, and to consolidate his attachment to the Craft. (Cheers.)

The toast was fully honoured, and the W. Master proposed "The Health of the Pro Grand Master, the Earl of Carnarvon," who, he said, was entitled to our respect and esteem, whether we viewed him as an Englishman, a Freemason, a statesman, or as a member of Her Majesty's Government. It was extremely fortunate that our Grand Master had so excellent a Mason to fall back upon as the Earl, who was a statesman whose pertinacious examination of every question made him a safe leader in the Craft.

The toast was warmly accepted, as was the next, that of "Lord Skelmersdale and the rest of the Grand Officers, present and past." Of his lordship, the W. Master spoke in the highest possible terms, as one eminently fitted by qualities of head and heart for the high position he held in the Craft as Deputy Grand Master. The speaker mentioned the names of the G. Secretary and P.G. Chaplain, and the names were received with cheers, which the W.M. said were entirely premature, for he reserved those brethren to reply to future toasts, and he intended to couple the toast with the name of Bro. T. Fenn, the P. Grand Deacon, whose services to the Craft on a recent occasion were such as to entitle him to the lasting gratitude of brethren everywhere. (Cheers.) Bro. Fenn was one who, at a great amount of self-denial, and with a strong belief in the usefulness of the Order, gave much of his time to uphold the "working" in purity. Bro. Fenn was certainly but one of many who made these sacrifices, and but for these sacrifices, but for the practice of this self-denial, Freemasonry would hold a very different position in the world than it holds—(hear, hear)—and it was a great privilege the Alexandra Lodge had that evening in expressing, on the part of the Craft, gratitude to meet brethren who gave such services to the Craft as Bro. Fenn gave. (Cheers.)

Bro. Fenn, who on rising to reply was received with the warmest cheers, said he never expected to have to reply for the Grand Officers when he found two other G. Officers present, and both of higher position in the Craft than himself; but as he was called, by the exigencies of the time, to respond for the Grand Officers, he must say he felt proud of the duty, especially on the occasion of the position of Worshipful Master being filled by his too partial friend, Bro. Parkinson. As to the reference to the Albert Hall ceremony, he thought that individual efforts should be forgotten (No, no), for much of the credit of that great success was due to the brethren themselves, and a great disaster on the occasion would not have been a disaster to one person only, but would have been a disaster to the Craft. (Hear, hear.) The Past G. Officers, who had attained the summit of their ambition, showed that their interest in the Craft could not die out, they ever being ready to take the responsibility of work in whatever direction work might be required of them. (Cheers.) He thanked Bro. Parkinson for the reference to Emulation Lodge of Improvement, and taking a deep interest in the manner in which the ceremonies were worked, he could truly say that he thought this new lodge was fortunate in having a first Master like Bro. Parkinson, whose superb delivery gave a worthy rendering to our beautiful ceremonies, and whose example would raise up a spirit of emulation in the Masters who followed. (Cheers.) They would, however, find a difficulty in rising to Bro. Parkinson's high standard, as he (Bro. Fenn) well knew, from having to succeed him as First Principal in a chapter. Still, a high standard would be set to the lodge, and its character would be fashioned upon the traditions of the excellence of their esteemed brother whose name stood first upon its roll of Masters. (Cheers.)

The W. Master then, amid many cheers, proposed "The Health of the Consecrating Officer of the Day—Bro. G. S. Hervey," and said he felt he had a task of great responsibility in speaking of Bro. Hervey, whose varied accomplishments and services to Freemasonry were such as made it difficult to speak, lest the lodge should be prejudiced by the imperfect manner in which the toast was proposed. No words could express the deep debt of gratitude which the

lodge felt at Bro. Hervey's kindness—and kindness he ever willingly showed—in taking upon himself this onerous and arduous duty, and in coming to the Palace in such weather, at the sacrifice of much personal comfort, even giving up his holiday arrangements to comply with the wishes of the brethren. (Cheers.) It was with pride that the brethren that day had had the benefit of Bro. Hervey's ripe experience, his Masonic learning, and the reflected honour of his high position. (Cheers.) It was to be hoped that Bro. Hervey would accept his honorary membership as no idle compliment, for when he should be absent they would mourn his vacant place. (Cheers.)

Bro. Grand Secretary, who was received with warm applause, said it was not the first time he had had his health drank, or the first time that he had been in a lodge meeting with brother G. Officers surrounding him, but he assured them that on no occasion was he more gratified at the proceedings than he was at those of that day. It had given the other G. Officers and himself great pleasure in affording their services to consecrate that lodge, but it had, likewise, given them great pleasure to assist in the installation of a brother so respected as the excellent Master of this lodge. (Cheers.) It would be perfectly out of place to make a long speech on such an occasion as that, but he felt bound to say that the Past G. Chaplain was always ready to place his service at the call of the Craft, and his assistance was always most valuable, as it had been that day. (Cheers.) Their good friend Bro. Little was in a different position to Bro. Simpson, but still there was a similarity in the name of his vocation, for it comprised "clerkly" labours of an onerous character. (A laugh.) He was always ready to place his services at the behests of the Craft, and he was always ready to undertake these duties. (Cheers.) On behalf of his brethren, Simpson and Little, and for himself, he thanked the lodge; and now he begged to propose the toast of "The Worshipful Master." It was with much pleasure that he (G.S.) attended to bring this bantling of a lodge into the world, and in this short space of time it was not only brought into the world, but was a full-grown child, of such promise, too, that it would do great credit to those who had assisted at the birth. It was the more to be congratulated as it had the good fortune to have Bro. Parkinson for its Master. (Cheers.) The work which Bro. Parkinson had done for Freemasonry was such that the most glowing eulogium would not do justice to his merits, but that was unnecessary on the occasion. That he would make the lodge a good Master, and carry it through the troubled waters of early existence, no one who knew him could doubt, and it was well for the lodge that they had prevailed upon him to take the first Mastership. (Cheers.) With the toast he (G.S.) would couple "Prosperity to the Alexandra Palace Lodge," and he congratulated the lodge on the charming locale it had chosen, and upon having in its ranks a brother who could instal its first W.M. as Bro. Stacey had installed Bro. Parkinson.

The toast having been duly honoured, the Worshipful Master rose, and was received with warm cheers. He thanked Bro. Hervey for the kind manner in which he had proposed the toast, and the brethren for the manner in which they had received it, and said if anything enhanced the pleasure he felt, it was the undoubted sincerity of Bro. Hervey, who was a man who would not flatter, and what fell from his lips were no perfunctory compliments. Of course there was a great responsibility in undertaking the chair of a new lodge—a responsibility which was felt all the more strongly the more one knew about it (hear, and a laugh), but some rushed in where other beings feared to tread (a laugh), and those who had passed through the work felt the responsibilities of the duties; but having accepted the collar, he should, to the best of his ability, work for the benefit of the lodge, knowing that in doing so he should have the hearty co-operation of the brethren. (Cheers.) He then proceeded to make observations of a general character and of a public interest, and his words were—I think it is useful, on occasions of this character, to take a brief survey of the position of Freemasonry, and to mark its progress at home and abroad; and this is the more necessary from the impotent antagonism which continues to threaten and denounce all within its pale. The triumphant installation of the Prince of Wales as our Grand Master has been followed by the usual exhibitions. His Holiness the Pope has again anathematised what he is pleased to denominate "the Masonic sect." (A laugh.) Bishop Dupanloup has honoured us by a bitterly hostile pamphlet; the organ of Ultramontaniam, have declared that "the Protestant religion and Freemasonry are identical and must stand or fall together"—a proposition it is certainly not worth our while to dispute; and an elaborate volume has been published what is alleged to be the secret warfare of Freemasonry against the Church. The battle ground is not of our seeking; for we are ready to welcome, and do welcome as brothers, Roman Catholics if they are worthily recommended and if they can take our obligations and obey our laws. These indispensable conditions being fulfilled, we hail the enlightened Roman Catholic as a Mason with the same cordiality as we extend to the Jew, the Mahommedan, or the Parsee. The very first page of our Book of Constitutions states that, "let a man's religion or mode of worship be what it may, he is not excluded from the Order, provided he believe in the glorious Architect of heaven and earth, and practise the sacred duties of morality;" and it is this broad toleration and true Christian charity which shocks bigotry, and makes priestcraft tremble. (Cheers.) Freemasonry can afford to smile at and to pity its detractors, for since that great demonstration at the Albert Hall, and as one of the earliest acts of grace of our Royal Grand Master, the Grand Lodge of Italy has been recognised officially by the Grand Lodge of England, and the Masons of Italy and the Masons of England are now linked together by the strongest fraternalities, professing the same principles and

united for the high purposes of our Craft. (Cheers.) I have been at some pains to inform myself of the actual condition of Freemasonry in Italy at the present time, and am in constant correspondence with my friends among the leading Freemasons of Rome, and I am in a position to reassure brethren who have been disposed to take alarm at the stories industriously, shall I say maliciously, circulated to the disparagement of the Italian Lodges. There are now nearly 200 of these and about 10,000 Masons working under the Grand Orient of Italy, and the officers of the Grand Orient include illustrious patriots, and some of the most distinguished names in Italy. Now whatever may have been the case in the past, and when persecution (the bayonet of foreign mercenaries, and the dungeon of home tyrants) are the fate of Freemasons in any country, is it not a sacred duty to combine for freedom? I affirm that whatever may have been the case in Italy's dark past, the lessons enforced by Freemasonry now that she is free are identical with those practised in England, and that her official recognition by our Grand Lodge was a gracious and useful act, which well becomes our Royal Grand Master, and one which furnishes the most complete answer to the heated vituperation of Pope, prelate, and pamphleteer. Our Italian brethren take pride in the position and progress of Masonry in England, and have learnt with the deepest interest of the approaching establishment of this Alexandra Palace Lodge. Here is a letter I receive this morning from the Grand Master of Italy. It is countersigned by the Grand Chancellor, and bears the official seal of the Grand Oriente, and says:—

"Dear Brother Parkinson,

"On the inaugural day of the Alexandra Palace Lodge, the Grand Orient of Italy begs to offer you and the brethren its most heartfelt congratulations.

"Happy in its surroundings, where Art and Nature invite honorable industry to mental and physical recreation—happy in you, brother, its first Worshipful Master, whose trenchant vindications of the Craft, as the tried and true auxiliary of freedom, civil and religious, are nowhere more gratefully appreciated than in emancipated Italy—happy, above all in a name which at once awakens sentiments so dear to the Italian breast, Loyalty and Charity, religious toleration, and constitutional liberty, may the Alexandra Lodge, under the blessing of the Great Architect, continue long to enjoy every good and perfect gift from above, and to deserve well of the Crown, the Constitution, and the Craft.

"Accept, illustrious Brother Parkinson,

"Our fraternal salutations,

(Signed.) "GIUSEPPE MAZZONI, 33 (Grand Master).

(Signed.) "G. TAMAJO, 33, (Grand Chancellor)."

Passing by the too kind compliment paid to myself, I will say that this letter does honour to the writers, and that it indicates a conclusive answer to those who would persuade us that Italian and English Masonry are not identical. I know too, from English brethren who have visited lodges in Rome at my request, that in all essentials their working is the same as ours; the chief difference being that the ceremonies have become slightly abbreviated during the long years in which it was dangerous to liberty, and even to life, to practise them, just as the Scotch Covenanters shortened their services when Claverhouse's dragoons were seen on the hill-side. Official relations having been established between the Grand Lodge of Italy and that of England, the best answer Freemasons can make to the embittered railing of those who would, doubtless, put them to the torture if they dared, is Loyalty and Charity—Loyalty to the principles and rulers of the Craft, Charity and toleration to all mankind, including our persecutors and slanderers. A Roman Catholic poet once wrote in a purely Masonic spirit,

"For modes of faith let graceless zealots fight,  
He can't be wrong whose life is in the right."

(Cheers.)

Freemasonry has nothing to do with sects or creeds, or with their professors as such. Its motto is, Liberty of Conscience, and, as William Penn said long ago, liberty of conscience is the foundation of all religion. I now thank you heartily for your good wishes, and trust with you that what we have done to-day may advance the interests of the universal Craft.

The W.M. resumed his chair amid great applause. He subsequently proposed "The Visitors," coupling the name of Bro. the Rev. R. J. Simpson, of whom he spoke in the warmest terms, and said that the fact that dignitaries of our National Church were members of the Craft, and gave their sacred culture and honoured names, was a proof of the goodness of the cause.

The toast was honoured, and the Past Grand Chaplain responded, and, speaking of the widespread and universal character of Freemasonry, told an anecdote of the meeting by travellers with a tribe of aborigines in the wilds of Australia, who refused to permit the travellers to pass until the Masonic sign was given, and then they acted "like brothers," the chiefs having recognised in the travellers friends of the dark man. The story was received with loud laughter, which was due to the exquisite manner in which it was told.

The W. Master then proposed "The Officers of the Lodge," and said they had done him the extraordinary compliment of asking him to be the Master when they had so many efficient Masons in their midst, and though he accepted the compliment, he did so wonderingly, and he feared not for the ceremonies in the future. He had seen a spirit of kindly self-sacrifice among the officers, and while the Senior Warden had refused the first Mastership, so had the other officers taken lesser positions than they were entitled to, a spirit, he thought, which would do much to carry on the lodge to a wide sphere of usefulness.

The toast, which was honoured by all, was responded to by the S.W., Bro. Kelly King.

The W.M. then proposed "The Masonic Charities," and called attention to the noble institutions supported by the Craft, coupling the toast with the name of Bro. R. W. Little, who referred to the great progress of the charities, and expressed the hope that the Girls' School would not stand still at 150 girls, the Boys' with 177 boys, or the Benevolent with its present number of beneficiaries.

The meeting concluded in time for the brethren to catch a "ten o'clock express" from the Palace, but this never went until half an hour after this time, and then was express only to the next station, the effect of the railway arrangements being that the visitors were landed in the heart of the City only just before midnight, thus marring an otherwise pleasant day, and teaching the lodge that they must start home earlier, and have no thought of shadowy "expresses."

The Masonic furniture was supplied by Bro. George Kenning.

#### GRAND MARK LODGE BENEVOLENT FUND.

The annual festival in aid of the Benevolent Fund attached to the Mark Grand Lodge, and established four years ago, was held on Wednesday evening at the Alexandra Palace, Muswell-hill, when a select party of brethren and ladies sat down to a choice banquet provided by Bros. Bertram and Roberts. The chair was taken by a very popular brother, Bro. W. Romaine Calender, M.P., Deputy Grand Mark Master, and Prov. Grand Mark Master of Lancashire. Among the brethren who supported him were Bros. C. F. Matier, P.G.W.; Joseph H. Spencer, G.I.G.; D. M. Dewar, J. H. Wynne, P.G.I.G.; G. W. Verry, R. L. Sturtevant, C. Lacey, Kinnear, Nathl. Horrocks, R. Bowker, Richd. Chambers, Jno. Davison, Jack Sutcliffe, Prov. G. Treas. Lincolnshire; F. Binckes, G. Sec.; Jno. Watson, T. J. Lancashire, S. B. Ellis, Thos. Trollope, W. A. Scott, P.G. Steward; Simpson, Frederic Davison, G. Treas.; Major Geo. Barlow, P.G.M.O.; Wm. Roebuck, H. W. Binckes, Asst. G. Sec.; H. W. Massey, *Freemason*, P.G.S.; and A. Middlemass.

At the conclusion of the dinner, which was elegantly laid and admirably served, grace was sung, and the toasts were then proposed.

The Chairman, in proposing "The Queen," said that though unfortunately Her Majesty could not be a Mason herself, she had shown her appreciation of the Order by permitting the Heir Apparent to become a member of that body, and Masons welcomed that mark of her sympathy and good will with the loyalty and affection which it was impossible for them by outward signs to express.

The Chairman, in giving "The Prince and Princess of Wales and the rest of the Royal Family," said that although the Prince of Wales was not yet a Mark Mason, it was well known to most Masons in the room that the Swedish Constitution, under which he became a Freemason, recognised this branch of Masonic science. H.R.H. had done good service to the Craft, and no doubt from the position he held among Masons, and also as the acting and actual Grand Master of the Order, he had done good service to it, because his presence was a guarantee for that loyalty to the Masonic Constitution which no one could deny. As the Prince of Wales had many private engagements, his joining the Order was a proof that, in addition to having a mere outward existence, it was of practical benefit and of some value. He had also done good service to himself in joining the Order. No one who witnessed the magnificent assembly in the Albert Hall three months ago could deny that a meeting of the Heir to the Throne with a large body of his fellow-subjects must conduce to the linking together of all classes of society, and the securing of the prosperity, happiness, and goodwill of all persons in the United Kingdom. As regarded the other members of the Royal family, at least, they illustrated in the most striking manner some of our principal Masonic virtues. Almost within the recollection of our own time there had been circumstances which showed there were strife and unseemly divisions in the Royal family of this country; but in the present existing family there were goodwill, peace, and harmony.

The Chairman next proposed "The Right Honourable the Earl of Limerick, M.W. G.M.M.M., and the Past Grand Masters," viz., the Right Hon. the Lord Leigh, the Right Hon.

the Earl of Carnarvon, the Viscount Holmesdale, M.P., W. W. B. Beach, Esq., M.P., Rev. George Raymond Portal, M.A., and the Right Hon. the Earl Percy, M.P. He said all these brethren had made their mark. But they were known not only in the Masonic but in the outer world, many of them by their public acts as legislators. If any enquiry were made as to what were their abilities he would adopt the old Roman motto, and say, "If you wish a monument of their virtues, look at the position which Mark Masonry gives them." It required no great effort of memory to look back a few years, when Mark Masonry, diligently pursued and thoroughly understood by scattered societies in various parts of this country, languished for want of a common centre and a proper head; and it was thought, and wisely thought, that an effort ought to be made—he would not say to "resuscitate" Mark Masonry, but to draw together to one focus those various efforts which were being made in different parts. Those brethren who used the efforts made a wise election in taking Lord Leigh as their first Grand Master. That brother, who first distinguished himself in the Craft in his own province, had been followed by other brethren whom it would be invidious to particularize one by one, but he would refer to the exertions of Bro. Portal, by whose efforts the success of Mark Masonry was visible in a surprising degree. He was succeeded by a nobleman with whom he (the Chairman) had the honour of a personal acquaintance. Lord Percy had been very energetic in the movement, and he was now succeeded by Lord Limerick, of whom many present were qualified to speak. Speaking of him politically, he ably performed his duties in one House of Legislature, and there was no member of that House more regular than he in his attendance on the deliberations of the other House of which he (the Chairman) had the honour of being a member. Who could wish for Lord Limerick a better lot than when his time of office in Mark Grand Lodge expired he might leave Mark Masonry in the same happy state of progress as that in which it now was?

Bro. C. F. Matier proposed "The Chairman," and referred the brethren to the great popularity of that brother in the province of Lancashire, to which he (Bro. Matier) also had the privilege of belonging. He also referred the brethren to the circumstance of the concord which existed between Scotland and England with reference to Mark Masonry, and he informed them that it was in Lancashire where that good feeling was brought about, and through the exertions of the chairman. He (Bro. Matier) could fearlessly assert that it would never have been effected under a brother less courteous or less beloved. (Cheers.)

The Chairman in reply, said there was an old saying to the effect, "Call no man happy before his death," and perhaps he ought not to consider himself happy till this dinner was over, and until the brethren had had some little longer experience of whatever little ability he possessed. With regard to the position he then held, it was a very great honour and satisfaction to be present on such an occasion, and that his first appearance before a metropolitan audience was in the character of Deputy Grand Mark Master Mason of England, (applause), and in that work of charity which was so distinguished a feature with the Order. It was a matter of great regret to him that he was unable to attend the last Grand Lodge to be invested as Deputy Grand Mark Master; but it was owing to his parliamentary duties in connection with friendly societies, which might be looked upon as bearing some resemblance to Masonry, and which affected a very large number of persons bound together by somewhat similar ties as Freemasons. The Friendly Societies' Bill was then in committee in the House of Commons, and it was impossible for him to leave even for a moment. He concluded by again thanking the brethren for the toast.

Major Barlow also responded, and rejoiced, as a Grand Office bearer, that from the lodge in which he was advanced sprang this Grand Lodge of England. He was glad to see that since that time Mark Masonry had so progressed, not only in the metropolitan counties but also all over

England. (Hear, hear.) He was present at the union referred to by Bro. Matier, when England and Scotland joined. The meeting was held in Manchester, and there was left much impressed on his mind the brotherly love which was then exhibited, and which he hoped was thoroughly cemented. (Hear, hear.)

The Chairman then proposed "Success to the Mark Benevolent Fund, and the Masonic Institutions." He said—In giving you this toast I feel that no small responsibility devolves upon me, not only from the records of the distinguished members of the Order who have preceded me in the chair, but from my earnest desire that the appeal to be made to you to-night should, if possible, stimulate that feeling of sympathy with misfortune which is found in nearly every human heart. It has a special claim upon those who own a universality of brotherhood more wide-spread and ancient than any other system recorded in the history of the world. Religion, politics, or commerce, occupy the attention of large numbers of persons—probably no subjects claim so much general attention; and we can hardly wonder at this when we consider the importance of those problems which affect the relations of man with his Creator, the government of nations, and the extension of civilization. But I venture to think that the basis of religion, freedom, and morality will be found in those simple truths which are contained in our ritual, enunciated in our observances and illustrated through the volume of the Sacred Law. Every secret society, that is to say one—which affects aims distinct from the rest of mankind—has been regarded with disfavour, denounced by the despot, and envied by the ignorant. Infidelity, disloyalty, and self-indulgence have been among the hard terms applied to the members of such societies, and, making allowance for the difference of the times, I question if the persecutions of Philip the Fair were much more severe than those we have to undergo in the present day. Yet all these secret societies have been called into existence by the necessities of the times, either to avert public danger, arouse public opinion, or mitigate public abuses; and they have passed away either because they have fulfilled their work, or proved themselves unfit to do it. If our Society, the oldest of all, still remains with undiminished vigour; if it contains traces of every form of religious worship by which man has sought to recognise the duty which he owes to the Great Overseer of the Universe and his fellow men; if it affords a haven or place of concord, where those who differ on all other points can meet; if its progress at the present time is neither slow nor partial, surely—we are justified in contending that our mission is not yet completed, and that in spite of imperfections our members, both individually and collectively, are performing the work for which the Order was appointed in the earliest ages of the world. What were those objects? We can understand that the mind of man in a state of primeval innocence, expressed its predominant feelings by an act of religious worship, apart from mere creed or sect. Absence of religion is regarded as the surest test of barbarism. But as that religious feeling intensified and expressed itself in action, we find that human intellect, vigour, and skill lavished their noblest powers on those buildings intended for Divine worship, and our record of ancient nations is mainly derived from the works of ancient Masons, displayed in the erection and decoration of pyramid, temple, or pagoda. If the Masonic art culminated in the erection of the magnificent building of the Jewish Monarch, whose regal splendour and unparalleled magnificence far surpassed all imagination, he did but consecrate to the worship of the true Jehovah that Masonic skill and energy which, in partial blindness and ignorance, had previously erected those wonderful works which have survived to our own day. All that has come down to us of ancient times in architecture, sculpture, painting, poetry, and tradition, is connected with the Divine, and with the work by which the ancient Mason expressed his reverence and love. I need not remind you of the position which our Craft held in the middle ages, supposed to be days of universal intolerance and bigotry; but there is abundant evidence to show that the Hebrew race, despised and persecuted elsewhere, re-

ceived the hand of Masonic brotherhood; and it has been reserved for a Pontiff of the 19th century to excommunicate the Order which erected those magnificent cathedrals which are still the pride of Christendom. But it may be said that our Order now no longer continues to perform such work; why, therefore, should it remain? that our appearance in procession at the laying of the foundation stone of some church or school is but a relic of the gorgeous work which involved the labour of a lifetime, and would be as poor an expression of religious zeal as the annual appearance of the long-haired Merovingian monarchs was of kingly power. Why should our Order continue if it possess only the traditions of the past? How is it that our work still continues? The principles which prompted the ancient Masons still actuate our conduct, but with a change of time and circumstances we are no longer "operative, but speculative Masons;" that is to say, we seek to implant in every human heart a temple of Divine worship where the Schechinah may dwell unseen by mortal eye, but sanctifying the inner life, and guiding the outward action. If we understand the vows we have undertaken, if we are true to our professions, if we comprehend the meaning of our ritual and our observances, nothing less than this will suffice. But how is this to be shown to the outer world; how, in answer to ignorance, incredulity, and scepticism, can we offer a reply simple or easy to be understood? The occasion of our meeting to-day supplies the answer. The poor we have always with us, and Masonry affords no exemption from the common lot of mankind. Age, misfortune, and sickness have fallen, and will continue to fall, upon those who have taken the same vows as ourselves, with whom we have held friendly intercourse, and by whose counsels we have been guided and strengthened. Like the skeleton at the Egyptian feasts, our meeting to-day in health and happiness should remind us of the misfortunes and poverty of others; and that mutual dependence which has been impressed on every member of our brotherhood is with them a stern reality. We are placed in a somewhat peculiar position as regards the outer world. We are forbidden to explain, and therefore to a large extent to defend, many customs which may seem outlandish and unnecessary; but we have an opportunity, by the support of our Masonic Charities, to shew the value of the great principles of brotherly love and relief of which our Order boasts. With regard to the Institution on whose behalf we are met to-day, I need simply add that it is not founded in any spirit of rivalry to our older institutions—that it supplies an important want, and it affects a most interesting branch of our science. In conclusion, Bro. Callender appealed to the company for liberal contributions in aid of the Benevolent Fund. (Great cheering.)

Bro. F. Binckes (Grand Secretary) responded. The result of the meeting would be read out by the Assistant Grand Secretary. He (Bro. Binckes) would not take upon himself to say one word on behalf of the great Masonic Institutions, or their work, as it was before the Craft at large. It was a source of intense satisfaction that he found in the meeting of that evening that the great institutions were not forgotten which Masons so delighted to do their best to support. The work of Freemasonry was a very hard work, especially in connection with the Masonic Institutions. He would undertake to say that no body of men did so much in the cause of charity as Freemasons, for it would be found that during the present year £27,000 was the aggregate amount contributed in support of the three Masonic Institutions. With respect to the Mark Benevolent Fund, there had been this remark made, that every Mark Mason was a member of the Craft, and if in distress could appeal to the Fund of Benevolence. But Mark Masons had not done wrong in organizing their own Benevolent Fund, which was to provide for the peculiar wants of Mark Masons. Without making a remark as to the preference of one degree in Freemasonry over another, he would submit that it might just happen that a brother who had been an idle Craft Mason might have been a very energetic Mark Mason, and if his widow or children appealed for assistance to

the Craft in which he had done but little, £10 or 10 guineas might be considered enough to give them; but if he had done much in Mark Masonry, Mark Masons would do more. Not to magnify the Mark Degree too much, he thought they were doing right in taking care to have a fund such as he had described. It was a source of great gratification that these annual meetings were so substantially supported, which proved that the brethren were of this opinion. He hoped that these happy meetings would go on increasing year by year in prosperity. He was happy to say that the fund contributed to the Masonic Institutions, and that Mark Masons also supported them very liberally. It was only a fortnight ago that Mark Masonry contributed more than £50 to one of the Institutions, Bro. Binckes concluded by thanking the brethren in the name of these Institutions for their support.

Bro. Henry Binckes then read the list of subscriptions, which amounted to £175.

"The Board of Stewards" was then proposed and drunk, and Bro. Roebuck having responded, the company separated.

During the evening a splendid selection of music was performed under the direction of Madame Thaddeus Wells. Madame Wells, Madame Alice Barnett, and Bro. Chaplin Henry were the exccutants of the vocal music; Mdlle. Bertha Brousil, solo violin, and Bro. Henry Parker, pianoforte.

### Poetry.

#### MAY GOD PRESERVE THE CRAFT.

Words and music by T. BURDETT YEOMAN, M.L. 715, 1460.

DEDICATED to Bro. COLONEL FRANCIS BURDETT, M.W.P.G.M., Middlesex.

Come list a while, till I relate  
A prayer we like to hear;  
'Tis gracious in its very tone,  
The form of speech is dear;  
And all Freemasons it receive;  
With all becoming pride.  
The ut'rance reaches ev'ry heart,  
Long may it still abide.

CHORUS.  
Then we will sing, our work is done,  
And labor's in the aft,  
Come, pleasure, come, but we will pray,  
May God preserve the Craft.

II.  
Within our sacred bower of blue,  
And free from care's alarm,  
Secluded from the world outside—  
For us it has no charm.  
We like the spot wherein we're found,  
It is our holy land,  
For there we strive to emulate  
And fill our chief's command.

CHORUS: Then we will sing, etc.  
III  
The outer world, our mystic ritos  
Can never, never learn,  
Nor yet behold our Temple work  
Its beauties to discern.  
True Order dwells, within our realm,  
The Master's word is Law.  
Hush! he recites some hallow'd theme  
With rev'rence and with awe.

CHORUS: Then we will sing, etc.  
IV.  
From cowans' gaze, and babblers' talk  
We hold no mode of speech,  
Nor care we for a mitred priest,  
Whose aid we ne'er beseech.  
We know our toil is labours' love,  
The glory is our own,  
We our Great Architect adore,  
To us He gives the crown.

CHORUS: Then we will sing, etc.

Colonial and Foreign Subscribers are informed that acknowledgments of remittances received will in future be published in the first number of every month.

Sir James Hogg, the Chairman of the Metropolitan Board of Works, accompanied by several members of the Board, paid a visit to Liverpool on Monday with the object of inspecting the water system of the town. They were received at the Town Hall by the Deputy Mayor, and afterwards had interviews with the municipal authorities, and witnessed experiments with fire-engines, one end of their visit being the extension and improvement of the hydrant system in London.

At a meeting held at the Mansion House, Bro. Alderman Sir B. Phillips in the chair, it was resolved to form an executive committee for the purpose of promoting the objects of the Congress and International Exhibition of Appliances for Saving Life, to be opened in Brussels next year.

## NOTICE.

Many complaints having been received of the difficulty experienced in procuring the *Freemason* in the West-end, the publisher begs to append the following list, being a selected few of the appointed agents:—

Black, H. J., 47, Great Queen-street.  
Jordan, G. W., 169, Strand.  
Kirby and Edean, 199, Oxford-street.  
Nash and Teuten, Savile Place, Conduit-street.  
Phillips, D., 67, Great Portland-street.  
Utting, Wm., 2, Palsgrave-place, Strand,  
And at W. H. Smith and Son's bookstalls.

## TO OUR READERS.

The *Freemason* is a sixteen page weekly newspaper, price 2d. It is published every Friday morning, and contains the most important and useful information relating to Freemasonry in every degree. Annual subscription in the United Kingdom, Post free, 10s. Brethren in foreign parts, wishing to have this newspaper sent them regularly from the office of publication, should, in sending their remittances, add to the 2d. per week the postage on 20z. newspapers.

The *Freemason* may be procured through any newsagent in the United Kingdom by giving (if needed) the publisher's address, 198, Fleet-st.

All communications, correspondence, reports, &c., must be addressed to the Editor.

Advertisements, change in address, complaints of difficulties in procuring *Freemason*, &c., to the Publisher, 198, Fleet-st., London, E.C.

Careful attention will be paid to all MSS. entrusted to the Editor, but he cannot undertake to return them unless accompanied by stamp directed covers.

## TO ADVERTISERS.

The *Freemason* has a large circulation in all parts of the Globe, its advantages as an advertising medium can therefore scarcely be overrated.

For terms, position, &c., apply to  
GEORGE KENNING, 198, Fleet-st.

## Answers to Correspondents.

All Communications, Advertisements, &c., intended for insertion in the Number of the following Saturday, must reach the Office not later than 12 o'clock on Wednesday morning.

The following communications stand over:—

Consecration of the Liverpool Lodge; Letter from W.T.; Reviews; Reports of Lodges 42, 114, 177, 191, 617, 673, 754, 758, 913, 1326, 1356, E.C.; 27, 102, 143, 178, 242, 354, S.C.; Chap. 1326; Mark Lodge Albert Victor; Red Cross Conclave 97; Provincial Grand Lodge of Essex.

## The Freemason,

SATURDAY, JULY 24, 1875.

## THE DEDICATION OF THE NEW SURREY MASONIC HALL.

Our columns last week gave us a report of the Masonic proceedings at this most interesting gathering, and we recur to the subject gladly to-day. The meeting was presided over by that popular nobleman and good Freemason, Bro. Lord Skelmersdale, and his presence and kindness were duly appreciated by all the brethren. Several other distinguished Masons were also there, and the whole of the proceedings passed over with every satisfaction and "éclat." Not only was a new hall dedicated, but a new lodge constituted and consecrated, which, under the able presidency of Bro. Larham, seems likely to take a prominent position in the Order. We are glad to allude to this meeting again, we said at the outset, for several reasons. Mr. Heckethorn, in his recent attack on Freemasonry, has said there is no further use for Freemasonry. We entirely disagree with him, and the longer we live the more persuaded we feel that never at any time was Freemasonry more useful or valuable to the world than at this very period. So many are the conflicts of religious and political life, so antagonistic often are the views and opinions of us all alike, that Freemasonry is a place of shelter for many, and a harbour of refuge for more. It is comforting to believe, and consoling to remember, that amidst our differences and divisions, at which the reflecting mind often gets weary and sorrowful, there is a place of meeting where, though we differ, we agree to differ, and where political discussions are unknown, and polemical controversies enter not. Believing, then, that Freemasonry is useful and valuable, per se, helpful to man and a blessing to society, we think that our brethren are wise in their generation when they seek to render its

outward manifestation as distinct, and solemn, and stately as well may be. The more that the profane world can see that we have our Masonic homes and centres, where we can work in peace and pleasantness, amid the outward and inward tokens of Masonic independence and individuality, the more is it likely to admit our claims to utility and to regard. And for ourselves the gain will be infinite. Our whole Masonic work and life will be permeated by a higher view of things and duties, a more precise measurement alike of our privileges and our responsibilities. We believe, sincerely, that Freemasonry has a great future before it in this country, if only it has learned already, "Stare super vias antiquas," if only it is prepared with unflinching courage, in season and out of season, to proclaim unflinchingly its great principles, toleration, beneficence, and brotherly love, the rights of the individual conscience and the full, fair, and impartial recognition of the great and important truth, that a man's individual religious connection is as sacred to him and to us, as are his freedom as an English subject, and his independence as a citizen of the world.

## THE LAST BULLETIN OFFICIEL OF THE GRAND ORIENT OF FRANCE.

We have read for many reasons with much interest the last official publication of the Grand Orient of France. For we feel that the Grand Orient of France may fairly claim, just now, some little Masonic sympathy and good will, on many points from us in England. We are not to-day, intending to re-open the old controversies on past unwise proceedings of the Parisian Freemasons or even of Monsigneur Dupanloup's angry invectives. We have already expressed our opinion to our French brethren on the matter, and we do not suppose that we are likely ever to "envisager" things, and acts, and persons from exactly the same "point de mire." We will therefore let bygones be bygones, and look on hopefully to a better future. We think that we see, if faint, perhaps as yet, still traces, in the last "Bulletin Officiel" especially, of the prevalence at Paris of a calmer, a wiser, a more truly Masonic view of things. We note two points particularly with great pleasure. In France lodges and brethren have the right to transmit to headquarters their wishes, or "vœux," which are considered in the Conseil de l'Ordre, primarily and then finally decided in the assembly of the Orient itself. Among these "vœux," some very amusing and some a little puerile, according to our notion, are the two following, to which we call attention:—"Que la formule A.L.G.D.G.A.D.L'U. disparaisse enfin de nos circulaires et de nos planches." This modest request is made by the "Vénérable" or Master of "La Loge L'Avenir, Orient de Paris," and let us add his name, F. X. Trebois, for he deserves to be known to Masonic fame at any rate. Such an act would simply be a mournful corollary of precedent hurtful propositions and resolutions, and if sanctioned by the Grand Orient would, in our humble opinion, be the deathblow to true Freemasonry in France. Bro. Ferdeuil, who makes the report on the proposal, states, that the whole matter is now before a special commission, and meets the "vœu" by moving, that it be also sent to the special commission. He is, however met by a proposition of the "Ordre du jour" answering to our "previous question," which is carried, and which for the present is a virtual shelving of the matter. We gather from the president, Bro. St. Jean's, remarks that there is no chance at present of any definitive solution of the question, and we can only rejoice at it and say, so much the better for Freemasonry in France and the Grand Orient. Another "vœu" was, that the formulary "Liberté, Egalité, Fraternité," should take the place of the customary "Vivat, Vivat, Vivat." Bro. Ferdeuil opposes the proposal on the ground that this "Trilogie" has a political as well as a Masonic Teaching. In England we know nothing of the "formula," though in the abstract "Liberty, Equality, and Brotherhood," are Masonic virtues and principles, but we have always objected to the use of this special form on account of its political use and party symbolism. The Conseil de l'Ordre rejected the proposal by passing to the "ordre

du jour." We trust therefore that a new phase of existence is beginning for the Grand Orient, when, leaving the sterile path of political complications, it will adhere to the great principles of Freemasonry, toleration, philanthropy, and fraternal benevolence. If such had been the aim of French Freemasonry alone the Bishop of Orleans would never have penned his fiery invective, nor should we have so often to regret and disapprove of the political colouring which the acts of the French Freemasons have latterly so unwisely and unmasonically assumed. We trust, sincerely, that better days are in store for the Grand Orient, and our brethren in France, and that they will not be ashamed "ferre gradus retorsum," and march henceforth within the lines of the better and older French Masonic teaching. Our hearty good wishes go with them.

## INSTALLATION OF H.R.H. THE PRINCE OF WALES, K.G.

In a recent impression we had occasion to take notice of a proposed picture of this great event, but we had then no idea that the contemplated picture had assumed such proportions. We cannot do better than just relate what we understand are the facts in connection with the picture, as they will best inform our readers, as well in England as in the colonies, of the present position of the scheme, and also what is intended. It may be remembered that our worthy Bro. Edward J. Harty, of 9, Barnard's Inn, Holborn, E.C., published a lithographic portrait of His Royal Highness, which has proved very successful, and he then conceived the idea of producing a picture of the Installation. By the special kindness of Bro. Sir Albert W. Woods, Grand Director of Ceremonies, he was granted a special position in the Hall, and has drawn a picture, perfect in every respect, of the unequalled scene. It appears it attracted the attention of several of the Grand Officers at the last quarterly meeting, as it was kindly permitted by the amiable Grand Secretary, Bro. John Hervey, to be exhibited in the Grand Officers' Robing Room. The picture thus designed by Bro. Harty, is now submitted to the fraternity by Bro. Harty, and has received the special approval of H.R.H. the Grand Master, so much so, that he has graciously consented to allow of its special dedication to himself. We think the proper course has been adopted by dedicating it to H.R.H., and we hope that the Masonic body will now do their part, and largely patronize it. Since then the Duke of Connaught, Lord Carnarvon, Lord Skelmersdale, the Marquis of Hamilton, the Lord Mayor, also many other of the leading brethren, amongst whom stand prominently forward, Sir Albert W. Woods, Bro. Thomas Fenn, &c., have seen it, highly commended and have given their patronage to it. The scheme is now fairly launched before the Masonic world, and it rests with the brethren now to decide whether it will prove a successful one to the undertakers. That it should meet with success, must, we think be the feeling of every brother, for no event of ancient or modern times in Freemasonry has created such enthusiasm in the Craft, and we should be inclined to suppose that the great majority of those who were present, at least, would like to possess themselves of such a worthy commemoration of a sight which they will never witness again the like of. We are informed that arrangements are all but concluded with an eminent engraver, and that the impressions will be ready for delivering to subscribers at the anniversary of the installation day, viz., the 28th April, 1876. Although the beautiful coup d'œil of the Albert Hall, so strikingly delineated, would, of itself, be an historical record, the artist undertakes to produce several hundred actual portraits of the leading brethren in the positions in which they sat, thus grouping into one centre the whole of the leading Masons of the present day, and of course most prominent will be the Grand, Pro Grand, and Deputy Grand Masters, the Grand Senior and Junior Wardens, and other eminent brethren. As the undertaking is a large one, a "Royal Masonic Installation Gallery" has been formed at 213, Regent-street, W., where the picture can be seen, and those

who are desirous of having their photographs taken for the purpose of being engraved in the picture, had better call there at once. We sincerely wish the undertaking, what it really deserves, every success, the more so as it is very liberally proposed to identify the three Royal Masonic Charities with it, by giving to them equally a proportion of the proceeds. We would only add, in conclusion, that the chromo photograph which had been advertised in our columns for sometime, as intended to be produced by Bro. E. M. Haigh, the well-known photographer, we notice from an advertisement appearing in our present impression, has been given up, Bro. Haigh readily conceding that the proposed steel engraving will be a much more durable, and, probably, acceptable memorial of the occasion, but his valuable services have been retained to take the photographs required by the artist in engraving Bro. Hart's picture. We, therefore, invite the special consideration of our numerous subscribers, and friends, and correspondents to this interesting subject. We shall publish shortly a circular from the brethren who are bringing out the picture.

**BRO. BURGESS'S COMPLAINT.**

We published a letter last week, from our brother Major Burgess, to which we feel bound to call special attention. It appears that this brother of ours has been brought into collision with the authorities of the newly named "Priory of the Temple," and has been expelled, as we understand his statement, from that Order. We are not Templars, or Masonic Templars, and therefore we cannot go into the question, though perhaps we shall not err in expressing our humble opinion that there were probably faults on both sides, and that unfortunately the whole point at issue has turned more or less on personal feelings and considerations. But as we said before, with the Templar verdict we have nothing to do. Bro. Burgess now complains of a very different matter, and one on which we think we have a right to express our opinion calmly, carefully, and fraternally. The Grand Mark Lodge professes to be a Masonic body, and we know that several very upright men and good Freemasons are connected with it. Therefore it is that we learn of some recent proceedings with much regret, and that we consider it right in the interests of Freemasonry to give Bro. Burgess the opportunity and liberty of stating his grievances. They amount to this, the Mark Grand Lodge has, according to his statement, also expelled him, unheard—on the ground of what we believe is called the "Tripartite Treaty," which is a treaty or agreement existing between three signatories, the Grand Mark Lodge, the 33° Ancient and Accepted Rite of Freemasonry, and the Order of the Temple. Under this "treaty" a Judicial Committee of the three bodies is held, which appears to be a sort of supreme tribunal. If we understand the matter correctly, a sentence passed by one Order must be recognised by the other two, without further hearing or consideration. This view of the matter is confirmed by a quotation from a portion of the minutes of the meeting of the tribunal, 15th February, 1875, and which runs as follows:—"This court finds the said sentence lawfully passed, and affirms the same, but decrees that, as regards the Mark Degree the enforcement of the sentence be postponed for the space of twenty-eight days, during which time it shall be competent to the authorities of the Mark Degree to accept the resignation of Major C. J. Burgess. LIMERICK, † Chairman." Now here it is that we venture to express our opinion Masonically, that in such a sentence we behold a great default of Masonic justice. The primary axiom of all Masonic jurisprudence is, that every brother shall have a fair trial, that he shall have the charges made known to him, that he shall be heard fraternally and judged equitably. But what are the conditions of such a sentence as the one we call attention to to-day? The very reverse of everything we have been taught to regard as Masonic justice. The accused is unheard, he is condemned behind his back, on a statement of facts of which he knows nothing, and he is expelled from an Order against which he has committed no Masonic offence, simply be-

cause it has a "tripartite treaty" with another Order, which is not Masonic at all, and openly says so. Of all positions for honourable and fairminded men to put themselves into, we cannot really conceive anyone so thoroughly un-English and unjust, per se, to every one concerned, and so un-Masonic! For the whole arrangement is radically vicious and unsound. Let us suppose the case of a hasty sentence and of an irritated official; we are not speaking now of Major Burgess's trial, but of an illustrative case. Suppose we say that, "ab origine," the sentence in one order is itself objectionable on account of informality, personal feelings, or some such idea as this, too prevalent just now in respect of angry charges "aut inveniam aut faciam," and to what a climax of injustice and absurdity the tripartite treaty necessarily leads its signatories. If the sentence be passed according to the letter of the enactments of any one Order, the other two are bound, apparently, to accept it, "mutatis mutandis." In this very case, as we understand originally, a point occurs of some importance for Bro. Burgess, viz, that he did not absolutely fail to attend the council of the Great Priory, Nov. 26th, 1874, but offered to attend on another day, being unable to attend on that actual day. His whole sentence is based on the fact, as we understand, of his "having failed to attend," but if he was precluded from attending and offered to attend on any other day, the original sentence may fairly be challenged. Why then is an independent body of Freemasons, like the Mark Grand Lodge simply to register and endorse a sentence of the Order of the Temple, not a Masonic body? And why too, we ask, is it not to allow the brother so arraigned an opportunity of explanation, objection, and defence? We write simply in the interests of Masonic justice, for the welfare and rights of all our brethren, and take no sides in the matter, nor express an "ex parte" opinion on one side or the other. We shall be glad to hear some explanation from the authorities of the Grand Mark Lodge in regard of these quasi judicial proceedings, and we feel bound to express a hope, that despite the tripartite treaty, the Grand Mark Lodge itself will hesitate to condemn any brother unheard, and without some definite charges against his character, profession, and duty, as a Mark Mason.

**ST. SWITHIN.**

It may not be perhaps generally known amongst our intelligent Order that St. Swithin was a Freemason. Preston tells us specifically that though "during the Heptarchy Masonry continued in a low state," in the "year 856 it revived under the patronage of St. Swithin." If any of our brethren ask what was this "patronage" of the good old Saint, we believe that the explanation is to be found in this, that St. Swithin was a great church builder and restorer, and may have been, and probably was, a patron of the operative guilds or sodalities of Freemasons. Probably our knowledge of St. Swithin, for the most part, takes a somewhat different turn and form. We all of us often talk about St. Swithin, and hear of St. Swithin annually on July 15th. A very strong belief and a very pious legend of our English people is, that if it rains on St. Swithin's Day, it will rain for 40 days subsequently. Well this year the watery Saint has given us a "strong order." It did rain on St. Swithin's Day, it rained incessantly for nearly 50 hours, and daily since, though we have had gleams of fair weather, we still have to chronicle rain, rain, rain. Is the old saying to be verified? How much longer is the rain to go on? Is it really going to rain more or less for 40 days? If so, what a melancholy look out for the close of the London season, for angels in pink, and angels in blue, for innumerable occasions of gay gatherings, soft words, kind looks, and pleasant flirtations! Considering moreover the deep interest which our English folk take in the weather, some one has said that it makes up three parts of our conversation, we feel that such a subject can never be unseasonable. A poet, some of us like much, has embalmed the memory of a fair partner in tender verse, who could and would only talk about the weather, and from what we read of the effects of the weather in some

localities, and in various ways; it is not, we think, too much to say, that all our readers will feel the most intense interest in this most important question. For there is a very serious side to this pressing topic of the weather; what shall we say of the important interests of our farmers? Are the fields now bright and waving with their golden ears to be prostrated by a 40 days' rain, and laid in mournful mildew? Are the hopes of many industrious workers to be blighted, and the harvest of hungry millions to be a failure? Let us piously hope not, but that for once the old saying will be falsified, and there will be at once a general revival of the geniality and good humour of society, which at present is in a dreadful condition. Indeed, we hardly like to attempt to realize what must be the inevitable condition of our young men if this influence of "Jupiter pluvialis" is to continue really for 40 days. But though we began in a somewhat jesting vein, we have yielded already to a more serious temperament. In fact, it is no laughing matter, properly speaking. The happiness of nations and the good of millions depend on fine weather and a good harvest, and in the Providence of the Great Architect of the Universe, all will yet be well, we fondly hope, with us and with our neighbours in this respect. But as we are always glad to make use of "seria mista jocis," we are glad to be permitted to call attention once more to the floods in France. This weather will, in all probability, increase the severity of the suffering at Toulouse and elsewhere, and we venture to express our confidence that our lodges will respond to the appeal of Madame McMahan, and swell our Bro. the Lord Mayor's list, which is now daily increasing. We made a mistake in our last, on the authority of our contemporary the *Graphic*, which we now correct on the same authority. Verdun is not a town of 10,000 inhabitants, but only a village of 400. Not one house, however, is left standing, and many of its population have perished in the waters. It is just possible, from some accounts from Monmouthshire, that we may have before long to make application for relief even for portions of our own country, and we shall all equally and devoutly desire that all such claims for kindly, for needful relief, whether rising up at home or abroad, will be met at once by that liberality and large-heartedness which our English people ever evince in the hours of calamity and distress. May we be able in our next issue to announce that the legend of St. Swithin is inaccurate, that the "clerk of the weather" has thought better of it, that sunshine has returned to reward the labour of our husbandmen, and gladden the hearts of millions, and that our "gals," that next important and pleasant section of contemporary society, have returned to their normal condition of laughing faces, merry words, and contented spirits.

**THE BOYS' SCHOOL.**

We have received Bro. Binckes's reply to Bro. Tew's pamphlet, but, we confess, we see no use or good in publishing it in our columns. In our opinion the matter has been adjudicated upon by the only competent authority, the House Committee, and if Bro. Tew is dissatisfied with that decision, he ought to appeal to the General Committee. We confess that we sympathize much with Bro. Binckes in the matter, but we feel sure that he will give us credit for being actuated with a truly Masonic feeling, both towards the Boys' School and himself, when we decline to re-open the question in our columns, on which just now the press of matter is very great.

**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.]

**HOW MASONS ARE MADE.**

To the Editor of the *Freemason*.

Dear Sir and Brother,—  
As the evidence brought before a Grand Jury, being entirely on the side of the prosecution, naturally paints the acts of the prisoner in the blackest light; so the letter of "L. of L.," unless replied to, would probably leave a stigma on the Lodge of Loyalty, Prescott, and its officers.

If the idea was carried out in Prescott that no one but a

resident might become a member of the lodge, the lodge would soon cease to exist, but, fortunately, many Liverpool gentlemen like the easy journey out of town, and add very considerably to its strength, and at last, through the energy of its members, there has been erected in "the old and very sleepy little town," a new Masonic Hall, where our lodge, chapter, and preceptory are now held.

I have yet to learn what objection there is to gentlemen, in every respect eligible, being initiated in, and becoming subscribing members to, "old 86," if it please the brethren to receive them. There is not a Sunday passes but what people pass by places of worship of their own religion, and go long distances to hear their favourite preacher, and Sunday after Sunday crowds cross over from Lancashire to Cheshire, and vice versa, to attend Divine worship. With regard to the circular, on which appeared the names of five candidates for initiation, I will, like "L of L," take them seriatim. No. 1 is a gentleman residing at Rainford, who, having friends in the Prescott Lodge, prefers to come the slight extra distance, although he passes through the town of St. Helen's. No harm, I venture to say, in this case! Nos. 2 and 3 come out with friends, and although they reside in Liverpool, they are not the last by a many, I trust, who will become members of our lodge. No. 4 lives at Seacombe, and as his intimate friend, Bro. R., has long been a member of our lodge, he thought it would be more agreeable to belong to the same one, and have a companion to and fro, as both reside at the same place. No. 5 seems to me the only one at all remarkable, and even this case is easily explained. One of our old Past Masters and No. 5 are directors, with several other gentlemen, of a company in the Isle of Man, and No. 5 being the only non-mason, expressed a desire to become one, when our Past Master said, "Well! why not come to our lodge?" and his name, accordingly, appeared on the circular. Simply a case of friendship! As they were workers together in business they wished to be workers together in Masonry.

The paragraph relating to black-balled candidates having been admitted at Prescott, I am unable to reply to, unless furnished with some names and dates; but I may say I have seen cases of black-balling quite unjustifiable, and only caused by business differences.

In conclusion, I cannot help thinking a strong spirit of jealousy pervades "L. of L.'s" letter, and I have little doubt much more light could be thrown on the matter, were he to sign his real name, as I now do.

Yours fraternally,  
REGINALD YOUNG,  
W.M. Lodge of Loyalty, Prescott, No. 86.

#### THE BOYS' SCHOOL FESTIVAL.

To the Editor of the Freemason.

Dear Sir and Brother,—

In your excellent report in the *Freemason* of July 10th, of the proceedings at the festival of the Royal Masonic School for Boys, which took place on the 7th inst., there is an error as to the amount of the subscription on my list as Steward for the Royal Naval Lodge, No. 59. The amount on my list was £63, instead of £30 9s., as stated in the *Freemason*. I shall feel much obliged by your correction of the error in your next issue.

I am, sir, yours faithfully,

JOHN HEALEY, P.M. 59.

#### ORATION DELIVERED AT THE DEDICATION OF THE SURREY MASONIC HALL, JULY 14th, 1875.

By THE REV. A. F. A. WOODFORD, M.A., P.G. CHAPLAIN.

Most Worshipful Deputy Grand Master, Officers, and Brethren,—Having been requested to deliver a short oration, as is our Masonic wont, at the dedication of this new hall, I venture, for a short space of time, to crave your fraternal attention. I think that we shall all of us agree that it is both a laudable and befitting custom, "more majorum," which requires that in such special assemblies as this, that a few words should be spoken by an appointed officer, relative to the work we are engaged in, and the ceremony which calls us together. For we are thereby afforded an opportunity of recalling to our work-day recollection the ancient lore, the long history, the great mission of our useful brotherhood. We are enabled to take friendly counsel together as friends and as brethren in lodge assembled as regards the progress of Freemasonry, and thus reminded of the past, encouraged for the present, we are cheered and prepared for the coming duties, and, it may be, the sterner struggles of the future. I also rejoice personally that we carefully preserve this good old custom of our Masonic forefathers for another reason. All work completed, some one has well said, is but an earnest of work yet to be done, and when, as to-day, we gather together to rejoice over the completion of this so far successful undertaking, we also feel and hope that this new hall may be the type and augury of many another like needed structure in many parts of our land. And the first feeling which comes before us is one surely of rejoicing! For we all feel thankful that no accident has happened to the workmen, and we congratulate ourselves that we are witnessing to-day the prosperous erection of our own hands as well in the opening of another Masonic hall. And in the next place ours must be mutual and brotherly feelings of congratulation that Freemasonry, in this important district, has received so needed and so salutary an impetus. Hence there seems to me to arise for us all alike, as Freemasons, much that is most useful to call to mind, and more that it is most important to realize. Those of us who, like myself, may be said to have grown grey in Freemasonry, and can look back to-day through many years of fair Masonic work, must be gladdened by the signs we see around us everywhere of the onward progress of our good old Craft. We can recall, going back, I am almost sorry to say, a quarter of a century—we can vividly recall to-day, I repeat, how very often our Masonic work was done in those days, as

we say, very much "in the rough." We met very often then in inconmodious rooms, surrounded by incongruous accessories, and it was often a very hard struggle, whether the customs of Freemasonry or the associations of the outer world, which had obtruded themselves sensibly into our lodge-rooms, should get the upper hand. I for one felt then, as others felt too—all of us in the full fervour of early Masonic work how much Freemasonry lost when the "locale" where we assembled was redolent of everything but Freemasonry, and where there was positively nothing suitably to impress the brethren, much less a candidate for our mysteries, with a high and reverent appreciation, of the reality, the merit, the excellency, the importance of that ancient Order into which he was seeking admission, and to which it was our great privilege to belong. Now all is rapidly changing, and happily changing, I believe, for the better. Following the current of the great stream of the epoch in which we live, Freemasonry has received a much needed impulse in respect of aesthetic improvement, and ceremonial decency, and lodge ornamentation. We have of late years, as you, M.W. Sir, well know, especially in the great province over which you so worthily preside, and in many other provinces and even in the Metropolis, been raising edifices at much cost, specially destined like this to-day, which we are dedicating in the name of God, Most High, for the uses and purposes of the work, and the mysteries of Freemasonry alone. And all of us who value Freemasonry, both for what is and for what it is not, both in respect of the truth it inculcates and the brotherhood it forms, will, within due bounds always both derstood, heartily commend, and personally rejoice, at to use a French phrase, such a "changement des décorations." Some writer has said, "that we may have too much even of a good thing," and without pausing to analyze the saying, perhaps like many other sayings, somewhat questionable, I feel strongly myself that while we may fairly advance everything in favour of our increased love of lodge decoration and ceremonial attractiveness amongst us, and in our numerous lodges and halls, we should not attempt to lay down any too rigid or dogmatic a line of either an ornamented ritual or architectural buildings for our Order generally. There are many rooms for instance in the Metropolis, like one I saw the week before last, which, beautiful in themselves, and perfectly adapted to our ceremonies, enable many of our brethren on moderate terms, to meet happily, peacefully, and comfortably for all Masonic purposes and duties. While, then, I blame no brother who differs from me on this important question, while I fully admit that some may consider economy to be the crucial test of the whole question for themselves, while some may fairly prefer the old room, if not so ornamental or convenient as others, where they can recall many years perchance, of happy work and cheerful companionship, I yet feel it to be my duty, M.W. Sir, to press upon all who hear me to-day the great advisability and importance in the best interests of Freemasonry, of encouraging the building of halls and separate buildings for all our meetings. In so doing, we are but following, as I pointed out before, the taste and feelings of our own generation; we are but obeying, as I believe, and within due limits of moderation and propriety, the onward and upward movement of our age, which seeks to connect all that is necessary, all that is useful, all that is customary, with all that is becoming, all that is graceful, all that is artistic, and all that is beautiful. And not only this, but in the erection of lodge rooms, apart from the associations and drawbacks of the outward world, we shall remove many objections, and silence many opponents, whose main allegations against Freemasonry too often take the shape of a charge that it is to a great extent, from its public appearances and outward gathering, only a great and friendly but convivial association. And those of us who know well our ancient ritual, and our impressive ceremonies, know, too, how greatly they are enhanced, both in grace and solemnity, by all the proper adjuncts of a duly decorated lodge room. It was old Aske who told us so well at the beginning of this century, how symbolical all our lodge ornaments, all our lodge decorations really were; how full of meaning, beauty, wisdom, and good were all these familiar features of the lodge, which we hardly, perhaps, understand or value as we ought to do. When, then, we see to-day a Masonic Hall separated from common and profane uses, and dedicated reverently to the service and ceremonies of our useful Order, in the name of the Great Architect of the Universe; when we behold around us all the appropriate emblems of our ancient Craft; when we admiringly gaze upon the good taste displayed in all that is befitting and yet attractive in lodge decorations complete and chaste—we feel at once how suitable a home Freemasonry has obtained for itself in this important district. Must we not also commend, M.W. Sir, those who undertook, the architect who planned, and those who have so far completed the goodly undertaking? And shall we not rejoice to think how becoming, and yet how effective, will be the development of our old and cherished ritual here under the auspices of the new lodge, whose constitution and consecration we shall shortly witness? For it has often happened, and I believe will often happen, that the first impressions we receive and form of Freemasonry are those which go with us during our Masonic career. Many a neophyte has been, so to say, all but turned back with an unfavourable impression, by his first reception into our Order, an impression which has never left him, and has rendered his after Masonic membership half-hearted, doubting, undervaluing. But when, as it was my privilege to be admitted into the light of Masonry 33 years ago, in the Lodge of Friendship at Gibraltar, all that was graceful and beautiful, all that was purely Masonic and intellectual, and cultivated, were the characteristics of that well ordered lodge, set apart for Masonic services alone, the feelings of wonder were soon exchanged for admiration, and admiration gave place to gratification, and gratification was followed by interest, reverence

and love. And so it is, I believe, with all. The pleasure and contentment which the admiring initiate feels, when surrounded by all the befitting ornamentation of a carefully-arranged lodge room, follows him the older he becomes, and the longer he belongs to our fraternity. Warmly then do I venture to congratulate you, M.W. Sir, and all my brethren present, alike at your kindly presiding over this pleasant gathering, that so having set the seal of your official approbation to this happily achieved work, we and you, as our Deputy Grand Master, can mutually rejoice to have been permitted to take part in this appropriate ceremony, and this festive array. For here, M.W. Sir, I make bold once more to remind my hearers, in this newly dedicated lodge room it is proposed that our peaceful ceremonies should be performed amid all the reverence and propriety, that circumstances can supply, or true Masonic feeling can suggest. Here we hope that our great principles will be upheld, our venerated truths proclaimed, our benevolent and tolerant and philanthropic maxims from time to time duly set forth and lovingly avowed. Here we trust that—a band of brethren linked together by the golden chain of peace and concord, fraternal harmony, goodwill, and sympathy—we shall ever maintain in the lodge, and evidence out of the lodge, that these words on our lips are not empty professions, but regulate our actions and control our lives. Here we fondly trust, that whatever may happen in the world outside, plain dealing and sincerity will always distinguish us, and truth and honour, and right and justice, will ever abound amongst us. Here we shall learn, let us hope, to master our tempers, to curb our tongues, to repress the too common propensity to censoriousness and detraction; here we shall maintain a brother's character in his absence as we would in his presence; here we will stand by him in trial, cheer him in sorrow, befriend him in adversity, do unto him as we would he should do unto us, listen to no idle tale affecting his honour, his probity, his uprightness, but calmly practise what we have solemnly pledged ourselves to perform, never deserting the right, never truckling to what is base, cowardly, or dishonourable; but as true Freemasons, vindicating a brother's cause, and boldly repelling the slanderer of his good fame. And here, too, while we practise all the moral duties, and all the virtues of humanity, in humble dependence on our Supreme Lawgiver and Divine Protector, while we seek ever to be courteous, considerate, forbearing, tolerant, pitying, and forgiving, we shall not forget the exercise of those gentle graces, which are the practical proof alike of our Masonic profession and of the true value of Freemasonry. Open will our hands be as melting charity to all who make a proper claim on our benevolence. We shall never forget that many are the ups and downs of life, and that some who are flourishing in prosperity to-day, may be struck down by adversity tomorrow, and that while we must always act with prudence, caution, and discrimination, even in philanthropic endeavours, the abiding duty of Freemasonry is charity; that charity which "never faileth," that charity alike welcome to God and pleasant to man

"is the Spirit that on the widest plan,

Brother to brother binds, and man to man."

So too as regards the widows and orphans of our brethren we, as Freemasons know full well, that they as such have a solemn and an enduring claim on us, not the claim of a Benefit Order, but the claim of truer and spontaneous Masonic interest and fraternal good-will. No happier work, no better remembrance can be ours, than that we have aided to dry the widow's tears and to educate the orphan child of our brethren, and we may rest assured, M.W. Sir, that those who shall assemble within these now dedicated walls, will always bear in mind that amid all the excellent teachings of our Order, amid its great and commendable merits, there is not one which so appeals to the hearts and admiration of men, as well as to the feelings of our own benevolent brotherhood, as that which may be justly denominated its chief ornaments and its most benign, characteristic, earnest, kindly, simple-minded, large-hearted philanthropy. So Freemasonry is not, despite what some may chance to say, a mere creation of the caprice, or fashion, or folly of the hour; it is not merely a genial meeting, or a social assembly, though it partakes properly of both these characteristics, but it entails on its members high aims, moral duties, and I will add, great responsibilities. In an age of much controversy, at a time when men are often injuriously agitated by the virulence and tumults of political or polemical contests, Freemasonry has often appeared to me like an oasis in the wilderness of life, where amid the dust storms, and the mirage of the desert, the weary traveller can rest peacefully and serene, and quaff the refreshing stream, and seek an umbrageous shelter of tranquillity and repose. Over the portals of this new hall, as over all our lodge buildings to-day, are engraved the talismanic words of "Loyalty and Charity," and, universal in its scope and tolerant in its teaching, Freemasonry welcomes all good men and true within its fold, all, I say, who acknowledge and revere the Grand and Divine Master of us all above, all except the avowed atheist and the open libertine. May, then, all prosperity attend on this new Masonic Hall, and may all who enter within its dedicated walls find it to be to them a perfect tabernacle of peace and good will, of happiness and harmony, of rest and kindly fellowship to them one and all. Like good workmen, the Master still sets on tithing work, neither has He yet called us from labour to refreshment; but yet let us all hope that when our time of dismissal comes, having like faithful Craftsmen ascended the winding stair, and passed, under Heavenly help, through the dark valley of the shadow of death, in all the hope of Master Masons, true and trusty, by the infinite mercies of the Great Jehovah, we may be admitted to that Grand Lodge above, whose officers, to use an old Masonic illustration, are the Holy Angels, whose members are our own familiar friends, and where the World's Great Architect lives and reigns

for ever. M.W. Sir, I beg to thank you and the brethren for the kindness and patience with which you have listened to me, and must beg you, in conclusion, to permit me to tender my hearty good wishes for my brethren who shall gather together within this newly-dedicated lodge room, and for their constitutional progress and their Masonic prosperity. To use the words of a poet of our Order—

"Oh! may we,  
Who wear these honour'd badges, accepted, free,  
To every grace and virtue temples raise,  
And by our useful lives our Order praise."

PROVINCIAL GRAND LODGE OF SUFFOLK.  
(Continued from Page 310).

The brethren marched from the Town Hall, down Abbey-gate-street, and across the Angel-hill to St. James's church, where, by the permission of the Rev. C. F. Wilson, the vicar, Divine service was held. There was full choral service, and the talented organist, Bro. F. Fearnside, had taken especial pains to make the musical portion of the service well worthy the occasion. The anthem was one of his own composition, on words from 1 Kings, viii 9, "I have surely built thee an house," &c., and was not only extremely appropriate, but, as a composition, is deserving of the highest praise. It was admirably sung by the choir, and was thoroughly appreciated by the large congregation who filled the spacious church. Before the service a special hymn was sung, "When the Architect Almighty had created heaven and earth," to a tune especially composed for the occasion, and full of beautiful harmony, the composer being Bro. Hedley Bevan, the W.M. of the Royal St. Edmund's Lodge. A speciality of the service was that all the music used was the composition of craftsmen. Two of the psalms of the day, the *Magnificat* and *Nunc Dimittis*, were sung to chants composed by Bro. F. Fearnside, S.W. 1008; one of the special psalms to a chant by Bro. F. C. Atkinson, Mus. Bac., P.G. Org. West Riding of Yorkshire; the hymn before the sermon, "O Lord, how joyful 'tis to see our brethren join in love to Thee," to *Lucerne*, by Bro. A. R. Gaul, Mus. Bac.; and the hymn after the sermon, "Praise, my soul, the King of Heaven," to *Wolverhampton*, by Bro. F. A. Mann, of Melford, Org. 1452. The concluding voluntary was the march from *Naaman*, by Bro. Sir Michael Costa. The prayers were read by Bro. the Rev. H. Hall, senior curate, the first lesson by the Rev. R. Evans, rector of West Stow, the second lesson by the vicar, the Rev. C. F. Wilson, and the sermon was preached by the Rev. A. G. Moore, Prov. Grand Chaplain, from 1 Kings, vi., 7. The subject was the building of the Temple of Solomon, and the preacher dwelt upon the peculiar manner in which that wonderful structure was silently and imperceptibly erected under the guidance of the Great Architect of the Universe, and pointed out the lessons to be learnt from the narrative. That ancient temple was the type of the infinitely more magnificent Church which would be in Heaven hereafter, and of which they at baptism were designed each to be a living stone. The materials of the temple were all selected and prepared in a distant land and then shipped to Jerusalem, just as they were prepared on earth by God's appointed agents, each polished and shapen for his appointed place in the spiritual fabric, in order to be shipped hereafter on the rafter of the cross, over the dark waters which separate time from eternity, and fixed for ever in the proper place in that heavenly Jerusalem which should never crumble or decay. As the 3300 overseers of old (who were compared to the Angels) tested each massive stone and stately cedar to prove that it was sound and solid to its very heart, shipping only those that were so, and rejecting all that were found otherwise, so with us, for no stone could ever adorn the temple on high which was not fitted and polished, and sound. It should be the duty of each one to see that he was not a crumbling or a rotten stone, and that all the rough outer coatings (the sins of daily life) were polished away, leaving only the genuine stone. Let them work day by day imperceptibly, as it were, to the world, thinking not time tedious, nor the battle long. Life was short, but long enough to do their work in, and the gate of life was broad enough for all to enter, though not for their sins as well. Might God's Holy Spirit dwell in all their hearts, and make them more and more as polished stones, meet to be grafted in that great cathedral of souls which in His own good time the Great Master would erect in the celestial lodge of Heaven.

The service was a most admirable one, and we only wish we could publish it in extenso for the benefit of the Craft. The offertory was devoted to the funds of the Suffolk General Hospital and the fund for relieving the sufferers from the recent inundations in France, and amounted to £13 16s. 4d.

The musical portion of the service was splendidly rendered, and, indeed, the service generally was of that thoroughly hearty character that it could not fail to be enjoyed by the brethren and the vast congregation which filled the noble Gothic Church on this occasion. The first church here was erected about 1200, by Abbot Sampson, who was dissuaded by his brethren of the Abbey from his intention of performing a pilgrimage to the shrine of St. James, at Compostella, in Spain; and in compliance with their recommendation he founded this edifice in honour of the saint. The present noble edifice, though far advanced in the year 1500, was not finished till the Reformation, when Edward VI. gave £200 towards its completion. There is a magnificent nave, and the Masonic procession made a gallant show as it marched up, and the brethren took their places.

It will be many years before we shall forget that service, and we suspect there are many more like-minded with ourselves. On returning to the lodge after the service the Provincial Grand Master, in a long and eloquent speech,

dwelt upon the state of the Order in this province, the mode of conferring Provincial Grand rank, and the care he had always taken to select the best men for office. He regretted that his many public and private avocations prevented his visiting the lodges as much as he could wish. He particularly regretted that only recently he had been most unwillingly compelled to decline an invitation to attend a very interesting festival at Ipswich (alluding to the Feast of Roses of the British Union Lodge), but he trusted the brethren would understand that it was from no want of interest in the Order that he was unable to come amongst them so much as he could wish.

Speaking of the magnificent service they had just listened to, he said he should ask the Provincial Grand Director of Ceremonies to present Bro. Fearnside to him when he had concluded his remarks.

After dwelling upon one or two other matters, especially with regard to the representation of lodges by their Masters, the noble lord sat down amidst applause from the brethren.

Bro. Emra Holmes, P.G.D.C., then introduced Bro. Fearnside, when the Provincial Grand Master informed him that as a mark of his favour for the beautiful musical service performed that day, and in consideration of his great abilities, he should confer upon him the past rank of a Provincial Grand Organist.

This announcement, which was evidently very popular, was received with great applause.

At 5 o'clock the brethren, to the number of about 90, sat down to a capital banquet served by Bro. Eny, of the Angel Hotel, but we are bound to say the waiting was not all that could be desired. Bro. Clarke proved an admirable A.D.C., and, assisted by the P.G. Stewards, did his utmost to see that the guests were well placed and properly served, but there was a lack of waiters, as there always seems to be on these occasions.

The Provincial Grand Master was supported on his right by Bros. the Rev. E. J. Lockwood, D.P.G.M.; T. J. Huddleston, P.G. Treas.; J. D. Perrott, P.P.G.S.W. South Wales, and Captain Oakes, P.G. Reg.; and on the left by Bros. the Rev. J. B. Tweed, P.G. Chaplain; Emra Holmes, P.P.G. Reg. and P.G.D.C.; W. Bobby, P.P.G.S.W.; the Mayor of Bury, and Bro. Newson Garrett, P.P.G.R.

The banquet was served in the Athenaeum Hall, which, under the direction of the P.G. Secretary, Bro. W. H. Lucia, and the P.G.J.W., Bro. W. Armstrong, had been elaborately decorated for the occasion. For the P.G.M. and the officers and visitors a raised dais was prepared. Behind the Grand Master's chair was a crimson banner bearing the Bury Arms, three pierced crowns, and the words, "Royal St. Edmund's Lodge, 1008," in gold letters. The panels on each side of it held the mottoes, "Audi, vide, tace," and "Faith, Hope, and Charity," in gold on crimson; and the spaces between were occupied by the square and compasses, with the letter "G" in the centre. The staircases leading to the balcony at the opposite end were draped with crimson, and bore the letters "I.T.N.O.T.G.A.O.T.U.," and on the front of the balcony itself was the word, "Faith," all the letters being in blue and gold. The staircase was further decorated with the very handsome silken bannerets of the White Rose Chapter of Royal Arch Freemasons, attached to the Royal St. Edmund's Lodge. They are beautifully emblazoned with emblems of the twelve tribes of Israel, and with Royal Arch symbols, and formed a very effective portion of the adornments of the hall. The east side of the hall was decorated with the square and compasses, and equilateral triangles alternately, within circles, elegantly formed of flowers and evergreens. In the centre was a portrait of the Prince of Wales, in his clothing as Grand Master of England, in a massive gilt frame. On each side were crimson cloth panels, bearing the working tools of the Craft Masonry and of the Royal Arch, and coloured engravings of the Masonic Girls' School and the Royal Masonic Benevolent Institution. On the opposite side of the hall were squares and compasses formed of evergreens, and the motto put forward by the Provincial Master, the Earl of Carnarvon, as the watchword of the Craft, at the Installation of the Prince of Wales, "Loyalty and Charity." The recess, occupied by the piano and the singers, was elegantly festooned with evergreens. Outside the hall, over the entrance, was also placed the motto, "Loyalty and Charity."

During the banquet Bro. F. Fearnside and Mr. B. Fearnside played an admirable selection of music on one of Broadwood's iron grand pianofortes, which was obtained specially for the occasion; and afterwards some capital glee and part songs were sung by the members of St. James's choir, under the direction of Bro. F. Fearnside.

The toasts of The Queen; the Grand Master of England, H.R.H. the Prince of Wales; the Pro Grand Master, Earl Carnarvon; and the Deputy Grand Master, Lord Skelmersdale, having been duly honoured,

The Deputy P.G.M., Bro. the Rev. E. J. Lockwood, proposed "The Health of the P.G.M. of Suffolk, Lord Waveney," remarking that the toast was one which needed no great eloquence to recommend it; but he, from the position he held, had peculiar opportunities of knowing the invaluable, prompt, wise, and judicious attention which the P.G.M. at all times gave to the affairs of Provincial Grand Lodge. (Applause.) Remembering the great demands there were on their P.G.M., both in his private and public capacity, in the civil and military department, he had often had occasion to wonder that when he had been obliged to trouble him on matters relating to the province he had never delayed answering his application. (Applause.) The D.P.G.M. then read a telegram from the Rev. C. J. Martyn, P.G.C., who was unable to be present, "Hearty good wishes for a successful meeting, congratulations to the Bury brethren, long life to the Provincial Grand Master." (Cheers.)

Duet, "Sul campo della gloria," Bros. Griffiths and Fearnside,

The P.G.M., in responding, said he thought the D.P.G.M. had rather exaggerated the claims he had upon their kindness. He thanked them for their willingness to accept whatever he did as being done for the best. After touching upon one or two Masonic subjects, the Chairman expressed the obligations the brethren were under to those who had so kindly contributed to the harmony of the evening by the admirable music with which they had been favoured. (Cheers.) The Chairman then proposed "The Health of the D.P.G.M.," on whom, he remarked, a great portion of the burden of the work of the province devolved. (Cheers.) When it was his unhappy misfortune not to be able to attend the installation of the Prince of Wales as Grand Master (the P.G.M. observed) the D.P.G.M., in spite of physical difficulty, made a point at being present. He hoped the D.P.G.M. might long remain among them, and he called upon the brothers to drink most heartily the health of as true a friend and counsellor as ever a man weighted with official responsibility had. (Cheers.)

"Blow Gentle Gales," by Bros. Nunn, Griffiths, and Fearnside.

The D.P.G.M., in acknowledging the toast, said that little he could do for Masonry he did most cheerfully. This, he remarked, was a proud time for Masonry, and the honour of holding office in the Craft was ample compensation for any exertions of his. (Cheers.) They knew that the supreme head of their Order was the Heir Apparent to the Crown; and those who had lately the privilege of being present at the most wonderful and glorious scene, he believed, that Freemasonry ever knew, would never forget the simple dignity and unaffected eloquence with which his Royal Highness went through the duties of the day. (Cheers.) Alluding to the secession of the late Grand Master, he remarked that that would serve to remind them that Masonry was free, and did not allow one brother on any occasion to pass judgement on the conscience of another. They all knew that Christian brotherhood and Masonic brotherhood were perfectly harmonious one with another. (Applause.)

The Chairman next called upon the brethren to drink "The Health of the Officers of the Province," whose merits, he remarked, were of the highest order. With the toast he coupled the name of T. J. Huddleston, the P.G. Treasurer. (Cheers.)

Song, "Excelsior," Bro. Griffiths.  
Bro. Major Huddleston, in acknowledging the toast, expressed his thanks to the brethren for the honour they had done him that day in electing him to the important office of Treasurer. After alluding to the inauguration of the Royal St. Edmund's Lodge ten years ago, and the success which has since attended it, Major Huddleston said if he could only discharge the duties of the treasurership as well as his predecessor he should be very well satisfied. (Cheers.)

The P.G.M. next gave "The Health of the Past Grand Officers," coupling with it the name of Bro. Newson Garrett.

Glee, "Comrades in Arms."  
Bro. Newson Garrett, P.P.G.S.W., in responding, said he was a Mason of forty-two years' standing, and the more he saw of Masonry the better he liked it. The happiness of meeting his fellow Masons, year by year, as brother to brother, was one of the greatest privileges of his long life. (Cheers.) Some of his best and oldest friends he had met in Masonry, and he rejoiced in what he might call its resuscitation, when

"Kings, dukes, and lords  
Lay'd by their swords,  
Our myst'ries to put a good face on,  
And are not ashamed  
To hear themselves named

With a Free and Accepted Mason."  
The outside world might sneer at their clothing paraphernalia, but Masons would continue to go on in their accustomed course, holding out the right hand of friendship and advice to a brother in distress. (Cheers.) He hoped that his lordship might long rule over them, and that they might meet him on many future occasions. (Cheers.)

The Chairman then proposed "The Royal St. Edmund's Lodge," whose reception of P.G. Lodge had that day been of so remarkable a character. They were well received wherever they went, but the musical character of their reception that day had been of a most signal kind. He congratulated the lodge on its progress, and remarked that if it went on as it had begun, there was no telling where it would end. He was particularly struck with the number who rose in P.G. Lodge when the Royal St. Edmund's Lodge was called upon, and he could not but remark the great energy which the brethren of that lodge had thrown into their welcome of P.G. Lodge. The P.G.M., after complimenting the lodge not only on the magnificent room in which they were assembled, and the great taste and skill with which it was adorned, but also on the excellent dinner of which they had partaken, coupled with the toast the names of P.G.S.W., Bro. Hedley Bevan, W.M. of the Royal St. Edmund's Lodge, and the Mayor of Bury, Bro. Geo. Thompson, P.M. of the Lodge.

Romance: "Si tu savais," Bro. Griffiths.  
Bro. Bevan, P.G.S.W., expressed his high sense of the double honour which he had in being Master of the Royal St. Edmund's Lodge, and also of receiving P.G.L. during his year of office. (Cheers.)

Bro. G. Thompson, P.M., also expressed the pleasure with which the Royal St. Edmund's Lodge had welcomed the visit of P.G. Lodge, and in the course of his remarks said he strongly desired that the ladies should be permitted to join in these gatherings, a sentiment which was very heartily received by the brethren.

Bro. Bobby, P.G.S.W., then proposed the toast of "The Masonic Charities," and stated that there are 200 boys and 120 girls now being educated in the Masonic Schools, and already more than 1000 had passed through each school;

and in addition to this a large number of Masons who had been unfortunate, and of Masons' widows who had been left inadequately provided for, had been cared for in the Royal Masonic Benevolent Institution for aged Freemasons and widows of Freemasons. They had the pleasure of electing three from the county of Suffolk this year, and if the brothers had witnessed the tears of gratitude with which they received the information that they were cared for for life, they would have needed no urging to subscribe largely to charities which were doing so much good.

Bro. the Rev. J. Tweed, whose name was coupled with the toast, appropriately acknowledged it; and

The P.G. Secretary, Bro. W. H. Lucia, announced that he should represent the Province as Steward at the next Boys' Festival, and he should be pleased to have as large a subscription list as possible.

Bro. T. F. Lucia, sympathising with the views expressed by the last speakers, suggested that the toast of the Charities should on future occasions be proposed earlier in the evening, before any of the brethren had been compelled to leave to catch the trains. (Hear, hear.)

Bro. Newson Garrett said he should be happy to add five guineas to the P.G. Secretary's list. (Cheers.)

The P.G.M. then gave "The Visiting Brethren," coupled with the name of Bro. Sorel.

Song, "Happy to meet," Bro. F. Fearnside.

The P.G.M. again rose, and said that although the toast he had now to propose came late in the evening, it was a most important one—that of "The Provincial Grand Secretary." (Cheers.) He remarked that it was comparatively easy to drive a locomotive, but was not so easy to put the machinery in order and to keep it in order, and that was especially the duty that their excellent Secretary most ably performed. (Cheers.) There were few persons who had occasion to employ Secretaries who had such good reason to be satisfied as he and his D.P.G.M. had in their dealings with the P.G. Secretary. (Cheers.)

"Willie brewed a peck o' maut," Bros. Nunn, Fearnside, and Griffiths.

Bro. W. H. Lucia, P.G. Sec., responded, observing that his heart was with Masonry, and if he had deserved the compliments that had been paid him by the P.G.M., and the hearty reception which the brethren had given to the toast, he had after all only done his duty towards the Craft, and he hoped he should always continue to do so. (Cheers.) He regretted there were not more brethren present, but he nevertheless was glad to say that as the result of the observations that had been made on the Charities he had received several donations, and he hoped he should be able to take up a good list for the Boys' School. (Cheers.)

The Chairman next proposed "The Ladies," and mentioned that one of the first sights which greeted him that morning at Hardwick House (where he was a guest) was a portrait of a lady of the Doneraile family, who, happening to be found within hearing of the secrets of a lodge, was initiated as a member, and was said to be the only lady who was ever so privileged.

Bro. the Rev. H. Hall, whose name was coupled with the toast, appropriately acknowledged it.

The R.W.P.G.M. then announced that the next P.G. Lodge meeting would be held at Ipswich, and shortly afterwards vacated the chair; but, under the presidency of Bro. Bobby, P. Prov. G.S.W., the convivial proceedings were continued for some time longer.

It only remains, in chronicling the great success of the meeting at Bury, in spite of the comparatively small numbers who were there, to express a hope that Ipswich, with its four lodges, will make an effort to receive the Provincial Grand Lodge in as cordial and hospitable a fashion as the brethren of Lowestoft, Aldeburgh, and Bury have done during the last few years.

On the last occasion of the visit of the P.G. Lodge at Ipswich there was a miserable service in one of the smallest churches in the town, no procession through the streets, and, of course, no band. Application was made for the use of the Town Hall, which was refused, and one of the brethren got up at the banquet and remarked how scurvily the brethren had been received. It is to be hoped that next year Ipswich and Ipswich Masons will show that they are not ashamed of the time-honoured fraternity, and that as Ipswich is one of the great centres of Masonic life she will show some evidence of it, and not be cast in the shade by towns not half her size, and containing not a tithe of her numbers of Freemasons. The handsome new state sword borne in the procession was from the manufactory of our esteemed Bro. Kenning, and was much admired.

#### PROVINCIAL GRAND LODGE OF KENT.

The annual festival of the Provincial Grand Lodge of Kent was held on Tuesday, the 6th inst., in Gravesend. The W.M. and officers of the Gravesend Lodge, No. 77, had done their best in the way of arrangements to make the meeting a pleasant one for their provincial brethren, and the weather being fortunately fine, the festival was of a most agreeable and successful character.

The proceedings of the day commenced with a dejeuner at the Old Falcon Hotel, Bro. Skilleter catering in his best style, and a goodly number of the Masters and Wardens of Kent lodges partaking of the hospitality of the brethren of Lodge Freedom. Shortly before noon a general move was made for Milton Hall, where, according to announcement, Grand Lodge was to be held, the head quarters of the volunteers having been nicely fitted up for the occasion.

There was a numerous gathering of brethren, the Grand Master (R.W. Bro. Viscount Holmesdale, M.P.) being in the chair, with the D.G.M., Bro. J. S. Eastes, in his place.

Grand Lodge having been opened in due form, the Prov. G. Secretary, Bro. A. Spencer, read the minutes of the previous

lodge, and the accounts presented by the Grand Treasurer, Bro. B. Thorpe, were accepted. The following appointments were then made, the R.W. Prov. G.M. investing each officer with the insignia of office:—

Bro. J. S. Eastes .....	D. Prov. G.M.
" Humphrey Wood, W.M. 20 .....	Prov. S.G.W.
" Edwin Nunn, W.M. 77 .....	Prov. J.G.W.
" Rev. W. A. Hill (re-appointed) ...	Prov. G. Chaplain.
" Alfred Spencer (re-appointed) ...	Prov. G. Sec.
" Benjamin Thorpe (re-appointed) ...	Prov. G. Treas.
" Austen Gardner, P.M. 31, 1206 ...	Prov. S.G.D.
" F. F. Giraud, P.M. 133 .....	Prov. J.G.D.
" G. Langridge, P.M. 874 .....	Prov. G. Reg.
" Wm. Call, P.M. 1209 .....	Prov. G. D. of C.
" Chas. Burley, P.M. 184 .....	Prov. G.A.D.C.
" L. A. Hill, P.M. 1206 .....	Prov. G.S. of W.
" G. Fleming, P.M. 1174 .....	Prov. G.S.B.
" Jas. Kennett, P.M. 558 .....	Prov. G. Org.
" W. T. Bray, P.M. 483 .....	Prov. G. Purst.
" R. Eastley .....	Prov. G. Tyler.

Prov. Grand Stewards—Bros. Charles C. Patley, P.M. 1223, S.W. 1414; Charles Coupland, P.M. 193; Joseph Hazeldine, P.M. 429; John Swinfen, W.M. 503; Thomas J. Usher, P.M. 1096; Henry P. Popkins, P.M. 1208.

The following resolutions, which had been drawn up at a preparatory meeting held at Faversham, were then submitted to Grand Lodge and confirmed.

Proposed by Bro. F. A. Guage, P.M. 133, that a grant of £20 be given to the widow of Bro. G., out of the Prov. G.L. Fund.

Proposed by Bro. Dr. Marshall, P.M. 199, that a grant of £20 be given to the widow of Bro. P.

Proposed by Bro. A. Spears, P.M. 158, that a grant of £20 be given to Bro. T.

Proposed by the D.P.G.M. that a vote of fifty guineas be given to the Girls' School, to make the P.G.M. a Vice-Patron of the Institution.

Proposed by the D.P.G.M. that a vote of £20 each be given to the following lodges, to make them Life Governors of the Royal Benevolent Institution; 1174, Pentangle; 1206, Cinque Ports; 1208, Corinthian; 1209, Lewis; 1223, Amherst.

Proposed by the D.P.G.M. that a vote of twenty guineas be given to the following lodges, to make them Life Governors of the Boys' School:—150, Gundulph; 1063, Malling Abbey, 1089, De Shurland; 1096, Lord Warden; 1107, Cornwallis.

Proposed by Bro. William Page, P.G.J.W., that Rule V. of the Provincial Grand Lodge By-laws be as follows, viz.:

The P.G. Secretary shall issue summonses in proper time for all meetings of the Provincial Grand Lodge, and the preparatory meeting, to the Secretary of every lodge in the Province, for distribution to all the brethren entitled to attend such meetings; he shall make minutes of the proceedings at such meetings; and under the direction of the Provincial Grand Master, or his Deputy, report the same to all the lodges in the Province; he shall transmit to every present Provincial Officer, and to the W.M. of every lodge in the Province, as soon as possible after the preparatory meeting, a printed copy of the minutes of such preparatory meeting, &c., &c., &c. The remaining portion of the rule to remain as now.

Proposed by the V.W.D.P.G.M. that Rules XIV. and XV. respectively be numbered XVI. and XVII., and that XIV. and XV. to be as follows, viz.:

XIV.—For the purpose of organizing and concentrating the strength of the Province at the election of candidates for the "Masonic Charitable Institutions," there shall be a committee, to be called the "Charity Committee," which shall consist of the Provincial Grand Master and his Deputy, the Prov. Grand Treasurer and Secretary, and a member from each lodge in the Province, who shall be elected annually on the day of the installation of the W.M., and the name and postal address of such elected member shall be transmitted to the Provincial Grand Secretary, immediately after such election.

XV.—The Charity Committee shall meet (at least) twice in each year, as soon as lists of the candidates for the several Institutions have been obtained, when the Candidates to be supported by the Province shall be selected by a majority of the members present. A brother or brethren, shall also be appointed to conduct the business of the elections. The votes of the Provincial Grand Lodge, and those of every lodge which have been obtained by grants from the Provincial Grand Lodge Fund, shall be forwarded, as soon as received, to the Provincial Grand Secretary, to be dealt with according to the decision of the Provincial Grand Lodge Charity Committee. The co-operation of the Worshipful Masters and brethren of the lodges of the Province is earnestly desired, and the assistance of the subscribing members to the various Charitable Institutions is also most desirable, that success may attend the efforts of the committee.

A slight alteration was made in the resolution proposed by Bro. Spears, in consequence of the receipt of a telegram announcing that Bro. Townsend died on the morning of the festival. It was resolved that the sum be handed to Bro. Spears for him to settle the affairs of the late Bro. Townsend.

This business being completed, the R.W. Prov. G.M. adjourned the lodge for the purpose of attending Divine service at Gravesend parish church.

During the whole of the day the bells of "Old Gravesend" rang out a merry peal, and the sacred edifice had been very nicely decorated for the occasion. By half-past one o'clock, the time fixed for the commencement of the service, the brethren were seated in the body of the church, the galleries being filled with the general public. Special preparations had been made in the way of music by the W.M. of Freedom (Bro. E. Nunn), who was assisted by Miss Grace Armytage, Mrs. E. Baynes, and Mr. H. C. Saunders; Bros. Dickenson, Keats, G. Nunn, and E.

Baynes; Mr. W. Detmar and Bro. A. W. Gee playing the organ. The following clergymen took part in the service:—

Rev. W. A. Hill, P.G.C.; Rev. E. Robinson, P.P.G.J.W.; Rev. R. Strong, Chaplain of Freedom; and Rev. W. Buxton, Rector of Ifield. The responses were sung to the setting of Tallis, special psalms, Nos. 15, 133, and 150 following in the ordinary course of evening service. The first special lesson was from the 12th ch. Ecclesiastes, read by the Rev. E. Robinson, and the second from the 13th ch. 1st Epistle to the Corinthians, read by the Rev. W. Buxton. The Magnificat and Nunc Dimittis were sung to Nares in F, the solo and verse parts being taken by Miss Armytage, Mrs. Baynes, and Bros. E. Nunn, G. Nunn, and Keats. The magnificent anthem of Dr. Elvey, commencing "In that day shall be sung in the land of Judah," was given after the second collect, the solo and verse parts being allotted to the same singers. The hymn before the sermon was the one commencing "O praise our God today," to the tune of St. Michael; that sung during the offertory (which amounted to £20 13s.), "O Lord, how joyful 'tis to see," to the tune Melcombe.

A very eloquent sermon was preached by the Provincial Grand Chaplain from Exodus, ch. 35, verses 30 and 31; "And Moses said unto the children of Israel, see the Lord hath called by name Bezaleel, the son of Uri, the son of Hur, of the tribe of Judah; and He hath filled him with the Spirit of God in wisdom, in understanding, and in knowledge, and in all manner of workmanship."

In the course of a sermon, which dealt with the origin, and inculcated the true spirit of Masonry, the preacher alluded to the fact that fifteen years had elapsed since a similar festival was held in the town, and spoke in terms of regret of the brethren who had departed, and the many changes which had taken place during the interval.

At the close of the service the brethren returned to Milton Hall, where the Prov. Grand Master closed the lodge in accordance with ancient custom.

A considerable number of brethren afterwards sat down to a banquet at the Assembly Rooms, provided by Mr. Hooper. The R.W. Grand Master presided, supported by several leading members of the Craft in the Province, Bros. H. Wood, G.S.W., and E. Munn, G.J.W., occupying the vice-chairs.

The grace after meat, "For these and all Thy mercies," having been sung, the Prov. Grand Master gave the toast of "The Queen and the Craft," his lordship afterwards proposing the toast of "The M.W. Grand Master, H.R.H. the Prince of Wales," "The R.W. Prov. Grand Master, the Earl of Carnarvon, the R.W. Deputy Grand Master, Lord Skelmersdale, and the rest of the Grand Officers, Past and Present," each being duly honoured.

The Deputy Provincial Grand Master then proposed in terms of eulogy the toast of "The R.W. Provincial Grand Master of Kent, Lord Holmesdale."

The Provincial Grand Master, in responding, referred to the changes which had taken place since Prov. G. Lodge last met in this town, and spoke of the loss the Province had sustained in the death of Bro. Wates, of Gravesend. Their numbers had considerably increased without any lowering of the standard of respectability, for if that had taken place he should have looked upon the increase as an unmixed evil. His lordship went on to say that he had already made application to have two Provincial Grand Lodges, this step being rendered necessary by the increase in numbers, and the consequent lack of accommodation. Another consideration was that they had now forty lodges in the Province, but the number of provincial honours was limited, and it was consequently becoming more and more difficult to satisfy deserving candidates for those honours. His lordship concluded by expressing the hope that they would soon see a Provincial Lodge in East as well as in West Kent.

The Provincial Grand Master then proposed the toasts of "The V.W. Deputy Provincial Grand Master of Kent, Bro. J. S. Eastes, and the rest of the Provincial Grand Officers, Past and Present," "The Provincial Grand Chaplain, the Provincial Grand Treasurer, and P.G. Secretary," Brothers Eastes, W. A. Hill, and A. Spencer each saying a few words in response.

The next toast, "The W.M., and Brethren of Freedom Lodge, No. 77," was proposed by the P.G.M., who complimented the W.M. and brethren upon their admirable arrangements, and upon the hospitality they had shown to their brethren of the Province. The toast was acknowledged in fitting terms by Bro. E. Nunn, the W.M. of the lodge.

Bro. R. Strong, Chaplain of Freedom, Bro. Relph, Secretary, and Bro. Andrews, were also called upon to propose or acknowledge toasts, the concluding one on the formal list being "The Tyler's Toast," after which the brethren dispersed.

A word of praise should be accorded in respect of the musical arrangements made for the banquet by the W.M. of No. 77, which certainly afforded great pleasure to those present. Miss Armytage sang charmingly, and secured quite an enthusiastic reception for each of her songs, and in the unaccompanied part singing of Bros. E. Nunn, G. Nunn, Keates, and Dickenson, the brethren had a treat, the novel excellence of which was duly appreciated.

HOLLOWAY'S PILLS AND OINTMENT.—Intermittent and Continued Fevers.—Dyspepsia, Heartburn, Hysteria, and General Debility, are best treated by these remedies, as they possess within themselves a gently stimulating and tonic principle, which invariably produces the desired results, they impart tone to the mucous membrane of the stomach, expel flatulence, increase the appetite, and produce a grateful sense of internal warmth, and elasticity of mind and body. As a detergent in Scrofulous and foul ulcerations, and as a healing and soothing application in burns, scalds, and excoriations, the Ointment will be found most valuable, as it promotes the healing action, and cleanses off all foul discharges and neutralizes any noxious matter, that may be present. Very plain directions accompany them.—ADVT.

Masonic Tidings.

We are informed that the three Sheffield Lodges—the Britannia, 139, the Royal Brunswick, 296, and the Wentworth—have agreed to draw up a joint address of welcome to our illustrious Grand Master on the occasion of his visit to Sheffield on August 16th to 18th next. The address will not be presented in Sheffield, but will be forwarded to the Prince, the necessity of this course being obvious, for if his Royal Highness was to receive it when in Sheffield it might set (for him) a troublesome precedent. The Princess of Wales will accompany the Prince. Great preparations are being made to give them a loyal reception.

On Monday last the Prince and Princess of Wales paid a visit to Margate for the purpose of opening a branch of the London Asylum for the Deaf and Dumb. On their arrival their Royal Highnesses were received by Earl Granville, Lord Warden of the Cinque Ports, and by the corporate authorities, who presented an address of welcome. The town was gaily decorated, and the Prince and Princess were warmly cheered as they passed through the streets.

The Provincial Grand Lodge of Middlesex will be held at the Greyhound Hotel, Hampton Court, on Monday, the 26th inst., at 2.30.

The "Thanet" Red Cross Conclave was consecrated at Margate on Wednesday last. A full report of the proceedings will appear in our next issue.

Nearly £20,000 has been received at the Mansion House in aid of the French Inundations Relief Fund. The more recent subscriptions include one of a hundred guineas from the Prince and Princess of Wales.

The Grand Lodge of Quebec have appointed Bro. George Kenning to supply the whole of the Grand Officers with the necessary clothing and jewels. This insignia, which is of a most elaborate description, is now on view at the Masonic Depot, Little Britain.

An Emergency Meeting of the Metropolitan Lodge, No. 1507, will be held at the Metropolitan Club, 269, Pentonville road, King's Cross, N., on Thursday next, at 5 p.m.

The will of Bro. Alexander Allan (late of St. Paul's-churchyard, who died at his private residence, No. 20, King's-road, Brownwood-park, on the 20th of May last) was proved on the 21st ult., by Mrs. Annie Louisa Allan, the widow and sole executrix, to whom he leaves the whole of his property absolutely. The personalty is sworn under £3000.—*City Press.*

**LAW APPOINTMENT.**—Bro. J. Perry Godfrey, S.D. Golden Rule Lodge, No. 1261, a solicitor practising in Gray's Inn, has been appointed by the Right Honourable John Duke, Lord Coleridge, Lord Chief Justice of Her Majesty's Court of Common Pleas at Westminster, a perpetual commissioner for taking the acknowledgments of deeds to be executed by married women, under the act passed for the abolition of fines and recoveries, and for the substitution of more simple modes of assurance.

Bro. Eugene Henry Thiellay, S.W. 145, Prudent Brethren Lodge, S.W. 1423, Era Lodge, &c., so well known in some of the higher grades of Masonry, on the recommendation for office in the Province by Era Lodge 1423, is selected for P.G.A.D.C., Middlesex, for 1875-76.

By a similar recommendation from Era Lodge 1423, Bro. Henry Arthur Dubois, P.G.A.D.C. Middlesex, P.M. 1326, is to be the P.G.D.C. Middlesex for 1875-76.

A report of Bro. Capt. Boyton's entertainment stands over. We are sorry to learn that it was a failure.

"ONE OF THE SIGHTS OF LONDON."—The *Morning Post* remarks: "Where shall we have our dinner? is a question which many have asked themselves despairingly when they have found themselves in London; while ladies alone have been even put to greater straits to solve the puzzle. For many years London has been deficient in accommodation of this kind. Yet it is a mere matter of fact that every day of the week many thousands of persons have engagements in town that would render some more substantial refreshment than can be obtained at the pastry-cook's eminently desirable. Consequently every effort on their behalf deserves encouragement, and it is gratifying to refer to one recent experiment, the success of which is now fully assured. After many vicissitudes a large and handsome building, having entrances in Holborn and Little Queen-street, has now become firmly established as the 'Holborn Restaurant,' and here it may fairly be said a successful endeavour has been made to combine all the best features of the highest class London and Parisian *salles à manger*. The grand salon is, from its size, ventilation, arrangement, and artistic decoration, decidedly the most comfortable dining-room in London, and every preparation in the shape of toilette-rooms, attendants, &c., has been made for the comfort of ladies and children; while dinners of every price are served, from the plain fresh cut off the joint, with vegetables, &c., costing some 1s. 9d., including the charge for attendance, to the most elaborate, varied, and expensive *menu*. A special feature of this salon is the *table de hôte*, served at separate tables from six to half-past eight, which, with its variety of courses, its dessert, and the excellent band, is a decidedly new and most agreeable feature. Besides the grand salon, dinners are served also in the balcony, where the tables are constructed for separate parties of three or four, while there are also additional salons for larger gatherings, a luncheon buffet, a grill-room, a smoking and reading room, and numerous other conveniences."

LODGE OF BENEVOLENCE.

The Lodge of Benevolence met on Wednesday evening, at Freemasons' Hall. Present, among others, Bros. Joshua Nunn, as President; Jas. Brett, as S.V.P.; E. P. Albert, as J.V.P.; John Savage, Joseph Smith, John Hervey, Grand Secretary; H. G. Buss, A. A. Pendlebury, W. Stephens, Bingemann, Jas. Willing, jun.; John Boyd, Sec.; Samuel May, C. F. Hogard, C. B. Payne, C. A. Cottebrune, Herbert Dicketts, Henderson, J. G. Marsh, Bartlett, W. Smith, W. Mann, Wright, H. W. Hemsworth, W. T. Howe, Handles, Brown, J. E. Saunders, and Butcher.

The grants, amounting to £300, made by former meetings, which required confirmation, were confirmed. New grants were made to the amount of £237, of which the highest in any one case was £50, and the lowest £5. One £40, two £25, and a £15 were the principal of the other grants. Five cases stood over.

ROYAL AND SELECT MASTERS.

Two meetings of the Most Puissant Grand Council of this degree have recently been held at the Hall of Grand Mark Lodge, 2, Red Lion Square; the first was held on the 8th inst., and the second on the 20th. At the former, Capt. N. G. Philips presided as R.P.D.G.M., Bro. Hyde Pullen as G.P.C. of W., and Bro. F. Binckes, Grand Recorder. Bro. D. M. Dewar, No. 3, and Bro. S. Rosenthal, T.I.M., No. 3, were also present. Bros. and Comps. F. Richardson, R. Graham Birch, S. B. Ellis, R. H. Thrupp, and F. H. Atkins, of Mark Lodges Nos. 7, 80, 53, 13, and 104 respectively, and of Royal Arch Chapters Nos. 3, 392, 139, 255, and 1056 respectively, were acknowledged as most Excellent Masters, received Royal Masters, greeted Select Masters, and created Super Excellent Masters. At the meeting of the 20th inst. the presiding brethren officiated, and Bros. Walter Spencer, S. Rosenthal, H. Massey (*Freemason*), and others were present. Bro. R. Kalley Miller was admitted to the several degrees, after which the Council adjourned.

METROPOLITAN MASONIC MEETINGS.

For the Week ending Friday, July 30, 1875.

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 24.

Audit Committee Boys' School, at 3.  
Lodge 1293, Burdett, Mitre Hotel, Hampton Court.  
" 1297, West Kent, Forest-hill, Ho, Forest-hill.  
Manchester Lodge of Instruction (179), Yorkshire Grey, 77, London-st., Fitzroy-sq., at 8; Bro. H. Ash, Prec.  
Lily Lodge of Instruction (820), Greyhound, Richmond.  
Star Lodge of Instruction (1275), Marquis of Granby, New Cross-road, at 7; Bros. Macdonald and Griffin, Preceptors.

MONDAY, JULY 26.

Provincial Grand Lodge of Middlesex, Greyhound Tavern, Hampton Court, at 2.30.  
Prince Leopold Lodge of Instruction (1445), Lord Stanley Tavern, Sandringham-road, Kingsland, at 7; Bro. T. Austin, Preceptor.  
Strong Man Lodge of Instruction (45), Crown Tavern, Clerkenwell Green, 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. Gotheil, 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), Union Tavern, Air-st., Regent-st., at 8; Bro. J. R. Stacey, Preceptor.  
Wellington Lodge of Instruction (548), White Swan, Deptford, at 8; Bros. Shaw and Griffin, Preceptors.  
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.  
Perfect Ashlar Lodge of Instruction (1178), Victoria Tavern, Lower-road, Rotherhithe, at 8; Bro. C. W. Kent, Preceptor.

TUESDAY, JULY 27.

Audit Committee Girls' School, at 4.  
Yarborough Lodge of Instruction (554), Green Dragon, Stepney, at 8; Bro. Barnes, P.M., Preceptor.  
Domestic Lodge of Instruction, Surrey Masonic Hall, Camberwell New-road, at 8; Bro. Larham, Precep.  
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, Bishopsgate-st. Within, at 7.30; Bro. J. L. Mather, P.M. 65 and 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.

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

Sydney Lodge of Instruction, White Hart Hotel, Upper Norwood; Bro. H. Frances, Preceptor.

Royal Arthur Lodge of Instruction (No. 1360), Prince's Head, York-road, Battersea, at 8; Bro. G. King, P.M., Preceptor.

WEDNESDAY, JULY 28.

Lodge 753, Prince Frederick William, Knights of St. John Hotel, Queen's-terrace, St. John's Wood.

" 754, High Cross, Seven Sisters, Tottenham.

" 778, Bard of Avon, Greyhound, Hampton Court.

" 808, Temperance in the East, 6, Newby-pl., Poplar.

" 1415, Campbell, Mitre Hotel, Hampton Court.

Mount Lebanon Lodge of Instruction (73), Windsor Castle Tavern, Southwark-bridge-road, at 8; Bro. Noke, P.M., Preceptor.

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

New Concord Lodge of Instruction, Rosemary Branch Tavern, Hoxton, at 8.

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

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, Preceptor.

Southwark Lodge of Instruction (879), Southwark Park Tavern, Southwark Park.

Dalston Lodge of Instruction (975), Havelock Tavern, Albion-road, Dalston, E.

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

Mount Edgcombe Lodge of Instruction (1446), 19 Jermyn-street, St. James's, at 8; Bro. Mander, Preceptor.

THURSDAY, JULY 29.

General Committee Girls' School, at 4.

Lodge 1507, Metropolitan, 269, Pentonville-road.

" 1524, Duke of Connaught, Sisters' Tavern, Pownall-road, Haggerston.

Egyptian Lodge of Instruction (27), Hercules Tavern, Leadenhall-st., at 7.30; J. Crawley, Preceptor.

Albert Edward Lodge of Instruction, King's Arms Hotel, Peckham Rye; W. W. Ayling, Hon. Sec.

Fidelity Lodge of Instruction (3), Yorkshire Grey, London-st., W., 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. L. 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, 12, Ponsonby-st., Millbank.

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

The Great City Lodge of Instruction (1426), 111, Cheap-side, at 6.30.

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

Salisbury Lodge of Instruction, Union Tavern, Air-st., Regent-st., at 8; Bro. Mander, Preceptor.

FRIDAY, JULY 30.

Lodge 1540, Chaucer, Bridge House Hotel, London Bridge, Chap. 134, Caledonian, Ship and Turtle, Leadenhall-st.

Preceptory 74, Harcourt, Greyhound Inn, Richmond.

Union Waterloo Lodge of Instruction (13), Earl of Chatham, Thomas-st., Woolwich, at 8; Bros. Davis and Macdonald, Preceptors.

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), Lyceum Tavern, 354, 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, at 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 (1298), the Castle Tavern, Holloway, at 8; Bro. W. F. Rogers, Preceptor.

Pythagorean Chapter of Instruction (79), Prince of Orange, Greenwich-rd., at 8; Comp. W. Smith, Precep.

Metropolitan Lodge of Instruction (1056), Portugal Hotel, Fleet-street; Bro. Stacey, P.M. 180, Preceptor.

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

Metropolitan Lodge of Instruction, 269, Pentonville-road, at 7; Bro. T. Adams, P.G.P., Preceptor.

United Pilgrims Lodge of Instruction, Surrey Masonic Hall, Camberwell New Road, at 7; Bro. M. S. Larham, Preceptor.

St. James's Lodge of Instruction, New Tanners' Arms, Grange-road, Bermondsey, at 8; Bro. Joshua Howes, P.M. 765, 879, Preceptor.

Duke of Edinburgh Lodge of Instruction, Silver Lion, Penny-fields, Poplar, at 7; Bro. D. S. Putts, Preceptor.  
 Doric Lodge of Instruction, Earl Grey Tavern, Mile-end-road, at 8, Bro. P. M. Austin, Preceptor.  
 Burgoyne Lodge of Instruction, Grafton Arms, Prince of Wales's-road, N.W., at 8; Bro. P. M. Wucst, 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.  
 Burdett Courts Lodge of Instruction (1278), Approach Tavern, Approach-road, Victoria Park, at 8; Bro. J. Crawley, Preceptor.

**MASONIC MEETINGS IN WEST LANCASHIRE AND CHESHIRE.**

For the Week ending Saturday, July 31, 1875.

**MONDAY, JULY 26.**  
 Lodge 148, Lights, Masonic Rooms, Warrington, at 6.30.  
 Chap. 241, Friendship, Masonic Hall, Liverpool, at 5.30.  
**TUESDAY, JULY 27.**  
 Lodge 1393, Hamer, 92, Everton-road, Liverpool, at 6.  
 Chap. 721, Grosvenor, Masonic Rooms, Eastgate-row Chester, at 6.30.  
 " 1094, Temple, Masonic Hall, Liverpool, at 6.  
 Merchants' Lodge of Instruction (241), Masonic Hall, Liverpool, at 6.  
 Downshire Lodge of Instruction (594), Masonic Hall, Liverpool, at 7.  
**WEDNESDAY, JULY 28.**  
 Lodge 220, Harmony, Garston Hotel, Garston, at 4.30.  
 " 724, Derby, Masonic Hall, Liverpool, at 6.  
 Chap. 1052, Callender, Public Hall, Rusholme.  
 Neptune Lodge of Instruction (1264), Masonic Hall, Liverpool, at 8.  
 De Grey and Ripon Lodge of Instruction (1356), 80, North Hill-street, Toxteth Park, Liverpool, at 7.30.  
**THURSDAY, JULY 29.**  
 Lodge 1313, Fermor, Masonic Hall, Southport, at 7.  
 " 1384, Equity, Walker's Hotel, Widnes, at 5.

**MASONIC MEETINGS IN EAST LANCASHIRE.**  
 For the Week ending Saturday, July 31, 1875.

**MONDAY, JULY 26.**  
 Lodge 999, Robert Burns, Freemasons' Hall, Manchester at 6.  
**TUESDAY, JULY 27.**  
 Chapter 268, Union, Queen's Arms Inn, Ashton-under-line, at 6.  
**WEDNESDAY, JULY 28.**  
 Lodge 163, Integrity, Freemasons' Hall, Manchester, at 7.  
 " 1083, Townley Parker, Stag Inn, Bradford, at 7.  
 " 1219, Strangeways, Dog and Partridge Hotel, Manchester, at 6.  
 " 1392, Egerton, Stanley Arms, Bury, at 6.30.  
 Mark Lodge 24 Roberts, Masonic rooms, Rochdale, at 7.  
**THURSDAY, JULY 29.**  
 Lodge 286, Samaritan, Green Man Hotel, Bacup, at 7.  
 " 1145, Equality, Red Lion Hotel, Accrington, at 7.  
 Chap. 266, Naphtali, Masonic rooms, Heywood, at 6.  
 Mark Lodge 32, Union, Freemasons' Hall, Manchester, at 6.

**MASONIC MEETINGS IN GLASGOW AND VICINITY.**

For the week ending Saturday, July 31, 1875.  
 All the Meetings take place at Eight o'clock.

**MONDAY, JULY 26.**  
 Lodge 103, Union and Crown, 170, Buchanan-street.  
 Chap. 122, Thetis, 35, St. James's-st., Kingston.  
**TUESDAY, JULY 27.**  
 Chap. 27, Cathedral, 22, Struthers-street.  
 " 73, Caledonian Unity, 170, Buchanan-street.  
**WEDNESDAY, JULY 28.**  
 Lodge 505, Burns, St. Mary's Commercial Inn, Hurlford.  
 " 510, Maryhill, 167, Main-st., Maryhill.  
 Red Cross Conclave, Glasgow, 213, Buchanan-st.  
**THURSDAY, JULY 29.**  
 Provincial Grand Lodge of Glasgow, 213, Buchanan-street.  
 Chap. 117, Govan, Po. hand-buildings, Govan.  
**FRIDAY, JULY 30.**  
 Lodge 125, St. James's, Masons' Arms, Newton, Ayr.  
 " 153, Royal Arch, Masonic Hall, Pollokshaws.  
 " 347, St. John's, Masonic Hall, Rutherglen.  
 Chap. 79, Commercial, 30, Hope-st.

**MASONIC MEETINGS IN EDINBURGH AND VICINITY.**

For the Week ending Saturday, July 31, 1875.

**MONDAY, JULY 26.**  
 Lodge 145, St. Stephen's, Writers' Court, High-st.  
 " 349, St. Clair, Freemasons' Hall, George-st.  
**TUESDAY, JULY 27.**  
 Chap. 40, Naval and Military, Freemasons' Hall.  
 Red Cross Conclave 4, Edinburgh, Writers'-court, High-st.  
**WEDNESDAY, JULY 28.**  
 Lodge 2, Canongate, St. John's Chapel, St. John-st.  
 " 112, St. John, Royal Hotel, Messelburgh.  
**FRIDAY, JULY 30.**  
 Lodge 223, Trafalgar, 54, Bernard-st., Leith.

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Chop and Steak Room fitted with the Silver Gridiron.  
 Spacious Dining-rooms, Luncheon-bars, and Smoking-rooms. Rooms of all sizes suitable for Auction Sales. Consultations, Arbitrations, Building Societies, &c; particular attention given to Freemasons' Lodges and Banquets.  
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THE above old-established Tavern is NOW OPEN, newly decorated, by Bro. CHARLES GOSDEN late Manager of the Freemasons' Tavern Company. Every accommodation will be found for Lodges, Chapters, Mark and other degrees, for their Meetings, Dinners, Suppers, &c., and every attention will be paid to their comfort and enjoyment by the new Proprietor.

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 The Hotel is about ten minutes' walk from the Gravesend Station. Passengers by water land on the pier of the Hotel.  
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 No Van Parties received.  
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