

JUNE 24, 1876.

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REPORTS OF MASONIC MEETINGS.

Craft Masonry.

ST. MARYLEBONE LODGE (No. 1305).—The usual bi-monthly meeting of this lodge was held at the Eyre Arms, St. John's Wood, on Wednesday evening, the 15th inst., Bro. S. Draper, W.M., in the chair. After the usual routine business, Bro. R. T. Tubbs rose, and proposed that the sum of ten guineas be paid out of the lodge funds in aid of a testimonial to Bro. S. G. Foxall, P.M., A.G.P. Grand Lodge, the late Secretary, in recognition of the zealous and courteous manner in which for five years he held that office he had so efficiently performed the duties. Bro. Tubbs, in a speech of some length, placed before the lodge the efficient services rendered by Bro. Foxall, both as founder of the lodge and for five years its Secretary, and stated that the present prosperous condition of the lodge was mainly due to the energy and perseverance of Bro. Foxall. The motion having been carried, the lodge was closed according to ancient custom, and the brethren, including two officers from Grand Lodge, adjourned to the banquet.

OXFORD.—Apollo University Lodge (No. 357).—An emergency meeting of this lodge was held on Monday, 19th inst., when the Worshipful Master (the Rt. Worshipful Bro. H.R.H. Prince Leopold, K.G., Prov. G.M. Oxon) presided. There were several initiations and passings, and H.R.H., who undertook the whole of the work himself, showed, by the excellent way in which he discharged the duties of his office, how thoroughly the details of the Craft were appreciated by him.

CHESHUNT.—Gresham Lodge (No. 869).—The installation meeting of this lodge took place at Cheshunt Great House, Cheshunt Park, on Saturday, the 10th inst., under the presidency of Bro. A. C. Wylie, P.P.G.S.B. Herts, assisted by his officers. The lodge being opened, the ballot was taken for Messrs. J. T. Mabey and B. Mitchell, and that being unanimously in their favour they were duly initiated into the light of Freemasonry. The lodge was then opened in the Second Degree, and Bros. Bernard and Holland passed to the degree of Craftsmen, both ceremonies being worked by the W.M. in a very impressive manner. The chair was then taken by Bro. F. D. Rees Copestick, P.P.G.S.B. Herts, as Installing Master, and Bros. Layton and Neck having proved their proficiency in the former degree were raised by him to the sublime degree of Master Mason. Bro. Wylie next presented the W.M. elect (Bro. John Grocott) for the benefit of installation, which was conferred upon him in a full Board of Installed Masters, and on the return of the brethren he proceeded to appoint the following as his officers:—Bros. W. H. Etherington, S.W.; E. G. Pottle, J.W.; Rev. C. E. Mayo, M.A., Chaplain; F. D. Rees Copestick, Treas.; W. E. Gompertz, Sec.; T. C. Chapman, S.D.; Thomas Stephens, J.D.; Thomas Perry, I.G.; C. E. Cheese, Organist; Gompertz, jun., and Dickie, Stwds. This being the whole of the business on the summons, the lodge was closed, and the brethren adjourned to a *recherché* banquet at the Green Dragon. The W.M. having returned thanks proceeded to give the usual toasts in a manner that convinced the brethren that the right man was in the right place that day, all of which were drunk with enthusiasm. In proposing "The Health of the P.G.M." he alluded to the pleasure they all felt at the fact of the approaching Provincial Grand Lodge being held in the old and historical mansion placed at the disposal of the Gresham Lodge by the kindness and courtesy of their esteemed Chaplain, Bro. Mayo, and trusted the brethren would muster in full force to do honour to the P.G.M. on that occasion. The toast of "The Initiates" was responded to by Bro. Mabey, and that of "The Visitors" by Bro. Birdseye, who congratulated the lodge on the excellence of its working, and especially Bro. F. D. R. Copestick on the manner in which he had performed the installation ceremony. The toast of "The Past Masters" was responded to by Bros. W. E. Gompertz and J. Copestick, the former, as Senior P.M. present, expressing the great pleasure he felt in witnessing the great progress the lodge had made since he first took office therein, and assured the brethren that in the future he would, as he had done in the past, do whatever might lie in his power to promote its prosperity. In responding to the toast of the W.M., Bro. Grocott assured the brethren that he felt proud of the honour they

had conferred upon him in placing him in the position in which he stood—that nothing should be wanting on his part during his year of office to support the credit and dignity of the lodge. The W.M. next proposed "The Health of the Installing Master, Bro. F. D. R. Copestick," and said there were few lodges could boast of brethren, as they could, capable of working this beautiful ceremony, and certainly very few who could perform it in the masterly way that it had been done that day. Bro. Copestick, in responding, assured the brethren that nothing afforded him more pleasure than to see the beautiful ceremonies of our Order rendered with proper effect, and strongly urged the younger brethren to attend lodges of instruction, and thus make themselves thoroughly acquainted with its ritual, at the same time not to forget that the great principles of Masonry were of even more consequence than its ceremonies, however beautifully rendered. The evening's entertainment was enlivened by some very good songs, but eventually the Tyler's toast brought it to a close, the brethren having spent a very pleasant day.

DERBY.—Hartington Lodge (No. 1085).—The monthly meeting of this lodge was held at the Masonic Hall, Gower-street, on Wednesday, 14th inst. The brethren present were:—H. T. Bobart, as W.M.; W. Heathcote, S.W.; J. H. Biggs, as J.W.; M. H. Bobart, Treas.; Geo. Pipes, Sec.; J. Heathcote, S.D.; J. O. Manton, as J.D.; W. B. Hextall, as I.G.; J. Shaw, D. of C.; T. Slinn, Tyler; Butterfield, and Russell. Visitors: Bros. R. Bennett, W.M. 731; Wright, P.M. 731; and W. Bancroft, 163. The lodge was opened at 7.45 p.m., Bro. H. T. Bobart, I.P.M., acting as W.M., in consequence of Bro. S. Pipes being unwell. After the circular convening the lodge was read, and also the minutes read and confirmed, Mr. John Lane (engineer) was duly initiated into the mysteries and privileges of Freemasonry in ancient and solemn form by the W.M. After other business being brought forward, the W.M. received the hearty good wishes of the visiting brethren, when the lodge was closed in perfect harmony and brotherly love, and adjourned to the first Wednesday in July.

LIVERPOOL.—Neptune Lodge (No. 1264).—The annual installation gathering of the brethren connected with the Neptune Lodge, No. 1264, which is one of the most numerous in the province of West Lancashire, was held on Monday evening, the 5th inst., at the Masonic Hall, Hope-street, Liverpool, and complete arrangements, combined with fine brotherly feeling, contributed to make the whole of the interesting proceedings pass off most successfully. The post of honour at the opening of the lodge, which took place shortly before four o'clock, was occupied by Bro. Peter Berriman Gee, the esteemed and efficient W.M., and amongst the brethren of the Neptune present then or shortly afterwards were Bros. J. S. Dixon, P.M.; A. Davies, P.M.; H. Williams, P.M.; W. Roberts, S.W.; A. Cotter, J.W. (W.M. elect); J. Healing, P.M., Treas.; A. C. Wylie, Sec.; W. Royle, S.D.; J. Korn, J.D.; W. C. Webb, S.; W. H. Ball, Tyler; H. Huxley, W. D. Thomas, J. Kelly, J. Williams, J. Hughes, J. Schultz, R. Brandreth, T. H. Arden, J. Molyneux, J. Brown, R. Black, T. Walton, J. Beattie, B. Parkes, J. Arundell, C. H. Jones, W. Jones, C. Fothergill, T. G. Wilkin, T. Singleton, A. Fletcher, W. Gray, J. Lyon, T. Johnson, W. Tulloch, T. Ryley, G. Temple, W. Fish, J. A. Hughes, A. Gray, and S. Hessam. The numerous visitors included Bros. J. Skeaf, P.G.O. S. J. Henochsberg, S. 1502; L. Solomon, 1507; J. Lecomber, 594; H. Pearson, P.M. 249; T. Shaw, W.M. 823; R. Collings, 249; J. Holland, P.M. 823; J. E. Jackson, W.M. 667; James Winsor, W.M. 203; R. P. France, S.W. 594; H. Ashmore, W.M. 1325; M. Corless, P.M. 673; W. Healing, W.M. 1094; J. Franks, S.W. 203; J. Devaynes, P.M. 667; T. Holden, 1182; F. H. Rahn, P.P.G.D. Durham; C. Leighton, P.M. 1325; J. Woodman, S.D. 823; A. Hart, J.W. 724; W. Doyle, P. P.G.J.D.; T. Clarke, P.M. 673; T. Evans, P.M. 1356, S.W. 1570; J. T. Callow, W.M. 1505; and others. After the lodge had been duly opened and the minutes of the previous meeting confirmed, the chair was taken by Bro. J. Healing, P.M., who proceeded to install Bro. Alexander Cotter into the chair of W.M. The ancient charge having been read very effectively by Bro. A. C. Wylie, Sec., the lodge was raised to the Third Degree, and then all below the rank of Installed Master retired. On being re-admitted, the brethren saluted the newly-chaired W.M. in the usual form, and the ceremony was concluded by Bro. P.M. Healing—the charges to the I.P.M., W.M., Wardens, and brethren being especially effective. On the motion of Bro. I.P.M. Gee, seconded by Bro. P.M. Dixon, a cordial vote of thanks was passed to Bro. Healing for the manner in which he had performed the ceremony, and this was ordered to be minuted. The following were the officers invested:—Bros. P. B. Gee, I.P.M.; W. Royle, S.W.; J. Korn, J.W.; J. Healing, P.M., Treas. (re-elected); T. Walton, Sec.; J. Hill, Org.; W. C. Webb, S.D.; A. C. Wylie, J.D.; T. H. Arden, I.G.; J. S. Dixon, P.M., D.C.; T. Grant, S.S.; W. Fish, J.S.; C. Fothergill, A.S.; and W. H. Ball, Tyler. The brethren subsequently dined in the banqueting room of the hall, under the presidency of Bro. A. Cotter, the new W.M. of the lodge. There was a large representation of members and visitors. After the usual loyal and Masonic toasts, Bro. J. Skeaf, P.G.O., responding for "Bro. the Honourable Frederick Stanley, D.P.G.M., and the Officers of the Province," "The Health of the Worshipful Master" was given by Bro. P. B. Gee, I.P.M. He was sure the toast need only be mentioned to meet with the hearty approval of every one present. Bro. Cotter, their W.M., had risen from the lowest office in the lodge, and therefore he was well known and highly appreciated by every one in the

lodge. He (Bro. Gee) felt certain their W.M. would maintain the dignity of the Neptune Lodge, and keep up that reputation which had been so well upheld by many eminent brethren who had previously filled the chair. Bro. Cotter, W.M., in response, thanked the brethren for the cordiality of the reception given to the toast, and he trusted that, thus possessing the good feeling of all in the lodge, they would have a prosperous and happy year. Their lodge now numbered something like 250 members, and he promised them that he would do all in his power to give entire satisfaction throughout his year of office. On the other hand, he hoped every one would strive to make his year as comfortable and cordial as he possibly could. He had not the slightest fear as to the coming year, looking to the past, with the help of the officers and brethren generally. The W.M. then proposed "The Installing Master, Bro. J. Healing, P.M.," whom he referred to in highly eulogistic terms. Bro. Healing replied in a forcible and pointed manner. "The Immediate Past Master" was the next toast given by the W.M., and in doing so he referred to the many excellent services Bro. P. B. Gee, I.P.M., had rendered to the lodge during the two years he had filled the office of W.M. As a mark of the great esteem felt for Bro. Gee by every member of the lodge, he had great pleasure in presenting him with a very valuable and handsome diamond ring, which he trusted that he would long be spared to wear, and go out and in amongst the brethren of the Neptune Lodge. The toast was received with great enthusiasm and special honours. Bro. P. B. Gee, I.P.M., in acknowledging the presentation and compliment, said he had had so many honours showered upon him that he was at a loss to find words to sufficiently express his thanks. He had done his work to the best of his ability during the two years he had occupied the chair, and if he had secured the approbation of the brethren he was amply repaid. After a number of other toasts the pleasant proceedings were brought to a close at an early hour. Excellent harmony was contributed by Bros. A. C. Jones, A. Child, Pugmire, Hobart, and Skeaf, who presided at the piano. One of the most delightful features of the musical programme was a new song called "Dying Embers," written by Bro. Skeaf, which is quite a gem in its way, and sure to become popular with harmoniously inclined brethren.

HAMPTON.—Lebanon Lodge (No. 1326).—This lodge held its regular meeting on Saturday, the 17th inst., at the Red Lion Hotel, Hampton. Present: Bros. H. A. Dubois, P.P.G.A.D.C. Middlesex, W.M.; W. Hammond, P.G.J.D., &c., I.P.M.; E. Gilbert, S.W.; C. W. Fox, J.W.; F. Walters, P.P.G.P. Middlesex, P.M., Sec.; W. Mitchel, acting S.D.; J. B. Shackleton, acting J.D.; J. W. Baldwin, P.M., I.G.; H. Gloster, D.C.; H. Potter, P.M., W.S.; J. C. Woodrow, P.M.; D. Steinhauer, J. Greenwood, T. Stone, J. Howe, A. Rolington, F. Knight, J. Hernaman, C. Lucop, G. S. Strecton, W. Stanton, and others. Visitors: Bros. B. Sharp, 168, P.M.; Rev. T. W. Cane, 1309, Sec.; R. W. Martin, 201; and E. Beckwith, 1423. Messrs. W. Blackeley and W. T. Trehearn were initiated into the Order. The bye-laws were read and agreed to, Bro. Gilbert, S.W., was unanimously elected W.M. for the ensuing year, Bro. S. Wickens was re-elected Treas., and Gilbert, P.G.T., Tyler. Bros. J. C. Woodrow was nominated for office as A.S.; J. Symes, as C.S.; and G. Shott, as Steward. Bros. W. Mitchel, W. Stanton, and J. B. Shackleton were elected on the audit. Five guineas was proposed, but seven was the amount voted to be spent in purchasing a Past Master's jewel, to be presented to H. Bro. H. Dubois as a slight recognition of his services during his year of office. The lodge was closed in ancient form, and adjourned till the third Saturday in July. The brethren afterwards sat down to banquet, and spent a social evening, some capital songs and speeches, &c., being given by several brethren. The Tyler's toast terminated another pleasant meeting at "happy Hampton."

LEICESTER.—Albert Edward Lodge (No. 1560).—The last meeting for the season took place at Freemasons' Hall, Leicester, on Tuesday, the 13th inst., when there were present: R.W. Bro. W. Kelly, P. Prov. G.M.; Bros. G. Toller, jun., as W.M.; Rev. Canon Burfield, P.M., S.W.; C. E. Stretton, as J.W.; Rev. E. Woodcock, P.M., Chaplain; Clement Stretton, P.M., Treas.; Rev. W. Langley, P.M., Sec.; Rev. F. H. Richardson, S.D.; J. F. Rolleston, J.D.; S. S. Partridge, P.M., D. of C.; W. Sculthorpe, P.M., and Capt. Goodchild, Stwds.; A. H. Burgess, as I.G.; G. H. Hodges, P.M.; Dr. Clifton, P.M.; Rev. C. H. Wood, R. S. Toller, H. S. Gee, and several others. Visitors: Dr. Buck, P.M. 279; Rev. F. Brindley, Chaplain 37; T. A. Wykes, J.W. 523; and J. Hodges, 523. The lodge having been opened, a ballot was taken for several joining members, and for Mr. J. A. McDonald as a candidate for initiation. These having all been declared duly elected, Mr. McDonald was duly initiated into Masonry by the acting W.M., assisted by the R.W.P. Prov. G.M. The lecture on the Tracing Board was given by Bro. S. Partridge. The remainder of the business having been transacted, the lodge was closed, and the members dined together at the hall, when a very pleasant evening was spent, enhanced by the musical abilities of the Revs. F. Richardson, F. Brindley, and T. A. Wykes.

Royal Arch.

OXFORD.—Apollo University Chapter (No. 357).—A meeting of this chapter was held in the University Masonic Hall, on Saturday last, 17th inst., for the purpose of balloting for, and, if elected, of exalting Bro. H.R.H. Prince Leopold, K.G., P.G.M., W.M. 357; together with his Secretary, Bro. R. H. Collins, M.A., of Lincoln College, and of Lodge 357; and Comp. H. O. Wakeman, B.A., Fellow of All Souls' College, W.M. of the Churchill Lodge, 478, of Lodge 357, and the Salopian

Chapter, as a joining member. His Royal Highness was proposed by Comp. Pickard, P.Z., and seconded by the M.E.Z., Comp. Reginald Bird, M.A., Fellow of Magdalen College. Among those present were Comps. R. Bird, M.E.Z.; F. P. Morrell, H.; H. R. Cooper Smith, B.A., J.; W. W. Harrison, M.A., Treasurer, and E.; Col. the Hon. W. F. Sackville-West, M.A., N.; R. Isherwood Williamson, Christ Church, Principal Sojourner; the Hon. W. Warren Vernon, Assistant Sojourner; the Rev. H. A. Pickard, M.A., P.Z.; A. Winkfield, P.Z., and Director of Ceremonies; and others. It need hardly be said that the ballot was successful, and all three candidates were duly exalted.

JERSEY.—Cesaree Chapter (No. 590).—The anniversary convocation of this chapter was held on Thursday, June 8th, at the Masonic Temple. In the temporary absence of Comp. G. J. Renouf, Z., Comp. R. Barrow, P.Z. 491, was requested to take the First Principal's chair, and supported by Comps. A. Schmitt, P.Z., P.G.S.E., as H.; J. O'Flaherty, J.; J. Oatley, P.Z.; A. Viel, P.Z.; Ed. Martel, H. 491, P.Z., opened the chapter. The companions were admitted. Among the visitors were Comps. Gen. T. C. Kelly, C.B., J. 491; J. O. Le Sœur, S., E. 491; E. J. Bellingham, P.Z. 244; E. Leigh Bennett, J. 244; Wm. H. Long, P.Z. 244; Capt. J. Williams, Treas. 244; and others. The minutes of the previous meeting were read and confirmed, when a ballot was taken for Comp. J. Le Neveu as a candidate for joining, and for Bro. Wm. H. Campbell, regularly proposed for exaltation, which proved unanimous in favour in each case. Bro. Campbell being in attendance, was admitted to the Supreme Degree of H.R.A.M. of Jerusalem. The first part of the ceremony, as far as the Ob., was conducted by the acting Z., and the remainder by Comp. A. Schmitt, who also gave the Symbolical and Mystical Lectures. The Historical was delivered by Comp. O'Flaherty. A conclave of Installed First Principals was now formed, and presided over by Comp. A. Schmitt, who performed the ceremony of installing Comps. P. W. Binet, as Z.; Jos. O'Flaherty, as H.; and E. Martel, as J. The companions were re-admitted and saluted their new chiefs. The I.Z. then invested Comps. Wm. H. Chapman, as S.N.; A. Viel, P.Z., P.S.; and H. Du Jardin, Jan. The annual report of the Audit Committee was then presented, showing a satisfactory financial position of the chapter. There being no other business, the chapter was closed, and the companions adjourned for refreshment. When the cloth was removed, the usual loyal and Royal Arch toasts were given and duly honoured. One toast, however, deserves a special mention, referring to the absent distinguished honorary members of the chapter, Comps. Dr. H. Hopkins (Bath), and Wm. James Hughan (Truro), which was proposed by Comp. A. Schmitt, and sympathetically received with "Hearty Good Wishes" by the companions. The Janitor's toast brought the proceedings to a close at ten o'clock.

Knights Templar.

OXFORD.—Cœur de Lion Preceptory (No. 29).—A meeting of this preceptory was held on Monday, 19th inst., at the Masonic Hall, Oxford, for the purpose of incepting Bro. H.R.H. Prince Leopold, K.G., proposed by Sir Knt. the Rev. Edward Moore, Prov. Grand Prior Oxon, and seconded by Sir Knt. R. J. Spiers, P.G. Capt., Prov. Grand Sub-Prior, Oxon; and also Comp. Capt. H. Lay, of Swerford House, Oxon, proposed by Sir Knt. R. J. Spiers, Prov. Sub-Prior and seconded by Sir Knt. Joseph Reade; Comp. Col. the Hon. W. E. Sackville-West; and Comp. J. Heber Clarke; the two latter having been balloted for and elected at the last preceptory. Among those present were Sir Knts. Sir Patrick Colquhoun, Grand Chancellor of England; Goolden, Grand Treasurer of England; the Hon. W. Warren Vernon, Grand Preceptor of England; the Rev. E. Moore, Prov. Prior for Oxfordshire; R. J. Spiers, Sub-Prior of Oxford, and Past Grand Captain; together with the following officers of the Cœur de Lion Preceptory:—Sir Knts. W. Thompson, E. Preceptor; A. S. Hurford, P. Preceptor; Rev. T. Cochrane, Constable; H. R. Cooper Smith, Marshal; R. J. Spiers, P.C., Treas.; C. Bishop, Registrar; J. Juggins, Chamberlain; R. Isherwood Williamson, Capt. of Guard; J. S. Lowe, Dir. of Ceremonies; E. Scudamore Lucas, Standard Bearer; J. Saunders, (Mayor of Oxford), Aide de Camp; J. Potts, First Herald; J. E. Courtenay Bodley, Second Herald; Comps. W. Stephens and G. Norward, Equerries, and Sir Knts. S. P. Spiers, Eversley, Bevers, Hurford, Hawkins, &c. The ceremony of incepting was impressively performed by Sir Knt. W. Thompson, Eminent Preceptor, who, at its conclusion, installed Sir Knt. the Rev. Thomas Cochrane as Eminent Preceptor for the ensuing year. The latter then invested his officers as follows:—Sir Knts. Walter Thompson, P. Preceptor; H.R.H. Prince Leopold, K.G., Constable; Chas. Bishop, Marshal; W. Thompson, Treas.; the Rev. G. M. Brock-Arnold, Chaplain; Col. the Hon. W. Sackville-West, Registrar; R. Isherwood Williamson, Christ Church, Sub-Marshal; J. Juggins, Chamberlain; J. E. C. Bodley, Balliol Coll., Almoner; Fenton Hedges, Capt. of Guard; Jason Saunders (Mayor of Oxford), Director of Ceremonies; J. Potts, Standard Bearer; W. W. Harrison, M.A., P.E.C., Brasenose Coll., Org.; Joseph Reade, Aide de Camp; E. S. Lucas, First Herald; R. Usher, Second Herald; Comps. W. Stephens and G. Norwood, Equerries. Previously to the meeting a luncheon took place in the banqueting room of the Masonic Hall, Alfred-street, Sir Knt. the Rev. Edward Moore, Provincial Prior for Oxfordshire, presided, and Prince Leopold was included in the company present.

Bro. T. Brassey, M.P., will lay the foundation stone of the Hastings and St. Leonard's Baths on the 28th inst.

Scotland.

GLASGOW.—Lodge St. Mungo (No. 27).—The regular monthly meeting of this very old and prosperous lodge was held in St. Mark's Hall, 213, Buchanan-street, on Thursday evening, the 15th inst., Bro. Dugald Butler, W.M., presiding; Alex. Bain, P.M. 103, and P.G. B.B., acting S.W. in the absence of Bro. Dr. Melnes, S.W.; G. McComb, J.W. The attendance of members and visitors was large, among whom were Bros. Weir, Dott, Hood, Booth, Brown, Campbell, Kidd, McEwan, Paton, Albin; Morrison, Dory, and Janes. Visitors: Bros. Dr. Ballantyne, 195; R. Rae, 49; B. V. Sharpe, Lodge Loyal Welsh, Pembroke Dock, 378 (E.C.); W. Ferguson, P.M. 543 ("Freemason"); Gardner, 360; Beaton, 103; Campbell, 360; Paterson, 360, McEwan, 362; Johnstone, Rae, and Blain, of 465; and others. On the lodge being opened, Bro. Robt. Hood was raised to the Sublime Degree of M.M. by Bro. Ferguson, P.M. 543; Bro. Albin presiding at the harmonium. There being no further business the lodge was closed, and the brethren adjourned to the side room and sat down to refreshment, the W.M. in the chair, who proposed the following toasts in succession:—"The Queen and the Craft," "The Three Grand Lodges," "The Provincial Grand Lodge of Glasgow." Bro. Baird, P.G.B.B., replied. "The Visitors," Bros. Sharpe, 378 (E.C.), and Dr. Ballantyne replied. "The Masonic Press," Bro. Ferguson ("Freemason") replied. Other toasts followed, and a very happy hour was wound up by drinking the last toast, "Happy to meet, sorry to part, and happy to meet again."

GLASGOW.—Lodge Star (No. 219).—The regular monthly meeting of this very flourishing lodge was held in their own Hall, 12, Trongate, on Monday evening, the 12th inst., Bro. J. Morgan, R.W.M., in the chair, supported by Bros. W. Anderson, S.M.; J. Horn, S.W.; D. Mearns, J.W.; Francis Daw, Sec., and the other office bearers, and, as usual, a very large attendance of members. Among the visitors were Bros. D. Reid, I.P.M. 465; James Duthie, Z. 67; J. Annand, Z. 144; Hugh Killin, Sec. 178; J. Stewart, 360; W. Ferguson, P.M. 543 ("Freemason"); and brethren from lodges Nos. 87, 116, 117, 178, 332, 347, 408, 458, 465, 543, and 571. The lodge having been opened, the Secretary read minutes of last regular meeting, and one emergency meeting, which were approved of, and after other business of minor importance had been disposed of Mr. John Boyd was admitted and initiated into the First Degree by Bro. Ferguson, P.M. 543. There being no other work the lodge was closed.

GLASGOW.—Lodge Athole (No. 413).—At the monthly meeting of this lodge, which was held in St. Mark's Hall, 213, Buchanan-street, on Tuesday evening, the 13th inst., Bros. Jas. Louttit, W.M., presiding; Daniel Leeds, S.W.; And. Holms, J.W.; J. Miller, P.M.; P. Agnew, Treas.; W. Neilson, D.M.; W. Grindlay, J.D.; W. Lockie, I.G.; and a very full attendance of members and visiting brethren. Among the latter we noticed Bros. W. Ferguson, P.M. 116; J. H. Gill, Sec. 332; P. Brownlie, J.W. 32; R. Bruce, Lodge Inhabitants, Gibraltar, No. 153 (E.C.); W. T. Waddell, Lodge Brownrigg Lodge of Unity, No. 1424, Chatham (E.C.); W. Ferguson, P.M. 543 ("Freemason"), and members from Lodges Nos. 50, 116, 197, 73, 202, 178, 275, 321, 332, 347, 354, 427, 437, 510, 570, 571, and 581. On the lodge being opened an application was made for a gentleman to be initiated on behalf of Lodge Union, No. 332, and the same was cordially received by the office-bearers and brethren of lodge 413. The gentleman, whose name is Mr. W. Dickson, was then initiated into the First Degree by Bro. Jas. Booth, W.M., Lodge Thistle, No. 87, in a very careful manner, Bro. Miller, P.G.D. of M., presiding at the harmonium. The Sec. of Lodge Union returned thanks to the Master and members of No. 413 for their kindness in initiating the candidate on behalf of the Lodge Union, No. 332, and said should they require a similar request at any time it would be cheerfully complied with. The lodge was then opened in the Third Degree, when Bros. J. McFarlane and G. F. Nicol were raised to the Sublime Degree of Master Mason by Bro. J. Miller, P.M., in his usual able and impressive manner. The lodge was then reduced and closed in due form.

GLASGOW.—Lodge Caledonian Railway (No. 354).—An emergency meeting of this lodge was held in the Masonic Hall, 30, Hope-street, on Wednesday evening, the 14th inst., at 6 p.m., Bro. A. B. Ferguson, W.M., in the chair; John Harley, S.W.; C. McKenzie, J.W.; J. Harley, S.D.; and Bros. Drummond, Speirs, Patterson, Russell, Armour, and Hain. Among the visitors were Bros. J. Clark, Org., Mother Kilwinning; A. Brown, D.M. 16; A. Fletcher, 39; H. Hardy, 87; D. Reid, I.P.M. 465; J. M. Oliver, S.W. 360; W. Ferguson ("Freemason"); J. Fisher, 28; G. Adam, 68; A. Baillie, 117; T. Granger, 117; J. H. Fash, 332; Rae, 465; Jones, 465; and others. On the lodge being opened, Messrs. Joan McGaw, W. Chalmers, Peebles, and John Lindsay were initiated into the E.A. Degree by Bro. W. Ferguson, W.M. The lodge was then opened in the Second Degree, when a brother was passed by Bro. Oliver, S.W. 360. Afterwards a brother was raised to the Sublime Degree of Master Mason by Bro. W. Ferguson, P.M. 543. The three ceremonies were rendered in a very careful manner, Bro. Hardy presiding at the harmonium during the evening. The lodge was then closed.

The annual meeting of the Provincial Grand Lodge of Suffolk will be held at Ipswich on Monday, the 3rd of July. Lodge will be opened punctually at twelve o'clock by Bro. the Right Hon. Lord Wateney, Prov. G.M.

LODGE OF BENEVOLENCE.

The monthly meeting of the Lodge of Benevolence was held on Wednesday evening at Freemasons' Hall. Bro. Joshua Nunn, Senior Vice-President, took the President's chair; Bro. James Brett, Junior Vice-President, took the Senior Vice-President's chair; and Bro. J. M. Case, G.D., that of the Junior Vice-President. The other brethren present were Bros. S. Rawson, P. Dist. G.M. China; John Emmens, P.G.P.; Rev. J. M. Vaughan, E. P. Albert, G.P.; C. F. Hogard, W. Mann, W. H. Myers, W. T. Howe, C. A. Cottebrune, P.G.P.; Griffiths Smith, P.G.S. H. Bartlett, Samuel Poynter, W. J. Murlis, Jos. Smith, P.G.P.; H. Massey ("Freemason"); H. T. Thompson, Herbert Dicketts, P.G.S.; John Boyd, P.G.P.; Marsh, J. Charkell, J. Gibson, J. Green, E. Legg, J. A. L. Barnard, J. H. Watts, C. Andrews, Emery A. Quait, J. J. West, G. J. Kain, 766; J. Pinder, W.M. 15; A. Pilbeam, C. P. Cobham, J. A. Copestick, Norman, Wm. Stephens, H. Tuson, J. Hervey, G.S.; H. G. Buss, Prov. G.T. Middlesex; A. A. Pendlebury, and C. B. Payne, G. Tyler.

The amount of £405 for grants made at last Lodge of Benevolence was confirmed. There were 16 new cases before the brethren, most of them exhibiting a large amount of sore distress. One case was dismissed, and one deferred; and £305 was voted to the remainder. With the exception of one case the applicants were most liberally dealt with, and even in the exceptional case the amount granted was named merely that the recipient might receive the money at once, instead of having to wait till December, which a large amount would have necessitated. No disadvantage can accrue to the recipient because he can petition the Board again. Two grants were made of £50 each; one was for £30; one was for £25; five were for £20; and five for £10. Lodge was then closed.

CONSECRATION OF THE HAMER CHAPTER, No. 1393.

There was an excellent assembly of companions of the R.A. Order at the Clarence Hotel, Everton Road, Liverpool, on Thursday, the 8th inst., when the Hamer Chapter, No. 1393, was consecrated at 3 o'clock in solemn form. Comp. R. Wylie, P.Z., was the consecrating officer, assisted by Comp. Dr. J. K. Smith, P.Z., as H.; Comp. J. Pemberton, P.Z., as J.; and Comp. J. McKune, P.Z., as D.C. In the course of the impressive consecration, which was admirably performed, valuable assistance was given by Comps. Sarjeant, P.Z.; J. T. Callow, P.Z.; H. Williams, P.Z.; and J. R. Goepel, P.Z. Amongst the others present were Comps. H. S. Alpess, P.G.S.E.; H. Nelson, P.Z. 673; T. Clark, P.Z. 673; H. Burrows, P.S. 673; J. Hocken, P.Z. 673 and 220; L. Bagnall, 823; J. Houlding, 823; H. Pearson, Z. 249; W. Jones, P.Z. 220; Leeson, J. Wood, Treas. 249 ("Freemason"); J. McCarthy, Hargreaves, A. C. Wylie, J. Holland, P.Z. 823, Smith, and others.

The following were the investitures:—Comps. J. Jones, Z.; R. H. Evans, H.; H. Jackson, J.; J. Price, S.E.; T. Large, S.N.; and Comp. Williamson was elected Janitor.

Several joining members were proposed, and also a number of candidates for exaltation.

The musical brethren, who assisted effectively at the ceremony, were Comps. J. Skeaf, the Rev. J. R. Jenkins, C. Huswell, and T. Armstrong.

As an excellent banquet which followed, the usual toasts were given and responded to. In response to the health of the P.G. Officers, Comp. H. S. Alpess called particular attention to the reprehensible system of blackballing which prevailed in too many instances; and he also urged the desirability of subscribing for the restoration of Chester Cathedral in connection with the proposed gift from W. Lancashire. "The Health of the Chiefs" was proposed by Comp. R. Wylie, and responded to by Comp. J. Jones, Z., who in turn gave "The Consecrating and Installing Officers," which was acknowledged by Comp. R. Wylie.

During the evening special reference was made to the St. John's Chapter, No. 673, for the kindness of the chiefs and companions in granting the use of their furniture for that occasion.

Multum in Parvo; or Masonic Notes and Queries.

St. Alban—of whom not much is known—was, in all probability, an Englishman by birth, knighted at Rome—so say the old chroniclers, and especially John Lidgate, the poet, and for saving Amphibalus, or Amphibalas, of Caerleon, became the Proto-Martyr of England. As regards his connection with Freemasonry it is not so clear, though there is no a priori reason why the old guild legend should not be quite true, that he was the patron of the Roman Guild of Operative Freemasons at Verulamium, St. Alban's. Bro. Havers seems to be taken to task in talking of him as our first Grand Master; but Bro. Havers was fully justified by the official statement of the Order, and, indeed, in our opinion, by archaeological evidence. Of course Bro. Havers did not mean a Grand Lodge like ours, but he was the Grand Master, or Grand Patron, of the Annual Operative Brotherhood, and probably presided in the Operative Annual Assembly. All Masonic sentiment, and tradition, and legend, and memories point to St. Alban's Cathedral as the resting place both of Albanus and Amphibalas, and no motion could be, in my humble opinion, ever more seasonable, or more fully justified, than the motion of our distinguished Bro. John Havers.

A MASONIC STUDENT.

NEW MASONIC HALL IN SHEFFIELD.
LAYING THE FOUNDATION STONE.

On the 23rd ult. the foundation-stone of a new Masonic Hall, which is to be erected in Sheffield, was duly laid. The site is in Surrey-street, at the junction of that thoroughfare with Eyre-street. The hall is not intended to be a large building, but it is expected that additions will be made to it. On the ground floor will be a dining-room 52 feet long and 26 feet 6 inches wide, with a height of 15 feet. Above it will be the lodge-room, of the same length and width, but 24 feet in height. This latter apartment will be fitted with pitch pine, and will be relieved with cornices and moulded ribs, and will have a dais at the end. The style of architecture adopted is that known as classical, and the frontage of the building will be of ashlar stone. Messrs. Scargill and Clark are the architects, and Mr. James White, of Penistone-road, the contractor.

At five o'clock in the afternoon there was a large assemblage of the Freemasons of the district to witness the ceremony of laying the stone, which was undertaken by Dr. Bartolomé, P.P.G.J.W. The proceedings were opened by Bro. Alex. Hay, P.P.G.S.B., and P.Z., who said they had met on the present occasion to lay the first stone of the New Masonic Hall. He would just explain that it had been the wish of the directors to lay this stone with full Masonic honours, but various reasons had arisen why this should not be carried out. In the first place, it would have been necessary to have invited the Provincial Grand Lodge to have attended, and also the principal members of the heads of the Corporation, and other persons and rulers in the town. That was according to ancient and Masonic custom. They, however, did not think they were justified in spending large sums of the shareholders' money in obtaining the honours above referred to. Having decided so far, they next looked at the best thing to be done, and decided that one of the members in Sheffield should lay this stone. It was the unanimous wish of the officers and brethren they had spoken to on the subject that Bro. Bartolomé should be invited to lay this stone, and he must say he believed no member in Sheffield was more fully entitled to the honour. For many years the doctor had been a consistent member of the Craft, and had done much for it. They thought the best thing they could do was to ask Dr. Bartolomé to lay this stone, and he had kindly consented to fulfil the office. He had much pleasure in presenting Dr. Bartolomé with a trowel, with which he hoped the latter would properly lay the stone. The trowel, he hoped, would be handed down to the doctor's descendants for many generations, and in time to come his children's children would know how he had been respected and esteemed in Sheffield.

Dr. Bartolomé, taking the trowel, asked that in the first instance they would allow him to return them his sincere thanks for the honour they had conferred on him in asking him to lay the foundation stone of this future building. He might say without vanity that he believed if consistency and sincerity in profession could make a man entitled to an honour, he was entitled to that honour. He had looked over the minute books that day, and he had found that during the three years he was in office he was absent from a meeting but twice. The lodge thought proper on one occasion to take notice of that, and to state that he was unable to be present through indisposition. He was happy to say he could not recollect this fact, but he saw it upon the minutes. Before they proceeded to the business of the day he must call on Canon Blakeney to be kind enough to invoke the aid of the Most High in the work they were about to do. Let them not proceed another step without invoking the aid of Him who could alone prosper the undertaking.

The Rev. Canon Blakeney then offered up prayer, after which Dr. Bartolomé was presented with a mallet and trowel, the latter having engraved upon it the following words:—"Presented to Bro. Mariano Martin De Bartolomé, P.P.G.W., Provincial G.H. by the Masonic Hall Company, Limited, on the occasion of his laying the foundation stone of the New Masonic Hall, Sheffield, 23rd May, 1876." The laying of the foundation stone was then proceeded with. In a cavity beneath it was placed a bottle containing copies of the memorandum and articles of the association of the company, the "Freemason," the "Sheffield Daily Telegraph," the "Independent," the library scheme, a short history of the hall, together with coins, and a list of the Past Masters and Acting Masters of the Britannia, Brunswick, and Wentworth Lodges.

Dr. Bartolomé (taking the mallet in hand, and tapping the foundation stone which had been lowered to its bed), said that in the name of the Most High Architect of the Universe he declared this stone duly laid. Might it be the beginning of a superstructure perfect in all its parts and creditable to its builder. He anticipated from the history of Freemasonry in Sheffield during the past forty years a very glorious success for the future. This was not the first time he had been instrumental in promoting this good work. About forty years ago he undertook it with less prospect of success than they had at present, and yet let them look at the results. Let them anticipate what great events had from trivial causes sprung. He hoped that this hall might be the means not only of cementing the brotherhood and diffusing the principles of the Craft, but also of showing that there was something more in Masonry than simple profession.

This concluded the proceedings, and the members of the Craft then adjourned to luncheon in the Cutlers' Hall.

Bro. R. M. Bancroft, of the Engineers' Staff, Great Northern Railway, and an occasional contributor to "Engineer," "Builder," and other scientific papers, has been elected President of the Civil and Mechanical Engineers' Society for the coming session.

CONSECRATION OF THE LIVERPOOL
DRAMATIC LODGE, NO. 1609.

No more interesting event in the history of Freemasonry has taken place in Liverpool for a considerable time than that which was witnessed at the Masonic Hall in that "shipping village" on Friday, the 16th inst., when the Liverpool Dramatic Lodge, No. 1609 on the Grand Lodge registry, was consecrated with more than ordinary solemnity and impressiveness. Everything combined to make the initiatory ceremonies pass off with "eclat." Bro. Lord Skelmersdale, Dep. Grand Master, R.W.P.G.M. for West Lancashire, very warmly recommended the prayer of the petitioning brethren in applying for their warrant; and his lordship would most gladly have been present at the ceremony on this occasion if his parliamentary duties had not kept him in London. The absence of his lordship was about the only regretful circumstance in connection with the day's proceedings, although his place was very worthily filled by his P.G. Officers appointed to take part in and conduct the consecration and installation proceedings. The lodge, as will be gathered from its name, has been specially organised for the purpose of giving fitting and convenient opportunity to the numerous theatrical brethren who are either resident in Liverpool or who may visit it as "stars" from time to time of attaching themselves to some lodge where they can meet with each other within the charmed Masonic circle. The success attending that already instituted in London is well known in Masonic circles, and there is not the slightest doubt that, from the keen and earnest enthusiasm with which the Liverpool "Dramatic" has been started, and the honourable names which the leaders in the new lodge bear in the Craft, it will prove one of the most important and creditable additions to the rapidly-increasing roll of lodges ranging under the banner of the Grand Lodge of England. The promoters of the Liverpool Dramatic Lodge express their determination to make it a model lodge, and doubtless it will not only increase greatly in its members, but will also continue to maintain that calibre with which it has been started.

The brethren assembled at the Masonic Hall at two o'clock, and shortly after that hour Bro. H. S. Alpass, P.G. Sec., took the chair as consecrating officer, being very ably assisted in his work by Bros. R. Wylie, P.P.S.G.D.; the Rev. J. M. Morgan, P.G. Chaplain; and Dr. J. Kellett Smith, P.G. Registrar. Important services during the most impressive proceedings were also rendered by Bros. T. Armstrong, P.G. Treas.; J. R. Goepel, P.P.G.D.C.; R. Brown, W.M. 241; and J. M. Bennett, W.M. 1350. Amongst those present, besides those above named, were Bros. Joseph Bell, W.M. 1356 (the W.M. designate of the new lodge); W. J. Chapman (S.W. designate); L. Courtenay (J.W. designate); D. Saunders; B. B. Marson, P.M. 1356; J. Pyer, H. G. Stafford, W. W. Sandbrook, J. Atkinson, A. Collinson, A. Woolrich, R. Palgrave, P.P.G. Purst. (Gloucester); J. Lunt, P.G.D.C.; J. Skeaf, P.G.O.; J. Wood, Treas. 1094; W. Doyle, P.P.J.G.D.; W. Coates, 1356; J. Capell, J.W. 1299; J. Jacobs, 724; I. de Frecece, Treas. 1502; M. Hart, S.W. 1502; T. Evans, P.M. 1356; W. Hildyard, 461; Dr. A. Whittle, 823; S. Hess, P.P.G.J.W. (Cheshire); T. A. Collinson, P.G.S.; J. T. Pugmire, 241; J. Queen, 105; J. Reay, 292; J. R. Bottomley, 1356; C. P. T. Therley, 1350; H. P. Squire, 1356; E. Pierpoint, P.P.G.S.D.; J. Beldon, 1356; R. W. Younge, 79; E. C. Booth, 228; J. Carter, J. Keet, 1356; E. O. C. Rothwell, P.M. 1356; P. F. Buck, 673; C. Hasswell, 203; T. J. Hughes, 216; H. Alexander, 203; and others.

The lodge was opened in the Third Degree by Bro. H. S. Alpass, P.G. Sec., the chair of S.W. being occupied by Bro. E. Pierpoint, P.P.G.S.D.; that of J.W. by Bro. W. Doyle, P.P.G.J.D.; Bro. Dr. J. R. Smith, P.G. Reg., acting as P.G. Sec.; and Bro. the Rev. J. M. Morgan, P.G.C., as the P.M. The whole of the consecration ceremony was most effectively performed by Bro. Alpass and those who assisted him on the occasion; and a special word of commendation is due to Bro. J. Skeaf, P.G.O.,

who had charge of the musical arrangements, and the musical brethren—Bros. T. J. Hughes, C. Haswell, J. T. Pugmire, and J. Queen. Very rarely has any musical service been so magnificently rendered, impressing every one by the style in which it was given. During the ceremony Bro. Morgan, Prov. G. Chaplain, delivered the following appropriate and excellent oration:—

Provincial Grand Officers, Worshipful Master elect, and Brother Masons: The safe return of our illustrious Grand Master, H.R.H. the Prince of Wales, to his native land is welcomed by us all with feelings of heartfelt thankfulness. His preservation from the perils of the deep, from accident, from sickness, and from all the many dangers of so long a journey in foreign lands, calls upon us, I say, to render thanks to Almighty God for His goodness and loving mercy. "O that men would therefore praise the Lord for His goodness, and declare the wonders that He doeth for the children of men." I may not stop to dwell on his reception, wherever he has bent his steps, by our brethren of the Craft. Men, dwellers in many climes, inhabitants of a vast continent, of different languages, and of various origin—one and all held forth the right hand of fellowship to our august brother and Prince—a lasting proof, were such required, of the influence of the principles of our Order on the hearts of many men, dwellers in many lands. Presiding Grand Officer, Provincial Grand Officers, Worshipful Master elect, and Brother Masons: We are met here this day on a solemn occasion. There is a deep meaning in every part of this day's high ceremonial, from the opening to the closing prayer; in each and every act we implore the aid, or, in solemn chant, sing the praise of the Supreme Being, the author of all happiness, our Preserver, our Protector, and our God! I take one portion of the consecration service (I think I do not err in calling it a service), and a very solemn one too—that of the offering of corn, and wine, and oil, and salt. In presenting corn to the presiding officer, the bearer says, I present you with corn, the sacred emblem of plenty; and then in presenting wine he says, I present you with wine, the sacred emblem of truth; and when offering oil, he declares it to be the sacred emblem of charity; and last of all he says, I present you with salt wherewith to season this lodge, as the symbol of wisdom and learning throughout the world. This is no unmeaning or frivolous ceremony, but one which must lead our thoughts to the Great Architect of the Universe, who not only has ordered all things well in heaven and earth, but who has provided so bountifully for His creature, man, that in thinking thereon we call to mind the beautiful words of the volume of the Sacred Law, "He watereth the hills from above; the earth is filled with the fruit of Thy works. He bringeth forth grass for the cattle, and green herb for the service of men. That he may bring food out of the earth, and wine that maketh glad the heart of man; and oil to make him a cheerful countenance, and bread to strengthen man's heart. Man goeth forth to his work, and to his labour; until the evening." And this reminds me that the brethren, the promoters of the lodge we are now engaged in setting apart for Masonic purposes, have had a particular object in view in thus adding one more to our number in the Province of West Lancashire. With many of our brethren, engaged in honourable but most laborious professions, the rays of the setting sun does not see the close of their day's toil. True, many of them may have gone forth to their labour in the morning; but when twilight calls most of us home, then indeed, their work in reality commences. The Acting Provincial Grand Secretary has just read the warrant from Grand Lodge. The particular object then in view in founding this lodge, called the Dramatic Lodge, No. 1609 in the register of Grand Lodge, was to enable brethren connected with the drama and the press, whose peculiar avocations precluded their attendance at lodge meetings held at the usual hour in the evening, to assemble together at a more convenient time. I know nothing more calculated to raise and elevate their conduct in the pursuit of their arduous tasks than the service of Masonry. The Drama

exhibited to mankind in a proper spirit, and surrounded by certain safeguards, is a great teacher both in respect to morals and duty. When the performances, be they tragic or comic, are high in tone and convey great moral lessons, for both tragedy and comedy are capable of doing so; indeed such are their noblest duties and aims; then, I say, the world at large may reap great and lasting benefits from the genius of the writer in his closet, or the actor on the stage. "Nulle trahens varios adverso sole colores."—Virg. An. iv. 701. "Drawing a thousand colours from the light." The power of a free press, I need not tell you, brother Masons, is great; almost beyond our own conception; but can be used and is used, sometimes for evil as well as for good; but nothing is or can be perfect. Truth in the end always prevails, and honesty of purpose and rectitude in writing in the end too, bring their reward; not alone the reward of fame, and of influence, but in a pecuniary sense also. It is better even to allow some license in the Drama and in the Press, than to draw the rein too harshly. In a country like our own, men will be found ever ready to correct abuses, which, with so much liberty in writing and freedom of thought, are sure to occur from time to time. Happy that country whose laws are so wise, so just, and yet so well balanced, as to give so much of liberty as is necessary for free discussion and yet hold within themselves a controlling power. I said that no science was able to compete with or excel our own in calling on men to pursue the paths of truth and honour. To proclaim and encourage virtue in whatever form it may appear, ranks among the mightiest achievements of our race. Such has been the endeavour of Freemasonry from the earliest periods to the present day. Let us ever remember that light and truth are two of the great essentials of the Royal Craft: that light comes from God; and that truth, as it is a Divine attribute, so is it the foundation of all Masonic virtues. "O send out Thy light and Thy truth; let them lead me, let them bring me unto Thy holy hill, and to Thy tabernacle." Brother Masons, while we walk in the light, let us keep to the truth also; for it is sincerity and truthful dealing that complete the harmony of a lodge, and render us acceptable in the sight of Him, unto whom all hearts are open, all desires known, and from whom no secrets are hid. So mote it be.

At the close of the consecration ceremonial, Bro. R. Wylie, P.P.S.G.D., took the chair in the E., and proceeded to instal Bro. Joseph Bell as the first W.M. of the Lodge. Bro. Bell was presented for the benefit of installation by Bro. H. S. Alpass, P.G. Sec. and Bro. J. R. Goepel, P.P.G.D.C.; the ancient charge being read by Bro. Dr. J. K. Smith, P.G. Reg. After a board of Installed Masters (numbering nearly 20) had been held, other brethren were admitted, and they saluted the highly popular newly-chaired W. Master with great cordiality. The following brethren were afterwards appointed the first staff of officers of the new Lodge;—Bros. W. J. Chapman, S.W.; Z. Courtenay, J.W.; A. Woolrich, Treas.; H. J. Loveday, Sec.; W. W. Sandbrook, J.D.; J. Atkinson, I.G.; J. Pyer, S.S.; A. Collinson, J.S.; and W. H. Ball, was unanimously elected Tyler. Before the lodge was closed there were upwards of a dozen proposed for joining and also for initiation.

The brethren were then "called off" to a recherche banquet, provided by Bro. D. Ball, P.G. Tyler, in the large banquetting room, to which upwards of 40 brethren sat down under the presidency of Bro. Bell, the W.M. After dessert had been placed on the table, the Worshipful Master said, Brother Grand Officers and Brethren, I am proud to have the honour of proposing the first toast, and in drawing your attention to the name of Her Most Gracious Majesty the Queen, I know that the toast of her health will be welcomed with every mark of enthusiasm, which your feelings of love and of loyalty to her throne and person can prompt you to show, and in drinking Her Majesty's health, I am certain that in hoping she may long be spared to reign over this great kingdom, my tongue will only convey the wishes and desires of your hearts. Brethren I have the honour of proposing, and the privilege of calling

upon you to join in drinking the health of Her Most Gracious Majesty the Queen.

National Anthem, solo by Bro. J. W. Pugmire. The W.W. again rose and said, Prov. Grand Officers and Brethren, I have now the honour of proposing the health of the Most W.G. Master, Bro. H.R.H. the Prince of Wales, and the pleasure of inviting you to join with me in toasting our G. Master, with true Masonic enthusiasm. We cannot but feel grateful to T.G.A.O.T.U. that He has brought our G.M. back safely from his long journey—a journey accompanied by so many perils both by land and sea. Now that H.R.H. has returned, I am sure he will be more endeared than ever to the Freemasons of this great realm, (Hear.) Brethren I assure you it is a source of real joy for me to couple with the name of the G.M. that of the Princess of Wales and the rest of the Royal Family.

Masonic version, "God bless the Prince of Wales," sung by Bro. T. J. Hughes.

The W. M. again rose and said, P.G. Officers and Brethren, I have great pleasure in proposing the next toast, the health of the M.W. Pro Grand Master, Bro. the Right Hon. the Earl of Carnarvon. We must all be proud to find that the first of the noblemen of this land are associated with our order, and to know that the offices in Grand Lodge are filled by brethren who, upon every occasion, not only discharge their duties with zeal and fidelity, but promote with voice and purse those Masonic Charities which are the greatest ornaments of English Freemasonry.

Skeaf's fine new song, "Masonry, Friendship, and Brotherly Love," was sung with fine effect by Bro. Pugmire.

The W.M. again said, Brethren, the next toast upon our list is, the health of the R.W. Deputy G. Master, and P.G.M., the Right Hon. Lord Skelmersdale, and the Officers of Prov. Grand Lodge Past and Present. In proposing this toast I feel it my duty to mention the kind support given by his Lordship to our petition, and the great assistance I have received from his officers, in forwarding and promoting our new lodge. Brethren, I have great pleasure in proposing the health of Lord Skelmersdale and his P.G. Officers, coupling with this toast the name of our worthy and respected Prov. G. Registrar, Dr. Smith.

Song, "The Old House at Home," given with vigour by Bro. Hughes.

Bro. Dr. J. K. Smith, P.G. Reg., in response said:—W.M. it is at all times a pleasure to respond to this toast, although I wish it had fallen into more capable hands than mine. I assure you it is difficult to say sufficient in praise of Lord Skelmersdale. Your Worship has said something about his kindness in regard to your petition, but I can assure you that every brother who comes before his lordship must have met with the same courtesy and gentlemanly bearing. The P.G. Officers, no doubt, would convey to the P.G.M. the expression of the feeling of that lodge, and I am personally obliged for the manner in which you have mentioned my name. I have had some conversation with Provincial Grand Officers Past and Present, and they each and all agree with me in saying that a want has been felt for many years for a lodge like the Liverpool Dramatic, as there were many honourable men connected with the profession who could not otherwise have the privilege of attending or entering a lodge. I must express my intense delight at being here this afternoon at the ceremony of consecration, and I wish you prosperity in every possible way in your future existence.

The W.M.: Brethren we have proposed several toasts this evening with sincere pleasure, but in calling your attention to the fifth I am certain we shall all agree, that none have deserved or will obtain a heartier welcome than the health of the Consecrating and Installing Officers. (Hear, hear.) To Bros. Alpass and Wylie we are indebted for a beautiful ceremony, rendered by them with that care and efficiency which have always gained the highest praise, and for their efforts to-day we gladly offer our best acknowledgments and thanks. Brethren, I call upon you to join with me in drinking "The Health of the Consecrating and Installing Officers," coupling with the toast the names of Bro. Alpass, P.G. Sec., and Brother Wylie, P.P.G. S.D. of this Province.

The S.W. (Bro. Chapman) here recited "The

Tar's Yarn," with a gusto and expressiveness which could hardly have been excelled.

Bro. H. S. Alpass, P.G. Sec., after apologising for a severe cold which would prevent him from saying all he desired, proceeded—W. M. and Brethren: I have had the pleasure to-day of being consecrating officer of a lodge which has been organised to meet a great—I believe a very great—want in this town of Liverpool. Freemasonry, like every similar institution which endeavours and whose object is to suit itself to every time and every occasion, and to a certain extent to every situation in life, has, in sanctioning the warrant for the Dramatic Lodge, endeavoured to meet a pressing want which has been felt in Liverpool for some time. The time was when Freemasons' lodges always met in the evening, and I am sorry to say that in past times, too, when we had different social customs and usages, they not only met in the evening but parted in the morning—a custom which until a very recent period adhered to Freemasonry. It was supposed that to become a Freemason a man ought to go to his lodge in the evening and return home early in the morning; but that reproach ought to have been removed from us long ago. We, like every institution in the country, have adopted the customs of the day, and have got rid of many of those causes of reproach which also formerly attached to the higher classes of society. For a man to be seen drunk at any banquet would be sufficient to strike him out of our knowledge, and we certainly would not receive him with any cordiality. This Dramatic Lodge has been consecrated to suit the convenience of certain brethren. In London a certain number of the Craft who desired to meet in their own lodge there had established a Dramatic Lodge, which has been most successful, and includes amongst its members many of the highest class of intellects on the stage in every department. They appreciate Freemasonry as we do, but they are obliged to meet at such an hour in the day as will suit their professional engagements. Well, brethren, here we have to-day consecrated the Liverpool Dramatic Lodge, and there is no doubt, from the character of the members who have been proposed to-day, that it supplies a want which has long been felt by those whose engagements preclude them from attending any lodge in the evening. Freemasonry desires to suit itself to every rank and condition, and above all it must desire to attract within its circle the intellect of the country. I know of no higher intellects than those connected with the stage, and some of these this Dramatic Lodge will doubtless embrace. There is scarcely any profession in which it is so difficult to make a mark as that of the stage. Many of us have been stage-struck, no doubt—(hear, hear)—and if you look at a certain handbill in the club-room of this building you will find that the Lord Mayor of London, in a burlesque of "Richard III.," was represented by a well-known brother, and that brother was myself. (Laughter.) I hope our professional brethren will not feel aggrieved, but I may state that the Royal Amphitheatre was never so well filled as on that occasion. (Hear, hear, and renewed laughter.) If any enterprising manager were now to give me sufficient inducement I might again feel inclined to re-appear and again fill the Royal Amphitheatre. (Great laughter.) It has been to me a source of pleasure to recommend that this accommodation should be given to the dramatic profession. I am quite sure that every visitor here to-day will see in what has been done that no mistake has been made. (Hear, hear.) The names of the brethren who have been proposed for initiation will show to the Craft at large that we have supplied a great Masonic want. The lodge has started in good hands, and more than that, it will be supported by brethren who, as professional gentlemen, irrespective of Masonry, have ever shown a most anxious desire to help distressed brethren. (Hear.) Whatever their position may be, we can see from the public journals how ready they are to help every one who falls into distress—an indication that in connection with Masonry they would not forget their distressed brethren. It has been to me a source of great satisfaction to consecrate this lodge, and I wish you every success.

Bro. R. Wylie, P.P.S.G.D.: Brethren, it has

also given me great satisfaction to instal the W.M. to-day: I am quite sure you could not have had a better Master than Bro. Bell. From what I have seen of him I am quite sure he will do his work in a manner at once honourable to himself and to the province of West Lancashire. Brethren, charge your glasses, and drink a bumper to the prosperity of the Dramatic Lodge, coupled with the health of Bro. Bell, Worshipful Master.

The toast was honoured with great enthusiasm, with Masonic honours. Bro. R. Young at this point gave a humorous ditty, which greatly delighted every one.

The W.M., in reply, said: Bro. Wylie, Provincial Grand Officers, and Brethren,—On rising to respond to the toast of my health, so kindly proposed and so well received by the brethren, I hardly know how to convey my thanks in words, or express how much I estimate your good wishes; but I may say, as Worshipful Master of this lodge, that I shall strive to merit your good opinion and the honour the founders of this lodge, the Liverpool Dramatic Lodge, have conferred upon me in electing me to be their first W.M. Brethren, I tender you my grateful thanks for your good wishes.

The W.M. then proposed "The Officers," and in doing so said he was quite certain he might reckon on their assistance during the coming year in promoting the harmonious and efficient working of the lodge. His aim, seconded by the co-operation of his officers, would be to make the Dramatic Lodge second to none in the province.

"Mynheer Van Dunck," was sung by Bros. Pugmire, Haswell, and Queen.

Bro. W. J. Chapman, in responding to the toast, said: If I say I am not accustomed to public speaking you will probably not believe me; but there is this distinction, that until now I have always had words found for me. Still, I can now find words to say that I sincerely thank you on behalf of the officers of the lodge. It is only two years since I became an E.A., and now I am placed in the second position in this lodge, which I hope will be eminently successful. So far as I am concerned, I can promise that everything will be done by me to promote the Craft generally and the Dramatic Lodge in particular.

Bro. L. Courtenay, J.W.: I have also to thank you very much for the great compliment paid to me as an officer of the Dramatic Lodge, and I assure you I shall do all in my power to promote the well-being of the lodge. I trust you will not find me wanting in my duty.

The W.M. next proposed "The Musical Brethren," and spoke of the great charm which had been given to the consecration ceremony by their really admirable singing.

Bro. D. Saunders here sung "The Fine Old English Gentleman" in a style which elicited the heartiest approbation of the brethren.

Bro. J. Skeaf, P.G.O., in returning thanks for the toast, said it had given him and the other musical brethren peculiar pleasure to be present at the consecration of the Dramatic Lodge. He advocated the greater use of musical arrangements in connection with all their Masonic ceremonies.

Bro. C. Haswell, 203, also responded to the toast.

The W.M. next gave "Our Visitors," and in doing so said he was sure there would be no lodge in West Lancashire which would prove more profitable than the Dramatic.

Song—"The Pilgrim of Love," by Bro. Pugmire.

Bro. R. Palgrave, P.P.G. Purst. (Gloucester), and Bro. R. Brown, W.M. 241, responded to the toast, the latter strongly advocating the claims of the West Lancashire Masonic Educational Institution on the brethren of the new lodge.

The W.M. said he hoped it would be found that no lodge in that province would do more for their charitable institutions than the Dramatic Lodge.

Bro. Alpass gave some interesting details of the Masonic charities; and after Bro. R. Brown had given two of his inimitable ditties, the banquet proceedings were closed with "The Poor and Distressed" toast, given by the S.W.

Bro. Skeaf presided during the evening at the piano.

The lodge was then closed in due form, to meet next Tuesday, the 27th inst., for the transaction of business.

The presents to the lodge were numerous, valuable, and handsome, and amongst the donors were Bro. J. Bell, W.M., who gave columns and gavels; Bro. B. B. Marson, P.M. 1356, who will be acting P.M. of the new lodge, who presented a Bible; Bro. W. J. Chapman, S.W., a box of working tools; Bro. J. Atkinson, frame for the warrant; Bro. A. Woolrich, Treas., strong box; Bro. A. Collinson, J.S., Secretary's box; Bro. Beldon, 1356, silver salver and square and compasses; Bro. W. W. Sandbrook, J.D., sword, and others.

CONSECRATION OF THE LLANIDLOES LODGE, No. 1582.

The great progress of Freemasonry in each of the English provinces is a daily attested fact, and North Wales, under the Masonic rule of the R.W. Bro. Sir W. W. Wynn, Bart., M.P., as its P.G.M., has done its best to maintain its place, and successfully so, in the onward movement, and the consecration of the above-named lodge, on Thursday, the 8th June, has added another new home for Masonry in the Welch province. The ceremony took place at the Tre-wythin Arms Hotel, in Llanidloes, the presence of the R.W. Grand Master attracting a large number of officers of the Provincial Grand Lodge of North Wales, and of the adjoining provinces, among whom were the R.W. Bro. Major Phillips, P.G.M. of South Wales; Bros. T. W. J. Goldsbrough, P.P.G.S.W.; J. Peters, P.G.S.W.; W. Blakeway, P.P.G.J.W.; W. H. Spaul, P.G.S.; Alex. Walker, P.P.G.S.W.; G. H. Woodley, P.P.G.S.D.; J. B. Boucher, P.G.Org.; J. Salmon, P.G.S.B.; W. Russell, P.P.G. Dir. Cer.; W. Gurney, P.P.G.S.D.; W. T. Banks, P.G.S.B.; R. J. Sisson, P.G.S.; W. Collender, P.G.S.; D. P. Owen, P.P.G.P.; W. Britton, P.P.G.S.W. (Derbyshire). Also the following brethren:—G. Ward Verry, P.M. 554; T. R. Morris, W.M. 998; W. W. Withy, P.M. 998; N. Dunville, P.M. 152; Edwd. Hamer, W.M. 1072; E. B. Smith, W.M. 1432; Thomas Rutter, P.M. 998; James Britton, P.M. 850; John Corbett, W.M. 1477; Pryce Jones, 998; J. Danily, 998; J. Sides Davies, J.W. 998; Samuel Hazlett, 1432; J. Barnard, 998; W. Griffiths; Alfred Taylor, 1432; J. Maclardy, 1432; P. H. Hodges, 537; John Hughes, 1432; John Kitto, 1072; W. A. Davies, 1072; W. H. Williams, 1072; Roscoe, 268; Miller, 1357; F. Parmenter, 1369; J. Anderson, 998; R. Parry, 998; Miller, 537; and others.

The Lodge was opened in the Three Degrees by Bro. Goldsbrough, assisted by Bro. Frederick Britton, P.M., and Bro. T. R. Morris, W.M. 998. The musical accompaniments were under the able direction of Bro. Boucher, P.G. Organist, assisted by Bros. Dunville, Hazlett, Miller, and Roscoe. On the completion of the ceremony of consecration, the V.W. Bro. W. H. Spaul, P.G. Sec., presented W. Bro. W. Collender, P.M., the Master designate, to the R.W.G.M., who requested Bro. Goldsbrough to install him as W.M. The officers appointed were, Bros. W. A. Davies, S.W., and John Kitto, J.W. Bro. Edwd. Hamer was unanimously elected Treasurer; Bro. W. H. Williams, S.D.; John Hughes, J.D.; W. Russell, I.G.; Bro. Henson, Tyler. The W. Master invested each of his officers, delivering to each the customary charge. Bro. Goldsbrough delivered the usual addresses to the W. Master and to the brethren of the lodge, and Bro. D. P. Owen, P.M. 998, the address to the Wardens.

On the motion of the W.M., seconded by the S. Warden, and carried by acclamation, the best thanks of the lodge were voted to the R.W.G. Master for his kindness in honouring the lodge with his presence.

The R.W.P.G.M. acknowledged the compliment and said, it gave him great pleasure to be present that day, and trusted that the delay in consecrating the lodge would not in any way inconvenience the brethren. He congratulated the lodge upon having such a brother to preside

over them, one whom he had not known many years, but whom he felt sure would spread the principles of Freemasonry among them.

On the motion of the W.M., seconded by the S.W., Bro. Goldsbrough, P.P.G.S.W., Bro. D. P. Owen, P.M. 998, and Bro. James Salmon, P.P.G.S., P.M. 428, were severally and unanimously elected honorary members of the lodge. Each of the brethren having acknowledged the compliment paid them by the lodge, a number of propositions were made for candidates for initiation and joining members. Hearty good wishes to the W.M. and the lodge were expressed on behalf of several lodges, and the lodge was closed in ancient form. The brethren, upwards of sixty in number, partook of an excellent banquet provided by Bro. W. Russell, at the Town Hall, the banqueting room of which was elaborately decorated with flowers, evergreens, flags, &c. The usual toasts followed. In giving "The health of the Queen," the W.M. said—At all social meetings the first toast is the Sovereign of the country, thereby acknowledging the fealty due to the head of the realm; times out of number has this toast been given and received by Her Majesty's subjects, so dear is it that it is, as it were, always fresh, but when we, as Freemasons, add to it "the Craft," it doubly shows the allegiance we hold to the Sovereign of this land, our ancient charges directing us always to pay due respect to the Sovereign of any land that may for a time become the place of our residence. How proud we must feel in thinking that our chief and greatest respect is paid to one so eminent in her station as our Queen. Brethren, long may she live onshrined in our hearts, and now that she has taken again to the discharge of the active duties of her high station, may she more and more feel that our best wishes are constantly expressed that she may be spared for many years to come to guide and govern us aright. The toast having been duly honoured,

The W.M. said—Our next allegiance is due to the Masonic Monarch of that world of Masonry comprised under the Constitution of England. When we consider the close alliance between the two Sovereigns, how much more must it enhance our loyalty and feelings of regard to his Royal Highness the Prince of Wales, our Most Worshipful Grand Master. Brethren, you all know better than I can tell you how for the last six months he has been working, harder than many of us would care to experience, in order that his mother's subjects in the far distant countries of India may feel, not only in name but in deed, they are part and parcel of this great Empire, as much thought of and cared for as those whose circumstances bring them day after day close to the throne. He has been spreading the benefits of Freemasonry far and wide; amongst his first acts on landing was to attend a Masonic gathering, such an one as had never before been seen in India, thereby proving the universality of our noble science. Brethren, whilst thinking, our Grand Master, let us not forget his Consort, the Princess of Wales; think of the many anxious days she had whilst separated from all that was near and dear to her—think how she stifled the feelings of the wife in never once permitting fears to outweigh what she considered the performance of a great duty, knowing as she did the unhealthy climate the Prince of Wales was going to. Now let us rejoice with her that he has safely returned once more to enliven our gatherings with his presence.

The W.M. proposed "The Health of the Earl of Carnarvon, Pro Grand Master, and Lord Skelmersdale, Deputy Grand Master, and the Grand Lodge of England," dwelling upon the great services rendered by them during the absence of the M.W.G.M. in India.

The W.M.: I must now ask you to drink to "The Health of the Right Worshipful Provincial Grand Master of North Wales and Shropshire." (Immense cheering.) The reception you have given at the bare mention of the toast will prove more to Sir Watkin than any words of mine can possibly do the deep and great feelings of love that we Masons of this Province have for our Provincial Grand Master. Whom could we have at our head that more thoroughly enters into our wishes as regards the promotion of Free-

masonry in the Province than our present head—but recently arrived in England after a long absence, almost his first act was to fix days for consecrating new lodges? Here to-day, to-morrow at Newtown. Right Worshipful Sir, as this is the first lodge you have visited within the Principality since your happy return amongst us, allow me to be so presumptuous as, in the names of the Freemasons of the Principality, to most heartily congratulate you on your complete restoration to health. Brethren, when drinking the health of our Most Worshipful Grand Master, we joined thereto the health of his Consort. In drinking the health of Sir Watkin let us add to the toast a name highly honoured amongst us, that of "Lady Wynn," the partner of the joys and sorrows of our Right Worshipful Grand Master. Right Worshipful Sir, let me add, that amongst the many pleasing reminiscences of this auspicious day, the most prominent in the minds of the brethren of the Llanidloes Lodge will be that they were the first in North Wales to have the great pleasure of receiving you and congratulating you upon your return, and allow me, Right Worshipful Sir, on their behalf, to thank you for coming here to-day to honour us with your presence, and consecrating our lodge. (Cheers.)

Sir Watkin—I beg to return thanks for the kind way in which you have received my health. I told you in the lodge room I regretted that my absence from England caused the delay in my attending to the consecration of this lodge. Connected as I am with this part of the county by old ties, and by ties of property, I did not like that this lodge should be opened by deputy. Having been mixed up with this county in various ways for so many years I, selfishly, perhaps, did not wish to depute the honour to other persons, although I know Lord Harlech would have done so more to your satisfaction, as he has more power of oratory. (No, no.) I have taken that liberty, and I apologise for having done so. As soon as I returned from abroad I wished to come here, but through the death of my brother-in-law I was obliged to ask you to have it postponed. I trust you will pardon the liberty I took. I went abroad for the benefit of my health, and had an advantage which I fear many of you have not had—a charming winter. During my absence from England I scarcely saw a shower of rain or felt a cold day. I had also the archaeological and Masonic advantage of seeing the remains of that great temple which Solomon built. When you pass over the surface of the ground the remains can be little seen; but when you go down below it is curious to see the vaults, and it astonishes one to think how, before the times of steam power and derricks, such mighty stones were put into their places; it is a wonderful sight. I had the advantage of seeing the lodges of Malta, and it is a pleasure to see, even in those distant countries, how they respect the rites of Freemasonry. As to the good of Masonry, it is one of those powerful bodies which extend over nearly the whole of the world in all liberal countries (I believe in some countries it is feared it may do harm). If you look over the Book of Constitutions, its tenets are, Fear God, Honour the Queen. I beg again to thank you for the kindness you have always shown me since I have had the honour to preside over this Provincial Grand Lodge. Before I sit down I must express to you how much Lady Williams Wynn will feel when I tell her how kindly you have received her name. She passed a great deal of her early life in a country where Masonry is as much looked up to as it is in England—the country from which the Princess of Wales comes; and I believe the Prince of Wales was induced to enter Masonry because both in Sweden and in Denmark he had heard of the benefit and good of Masonry. Though, of course, it might be a regret to us that he was made a Mason in another country, it is a great pleasure to all Masons that he presides over us. I trust he will some time, though long hence, rule over this country. I regret extremely to say that during the last few days I was in London, from what I heard, the Prince of Wales is not likely to come into the Principality this year. After the exertions he has undergone in India he requires rest. He was unable to be present at the Derby, and he has now gone into the country.

The W.M. then proposed "The Health of Lord Harlech, the Deputy Prov. G. Master, and the Officers of the Provincial Grand Lodge," and expressed the regret which he knew all must feel that the state of his lordship's health did not permit of his being present. He also said, with respect to the other Provincial Grand Officers, he would not trouble them with many remarks on the way in which they carried out the duties of their respective offices, but could not overlook two of the officers whose duties were more permanent than those of others. He alluded to their highly-respected and esteemed Provincial Grand Treasurer and the Provincial Grand Secretary (Bro. Spaul), and coupled with the toast the name of Bro. Spaul.

The R.W. Prov. G. Master—I am going to take up the gavel. We have arrived at the toast of the evening, and we have to return thanks to the Llanidloes Lodge for the kind reception they have given us; and we have to congratulate them on the promise of their being one of the very efficient lodges of the province; and I shall call upon you to drink to their prosperity. As to Bro. Collender, I have not known him for very many years. He is one of those Masons who have come into this country and who have worked for the good of Masonry. He is one of those who have been among the active Masons, and I beg to propose his health.

The W.M. said—Right Worshipful Grand Master, I return you sincere thanks for the very kind way in which you have proposed my health as Master of Llanidloes Lodge. I can assure you that the success of to-day is not in any way attributable to myself, but to the other founders of the lodge. When I was invited to become the first Master of the lodge I felt it was a duty incumbent on me, and one which I think is incumbent on every Mason when called upon to do so, to accept the office. Having accepted that office in which you, Right Worshipful Sir, have been pleased to place me this day, nothing shall be wanting on my part to place this lodge in that position in the province it is entitled to. As the time is getting on, and time and train wait for no man, I will only again return you my sincere thanks for proposing my health, and my brethren for so kindly responding to the toast.

The W.M. said—I have now the pleasing duty to propose to you "The Health of Bro. Goldsbrough." His name is as familiar in the province as a household word. It is now more than 12 years since he came amongst us Masonically, and that as the first Master of No. 998. Since then he has consecrated every new lodge, with one exception, in the province. How many of us must be indebted to him for assistance in placing Freemasonry at our doors. Brethren, to attempt to give you any idea of what Bro. Goldsbrough has done in Masonry is utterly beyond my powers. You have all seen in how impressive a manner he has performed the ceremony of consecration this day. Very Worshipful Sir, on behalf of the Llanidloes Lodge let me sincerely thank you for the great kindness you have done us this day by conducting the ceremonies, and to express our wish that the Great Architect of the Universe will spare you for many years to come, to enable you to repeat for the guidance and instruction of lodges yet to come the beautiful ceremonies of to-day.

Bro. Goldsbrough replied, thanking the W.M. and brethren for the honour they had done him, and congratulated the lodge upon their auspicious commencement, and wished the W.M. and brethren every prosperity.

The W.M., in proposing "The Visitors," remarked that amongst the great pleasures of Masonry is that of welcoming in our lodges and at the festive board visiting brethren. He thanked the visitors for so materially assisting in the pleasure of the day by their presence, and in aiding so greatly in launching the new ship so propitiously, and expressed the hope that the brightness of the present might be only the promise of many such visits, and assuring them that the Llanidloes Lodge would be only too glad to welcome them. The W.M. coupled with this toast the name of the R.W. Bro. Major Phillips, P.G.M. for the western division of South Wales.

R.W. Bro. Major Phillips replied, acknowledging the compliment, and expressed the great gratification he felt in having been present on the occa-

sion, and in being introduced to the Provincial Grand Master of North Wales and Shropshire.

The W.M. proposed "The Health of the Officers of the Lodge," to which the Senior Warden, Bro. W. Daviss, and the Junior Warden, Bro. Kitto, replied.

The Tyler's toast brought to a close the proceedings of a day long to be remembered by the Craft in Llanidloes. The pleasure of the evening was greatly enhanced by the singing of Bros. Dunalle, Hazlitt, Roscoe, and Russell.

Masonic and General Tidings.

His Royal Highness the Prince of Wales has intimated, through the Duke of Westminster, that he is unable to accept the invitation to be present at the National Welsh Eisteddfod to be held at Wrexham on Aug. 28 and three following days.

The Queen, accompanied by Princess Beatrice, attended by the Dowager Marchioness of Ely, Lieut.-General Biddulph, Mr. Sahl, and Mlle. Noré, left Balmoral on Wednesday afternoon for Windsor Castle, where the Royal train arrived at 9 o'clock on Thursday morning.

There are now in Pennsylvania fifty-five commanderies of Knight's Templars and over 6000 Knights. In New York there are fifty-two commanderies and 7577 Knights. In the United States there are 539 commanderies and over 45,000 Knights.

ANTI-MASONIC PETITION.—A lengthy and extensively signed petition to the coming General Conference of the Methodist Episcopal Church in America against Freemasonry, and urging that all Freemasons be made to either leave the lodge or the church, is being circulated in this city. It is stated, on good authority, that Deacon Atwater and others of the elders, for some reason or other, positively refused to sign it.—"Grand Rapids Democrat."

Bro. J. B. Monckton represented the Corporation of the City of London at the funeral of Sir Thomas Henry, Bart., on Wednesday morning.

Bro. H.R.H. Prince Leopold, Prov. Grand Master of Oxfordshire, was incepted as a Knight Templar, on Monday last, at Oxford, in the Cour de Lion Preceptory. His Royal Highness was afterwards appointed Constable by the Rev. T. Cochrane, E.P. A full report appears in another column.

A report of the first annual festival of the White Rose of York Conclave, No. 120, of the Red Cross of Constantine, &c., will appear in our next issue.

We learn with much pain of the death of Bro. Theodore Mansel Talbot, R.W. Prov. Grand Master of South Wales (Eastern Division). An obituary will appear in our next.

A telegram has been received at Waterford from Bro. Lord Charles Beresford, M.P., J.G.W. Devon, denying that he had any intention of resigning his seat in Parliament as representative for the county of Waterford.

STATE BALL.—The second State ball at Buckingham Palace is fixed for Tuesday, the 4th prox.

The Provincial Grand Lodge of Worcester held a meeting on Tuesday, at Dudley, about 120 brethren attending. A report will appear in our next.

Tuesday was the 39th anniversary of Her Majesty's accession to the Throne.

IMPOSTOR.—A woman, representing herself as the widow of a Knight Templar, H. E. Smith, of Leeds, England, is becoming quite notorious in the western part of Pennsylvania for her impositions upon the Masonic fraternity as an applicant for charities. She secured a considerable sum in Pittsburgh and at several other places.

SPARKLING AVALON.—There is a sunny suggestion of gracefulness and beauty in the name itself, which rings on the ear like an echo of the classic chimes of ancient verse, or the picturesque word-music of mediæval romance, and which, in truth, is in harmony with its origin, history, and—shall it be said—present signification. The monkish chronicles of Glastonbury tell of the first; Tennyson's *Mort d'Arthur* enshrines a glowing passage, describing the charms of the Valley of Avalon (or Valley of Apples), as a contribution to the second; whilst the Devon Vintage Company's great discovery—a thorough sparkling wine (as advertised in our columns) made from the "Must," or "Most," of the apple, and therefore appositely entitled "Sparkling Avalon"—embodies the last. Not is the phrase "great discovery" an exaggerated one, considering that it opens up a new native industry, which must in time take rank with those of the first importance—employing a large amount of indigenous labour, and economising the millions we now spend annually on foreign vinous productions. For let it be distinctly understood that the discovery of a method for perfecting the process of converting the "must" of the apple into genuine wine—a process long known and of admitted importance, but the perfecting of which had never before been accomplished, though persistently attempted in the districts of France and Germany, and also in this country—gives us, not a pleasant wine-like beverage, but a true, finished, pure, sparkling wine itself, which improves with age, and is equal in all other respects—qualities, properties, and effects—to many of the productions of Epernay—a fact demonstrated in Government Analysts' and other scientific reports, and eagerly recognised by the first wine critics of the day. As the company are now supplying the vintage of 1873, lovers of "foaming wine" are confidently recommended to test the merits of a discovery which places within their reach, at a moderate cost, a genuine English wine of merited excellence.

PROVINCIAL GRAND LODGE OF OXFORD.

[The following appeared in our second edition last week.]

The annual meeting of the Provincial Grand Lodge of Oxford was held yesterday at the Apollo University Masonic Hall, Oxford. Grand Lodge was opened by Bro. Reginald Bird, M.A., Deputy Provincial Grand Master, Bro. the Rev. H. A. Pickard, M.A., being in the Prov. G.S.W. chair, and Bro. Cooper Smith in the chair of Prov. G.J.W. There were also present Bros. Rev. R. W. M. Pope, P.G. Chaplain; Thomas Randall, 340, P.G. Treas.; R. J. Williamson, 357, P.G.R.; S. Frankland Hood, 478, P.G.S.; Julius Sladden, P.G.D.C.; W. Eagleston, P.G.S.B.; W. W. Hobbs, 340; H. Williams; R. J. Spiers, P.P.D.G.M.; Gordon Campbell, P.G. Steward; J. E. W. Bodley, J. W. Donnor, Walter Peppercorn, W. Parish, 1575; Joseph Reade, P.G.P., W.M. 1034; J. Stanley Lowe, P. Prov. J.G.W.; W. R. Bowden, 340, W.M.; Glencross, 357; John Chapman, 340; T. B. Brown, P.M. 998; Christopher Paul, P.P.G.R.; Dudley Parsons, 786; W. P. Eversley, 357; F. W. Ansell, 340; J. J. Hughes, 340; J. N. Palmer, P.P.G.C.; J. Cavan, 357; J. S. Booth, 1515; Jason Saunders, 1515; Joseph Freeman, 1515; Hugh H. Riach, P.P.G. Sec.; Wm. Scroggs, 1399; H. W. Parry, 1399; T. J. Pullen, 340; Edwin Nichols, 1046; Wm. Boon, 1399; J. B. West, 359, P.P.G. Supt. Wks.; John Spittal, S.W. 599; Walter J. Douglas Campbell, Prov. G. Steward; Rev. H. Adair Pickard, P.G.C.; Emil Belinke, 938; Louis K. Hilton, 359; J. Weightman, P. Prov. G.W. of Berks and Bucks; Wm. Warren Vernon, Grand Junior Warden of England; Edward G. Bruton, P.J.W.; John Juggins, P.P.G.J.W.; Henry O. Wakeman, Prov. G. Supt. Wks.; John Potts, P. Prov. G. Supt. Wks.; F. Symonds, P.P.S.W.; C. Duffell Falkner, P.P.G.D.; F. E. Weatherly, 357; W. R. Pratt, 340; S. Solomon, 1515; A. Symonds, 357; E. D. Whitmarsh, 357; Wm. Park, 340; Francis Tuck, 340; T. Jarvis Bennett, 340; James Jenkin, 340; Harry Robins, 340; Hugh Eldrid, P.G.P.; John Scrivener Palmer, Samuel Patey Spiers, P.P.G.W.; Walter Parratt, 357; E. R. Edwin, P.S.G.D.; Jules Bue, P.P.G.S.W.; V. De Tivali, 457; J. Round, 350; Thos. S. Plowman, Sec. 478; F. R. Hall, I.G. 340; Fred F. Morrell, P.S.G.W.; Rev. Thomas Cochran, P.P.G.C.; Thos. E. Torkington, 357; R. H. Collins, 357; H. P. Symonds, 478; H. Houghton, 340; Wm. Seeley, P.G.P.; H. Massey ("Freemason"); F. Horton, 1575; F. Hedges, 257; Col. J. N. Sargent (Malta), G. Taunton, Wm. Stephens, Prov. G. Tyler; and Geo. Norwood, P.G.T.

Grand Lodge having been formally opened, the minutes of the last Provincial Grand Lodge and the Provincial Grand Lodge of Emergency of 23rd January, whereat His Royal Highness Prince Leopold was installed Provincial Grand Master, were read and confirmed.

Bro. Reginald Bird, Deputy Provincial Grand Master, then read the reports of the different lodges within his jurisdiction, and at its conclusion he thought, from what he had read, the brethren need have no fear of being injured in the province. It seemed to him that the lodges were both increasing in number and in the balance of money which they had in hand. He was very glad to see that they were not spending all their resources in banquets, but that they were reserving something for more enduring objects.

Bro. Bird afterwards read the report of the Charity Committee of the province, which showed what brethren had served the office of Stewards of the different Masonic institutions. It also showed that every candidate which the committee had taken in hand to support at the different charity elections during the year, had been elected the great benefit there was to be derived from a combination of votes. As a proof of this he read the following letter which he had received from the Albany Lodge, Newport, Isle of Wight, whose Tyler for many years the Charity Committee of Oxfordshire supported with their votes.

Albany Hall, Newport, Isle of Wight,
12th June, 1876.

To the Right Worshipful Bro. H.R.H. Prince Leopold, K.G., Provincial Grand Master; the W. Bro. Reginald Bird, M.A., Deputy Provincial Grand Master; and the Charity Committee of the Province of Oxfordshire.

We, the Worshipful Master, Past Masters, officers and brethren of the Albany Lodge, No. 151, Newport, Isle of Wight, in open lodge assembled, beg leave most fraternally to tender our heartfelt thanks for the very generous support given by the Province of Oxfordshire to the case of Henry Tarrant Dashwood, the old Tyler of the Albany Lodge, and Past Prov. G. Tyler to the late Province of the Isle of Wight, one of the newly-admitted for the benefit of annuity from the Royal Masonic Benevolent Institution for Aged Freemasons. The votes from the Province of Oxfordshire in conjunction with the whole of the votes of Her Most Gracious Majesty the Queen enabled the brother representing the case at the election (19th May) to feel sure of Bro. Dashwood being elected (so far as surety may be anticipated) had a poll taken place.

Signed on behalf of the lodge,
GEORGE WYATT, P.M. and Treas., Pro. Sec., No. 151,
E. W. WATTS, M.A., W.M., No. 151.

(Cheers).

Bro. Bird announced that the brethren who had gained the charity jewel were Bros. Cooper Smith, Pro. G.J.W.; Beade and Williamson; and that those brethren who were entitled to wear the bar in addition to the jewel were Bros. Long, Morrell, Fox and Clarke. (Cheers.)

Bro. Morrell moved the adoption and reception of the report, and this having been seconded was put to the meeting and carried.

A brother then rose and said that after the success which had attended the labours of the Charity Committee

for the year he thought that the very least this Provincial Grand Lodge could do was to return them their hearty thanks, and he begged to move that the hearty thanks of the Grand Lodge be given to the Charity Committee.

This was seconded and carried.

Bro. Thos. Randall, Prov. G. Treas., said it should be borne in mind that great ends had been accomplished by the province having secured in three or four elections, after great exertions by members of the province, and several out of it, the election of candidates. They were of course desirous at all times to reciprocate any assistance they received. From one lodge in Sussex, through the Grand Registrar, this province obtained 170 or 180 votes for one candidate, and he had much pleasure in saying that those votes were to a unit returned. From other parts they also received great favour during the past year. The fund of benevolence attached to Grand Lodge of England had given £200 to members of lodges in the province of Oxfordshire. (Hear, hear.) Under these circumstances, he thought that addressing the Prov. G. Lodge as the oldest member in the room, he was not out of place at all in appealing to the individual members of the lodges to place themselves in a position of returning these favours, by subscribing to the Masonic Charities and thereby obtaining votes. Many young members must see how much the honour of the province was involved in their being able to do a great deal for the charities; and he trusted that the satisfactory results of the Charity Committee's labours might be backed up by the individual subscriptions of the younger members of the lodge. If the Schools and the Masonic Benevolent Institution were supported by the province in a manner commensurate with the favours the province had received during the past year the brethren of this province would indeed be zealous in promoting the interests of the Craft. He strongly urged upon the brethren individually to subscribe to the charities and thereby support the province. He, however, hoped he would be pardoned for bringing the subject under the notice of the brethren (Hear hear.)

At this point His Royal Highness, Prince Leopold, Prov. G. Master, attended by Bros. the Hon R. H. Collins, C.B., and Walter James Douglas Campbell, entered the lodge, and took his seat on the throne and was saluted in due form.

The Grand Treasurer reported that his accounts had been properly audited and found correct.

Bro. Reginald Bird proposed that Bro. Randall be re-elected Treasurer of the province. He had held the office for many years, and had performed its duties in the most satisfactory possible way to the members of the province. He had acted most faithfully in the discharge of his duties, and had been able to put a sum to the credit of the province which had been of the greatest use to it in time of need. He thought that the members of the province could not do better than re-elect Bro. Randall as the Prov. Grand Treasurer. (Applause.)

Bro. R. J. Spiers, Past Deputy Provincial Grand Master, seconded the motion. For many years he had known Bro. Randall well, and found that in his position of Prov. Grand Treasurer he had been of great service to the province.

Bro. Randall was then re-elected Grand Treasurer for the province unanimously, and amidst great applause.

The R.W. Prov. Grand Master afterwards distributed the charity jewels to Bros. Cooper Smith, Reade, and Williamson, and the extra bar to Bros. Long, Morrell, Fox, and Clarke. His Royal Highness then said: I appoint Bro. Reginald Bird to be my Deputy. (Cheers.)

Bro. Bird thanked his Royal Highness very much for the appointment, and added that he highly appreciated the honour.

The following brethren were next called up to the throne to receive investiture at the hands of His Royal Highness in their various offices:—

Bros. Jules Bue, M.A., Worshipful Master of the Alfred Lodge, 340, Provincial Grand Senior Warden; H. Olfley Wakeman, B.A., Fellow of All Souls College, W.M. of the Churchill Lodge, 478, Grand Junior Warden; the Rev. R.W.M. Pope, M.A., Worcester College, Worshipful Deputy Master of the Apollo University Lodge, 357, and the Rev. J. Spittal, M.A., W.M. of the Cherwell Lodge, 599, Grand Chaplains; Alderman T. Randall, Alfred Lodge, Grand Treasurer; W. Peppercorn, Churchill Lodge, Grand Registrar; J. E. C. Bodley, Balliol College, Apollo Lodge, Grand Secretary; T. B. Brown, Marlborough Lodge, 1399, Senior Grand Deacon; J. Reade, Bowyer Lodge, 1035, Junior Grand Deacon; F. W. Ansell, Alfred Lodge, 340, Grand Supt. of Works; C. G. Paget, Christ Church, Apollo Lodge; G. Campbell, B.A., Exeter Lodge, Apollo Lodge, Grand Dir. of Ceremonies; J. Jenkin, Berrie Lodge, 1515, G. Sword Bearer; W. Tarrant, B. Mus., Magdalen College, Apollo Lodge, Grand Organist; F. Dolley, Bertie Lodge, Grand Pursuivant; J. Chapman, Alfred Lodge, Assistant Grand Pursuivant; W. J. Douglas Campbell, St. Alban Hall, Apollo Lodge; N. N. Glencross, Exeter College, Churchill Lodge; F. Hedges, B.A., Exeter College, Churchill Lodge; H. H. Parry, T. F. Plowman, Churchill Lodge; H. Harris, Bertie Lodge, Grand Stewards; and Bros. W. Stephens and G. Norwood, Grand Tylers.

On the motion of Provincial Grand Treasurer, Bro. Randall, the usual vote of ten guineas was given to the Masonic institutions; and another ten guineas to the Oxford Local Charities; three guineas of the latter to be given to the Radcliffe Infirmary.

Bro. Spiers seconded the motion, and said that the Freemasons of Oxford did not forget the local charities. Freemasons as a body, although they contributed large sums to their own special institutions, never forgot the wants of those of the outside world, but were always ready to assist them. (Cheers.)

On the motion of 'Prince Leopold, seconded by Bro.

Bird, a vote of congratulation to the Prince of Wales on his safe return to England was unanimously adopted.

Grand Lodge was then closed and the brethren adjourned to banquet at the Clarendon Hotel, where his Royal Highness presided, and proposed the toasts of the evening. The brethren did not separate till a late hour.

ROYAL MASONIC BENEVOLENT INSTITUTION.
SUMMER ENTERTAINMENT TO THE AGED ANNUITANTS.

[The following appeared in our second edition last week.]

On Tuesday evening the Summer Entertainment to the aged inmates of the Asylum at Croydon was given by the friend and supporters of the Institution, several of whom took part in the performances. With the exception of a slight shower of rain the weather was very favourable, and enabled the visitors to walk about the grounds, which have been recently put in nice order, the walks being beautifully gravelled, the grass neatly trimmed, and the borders supplied with a good show of flowers and shrubs. For the latter both the inmates and friends of the Institution are indebted to the late lamented Bro. Cutbush, who during his lifetime made repeated gifts of these valuable additions to the horticultural beauty of the place. Bro. James Terry, the Secretary of the Institution, at whose suggestion periodical entertainments to the annuitants were first established, secured the services of several well-known dramatic and musical friends to produce a programme for the evening which should be acceptable to all. By the kind permission of the House Committee of the Royal Masonic Institution for Boys, the brass band of the School, consisting at present of nineteen of the boys, attended with their musical instruments, and played, with very great taste and considerable ability, some good selections of modern music in a tent set up in the grounds. This was the commencement of the proceedings, and filled up the early portion of the evening before all the visitors had arrived. On the arrival of these visitors they first partook of tea, at which Mrs. Terry kindly presided. The signature-book at this time bore the following names:—A. Johnson, W. E. Newton, J. Carter, John Constable, Frederick Binckes, Richard Percy, Charles K. Killick, John G. Stevens, Theo. Distin, T. Lawler, jun., Robt. H. Halford, Mrs. Terry, Miss Terry, W. J. Crutch, Mrs. Percy, Mrs. Halford, Mrs. Morriss, Edwin G. Legge, J. Newton, Geo. E. Fairchild, Richard M. Marsh, Joseph Stock, Mrs. Stock, Geo. Blizard Abbott, W. Morgan, Geo. Lee Knill, W. F. Taunton, Wm. Lane, H. Massey ("Freemason"), Mrs. Crutch, Raynham W. Stewart, and Bro. Terry.

When tea was disposed of the party paid visits to the old ladies and brethren in their homes, and were shown the different arrangements for their happiness and comfort. The performances after tea commenced about half-past six, when the annuitants were summoned by sound of bell to assemble in the pretty hall of the Institution, where seats were commodiously arranged, and all the best places reserved for the inmates of the asylum. The hall was tastefully decorated, and some choice ferns and flowers lent for the occasion by Dr. Strong, added very materially to the general ornamentation. Miss Terry opened the musical portion of the entertainment by singing to her own accompaniment on the piano, "La Pepita," and her execution of the music, as well as the superiority of her voice, was commended by the professional musical brethren who were present. Her performance was enthusiastically applauded, and, had time permitted, she would have been called on to favour the company with some further selections. But there was a programme of great length before the audience, and everything had to be concluded by ten o'clock, after which time the trains to town were but scarce. Mr. George E. Fairchild, well-known as a public reader of considerable eminence, read, "The Honourable Mrs. George Augustus Figgington Flasher," in a style which was unexceptionable, and convulsed his hearers with laughter. Mr. Fred Stevens, the son of Bro. John G. Stevens, gave some comic songs in character, which rather took the company by surprise, as they were unprepared for the appearance of a dramatic wardrobe in so quiet an abode as the Benevolent Institution. It was, however, a most acceptable novelty and was received with the strongest marks of approval. The execution of the songs was exceedingly humorous, and deserved all the hearty applause it obtained. Bro. Henry Marston, the popular actor, stirred the assembly by his powerful rendering of "The Charge of the Light Brigade," and gave a specimen of the diversified character of his talents in his comic recitation of the well-known parody of "The Death of Sir John Moore." Mr. Fairchild recited with great vigour the tragic piece "The Pipe," and Mr. Taunton took a different turn by giving some imitations of the Penny Readings, and reproducing some of those curious characters who are to be found at fairs (or rather were to be found at fairs, when such things existed), the peripatetic vendors of the most superior articles that were ever manufactured to win coin from the pockets of unwary clodhoppers.

"Tim Turpin" was given by Bro. John G. Stevens, at the special request of the brethren who have heard him recite this piece before; and on this occasion it may safely be said that he equalled any of his former powerful delineations.

HOLLOWAY'S OINTMENT.—More Precious than Gold.—Diarrhoea, Dysentery, and Cholera are, through the summer's heat, carrying off the young as the winter's cold destroyed the aged. In the most acute cases, where internal medicines cannot be retained, the greatest relief will immediately result from rubbing Holloway's soothing Ointment over the abdomen. The friction should be frequent and brisk, to insure the free penetration of the Unguent. This will calm the excited peristaltic action, and soothe the pain. Both vomiting and griping yield to it; when fruits or vegetables have originated the malady, it is proper to cleanse the bowels by a moderate dose of Holloway's Pills before using the Ointment.—ADVT.

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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 stand over:—Lodge of Fortitude, Lancaster; Rowley Lodge, Lancaster; Forest of Dean Lodge; Union Waterloo, Woolwich; St. James's Lodge, Halifax; Pattison Lodge, Plumstead; United Military Lodge, Plumstead; Felix Lodge, Teddington; Rose of Denmark Chapter, Kew Bridge; Stuart Chapter, Bedford; Macdonald Mark Lodge; Whitwell Mark Lodge, Maryport; Premier Conclave, Red Cross; Skelmersdale Conclave, Liverpool; Joppa Lodge; Frederick Lodge of Unity; Dalmair Lodge, S.E.; "Correct Masonry;" "proposing Joining Members."

ERRATUM.—In our report of Grand Lodge Bro. Baxter Langley was stated to have seconded Bro. Simpson's amendment; the seconder was Bro. W. R. Marsh (P.M. Albion, No. 9).

Births, Marriages, and Deaths.

[The charge is 2s. 6d. for announcements, not exceeding four lines, under this heading.]

BIRTHS.

BABINGTON.—On the 17th inst., at Clifton, Bristol, the wife of the Rev. Basil B. Babington, Minor Canon of Bristol, of a daughter.

BENNETT.—On the 16th inst., at Adelaide-road, South Hampstead, the wife of C. H. Bennett, Esq., of a daughter.

BELLINGER.—On the 16th inst., at Cressington, Liverpool, the wife of T. Bellinger, of a daughter.

CRAWLEY.—On the 18th inst., at Theydon Bois, Essex, the wife of J. J. Crawley, of a daughter.

DAWSON.—On the 16th inst., at Brighton, the wife of E. F. Dawson, Esq., of a son.

EGERTON.—On the 17th inst., at St. George's-hill, Lady Louisa Egerton, of a daughter.

KINGSTON.—On the 18th inst., at Fitzroy-street, W., the wife of Bro. S. T. Kingston, of a son.

MARRIAGES.

DAVIES—JACKSON.—On the 17th inst., at St. Lukes, Chelsea, Francis Pritchard Davies, M.B., of Barmingheath, near Maidstone, to Agnes Warden, daughter of the late A. Jackson, Esq.

FOX—DOYLE.—On the 20th ult., at the Bavarian Chapel, London, Charles Henry Fox, Esq., of Dublin, to Mary Rebecca, widow of the late J. Doyle, Esq.

GILCHRIST—ONSLOW.—On the 25th ult., at Christ Church, Byculla, Robert A. Gilchrist, 1st Cavalry H.C., to Henrietta Fanny, widow of the late Capt. H. C. Onslow, Madras Staff Corps.

DEATHS.

TALBOT.—On the 19th inst., Bro. T. M. Talbot, R.W. Prov. Grand Master for South Wales, aged 37.

CODNER.—On the 22nd inst., Bro. Antonio J. Codner, at 2, Bulstrode-street, Cavendish-square, aged 46.

HENRY.—On the 16th inst., Sir Thomas Henry, Bart., aged 69.

CHART.—On the 18th inst., at 9, New-road, Brighton, Henry John Chart, in his 55th year.

HAWKSWORTH.—On April 27, at Alexandria, John Mason Hawksworth, C.E., aged 36.

KERR.—On the 14th inst., at Bishopstone, Essex, Nixon Kerr, of Kilburn, aged 36.

The Freemason,

SATURDAY, JUNE 24, 1876.

MASONIC SACRIFICES.

It is pleasant always to note in this unsatisfactory world of ours how practice and profession, deeds and words, go hand in hand. It is very agreeable, whether for the philosopher or the moralist, to realize calmly and clearly that the "outcome" of humanitarian assertions and of mortal strivings is something a good deal better every way than "sounding brass or tinkling cymbal." For, after all, reality is a very great thing indeed, in life and among men, and nothing is so painful as the sad awakening to the fact, oftentimes true, that after all is said and done, the taint of hollowness and insincerity too often underlies the eloquence of the eloquent, and vitiates the efforts of the energetic, and therefore it is very refreshing to note to-day what very great sacrifices Freemasons often make for Masonic literature. Indeed, it is not too much to say that they are very striking indeed. Editors may perplex their weary brains, publishers may draw continually on their bankers' account, in order to keep Masonic literature afloat, but these are secondary considerations—the zeal of the Order and the spirit of self-sacrifice which Freemasonry enjoins and Freemasons evidence in regard to literature as well as other matters render the progress of Masonic literature, per se, plain, easy, and lucrative. No cares attend its onward progress, no doubts or fears affect the question of its success; and the satisfactory balance-sheets of contemporary enterprizes in the Masonic literary world prove how incontestably Freemasons recognize the duty of supporting their own press and their own serials. Bro. Gouley, in America, could tell a sensational tale how much Masonic literature owes to the sacrifices of his brethren, and even in England there would be no difficulty, we think, in laying a case before our readers, starting alike in its simplicity and certainly, in the facts it evidences, and in the spirit it illustrates. Have our readers followed us? We are not going to-day to find fault or to complain. We do not even presume to criticize, much less to condemn. But in the interest of all Masonic literature, not ourselves alone, we do wish to point out to our many excellent brethren the absurdity of the position in which they place all who cater for the literary tastes of the Order, and, above all, in which they place themselves. We have always been above appeals "ad misericordiam," or anything else. We ask for no one's support, just as we quarrel with no one who thinks Masonic literature either a luxury or a bore. We can hold our own against all comers, and, please God, we mean to do so, relying on the friendly support and ready encouragement of a weekly increasing circle of readers and of friends. We are speaking the simple truth, in no spirit of boasting or swagger. The advertising business is not before us just now, and we are not writing for effect, but for "conscience sake." We think it very hard indeed that brethren should be so careless or so apathetic, so uninterested and so little in earnest, that it is a matter of total indifference to them how here, at home, or anywhere, in fact, Masonic literature can be supported and encouraged. Some brethren are like the idle child of old, who would not take the trouble to pick the pear, but expected it to drop into its mouth; and many of our kind friends appear to think that out publisher, like other publishers, is to provide a Masonic literature at almost cost price to them. They forget that, week by week, literature, like a great machine, requires oiling to go on; that somebody must pay editors, readers, compositors, folders, &c., &c.; and that Masonic literature has no endowments, and unless they help is not very likely to be self-supporting. Is it not provoking, though very ridiculous, not to say contemptible at the same time, for us to receive the announcement: "Discontinue, I can see the paper in the news room;" "Discontinue, I am going to join with a brother;" "Discontinue, I did not like that article;" "Discontinue, I don't approve of the insertion of this letter;" "Discontinue, I have not time to read a Masonic paper?" Such, we

venture to say, is unfortunately the feeling of utter indifference by which too many are actuated everywhere at home and abroad as regards Masonic literature, and no wonder that it has to wage a very uphill battle nearly everywhere. If it is important that we should have from time to time trustworthy accounts of our Masonic progress, if the words of eloquent speakers are to be reported, and the acts of higher and humbler Masonic bodies duly chronicled, if it is a duty incumbent on Freemasons to give a generous and fraternal hand to Masonic literature, then we all of us need a reform and an amendment, alike in our views and ways on this subject. We began in a lighter tone, we have become more serious as we have gone on; but we do not wish to be misunderstood. If Bro. Potter likes to read his "*Freemason*" in the news room, instead of having his own independent copy—price 2d.—let him do so. If Bro. Peppercorn prefers to read his "*Freemason*," or any other paper, with Bro. Bloxam, pray let him do so; if good Bro. Fluffey, that eloquent old P.M., sees the "*Freemason*" at his lodge, "à la bonne heure" we don't complain. Only we wish to say this, that while such facts are amusing per se, as showing the value some brethren put on Masonic literature, the effect of it all is to render Masonic literature more and more independent in itself, and perhaps after all it is as well. Cliqueism, like many other wars, has done more to ruin the Masonic press than anything else, in our opinion, and we rejoice to feel and to know that despite the fluctuating interest and necessary vicissitudes of all Masonic literature, the very independence of the "*Freemason*" seems to be more and more acceptable to a liberal-minded Craft. With a hearty laugh thus at the idiosyncracies of some of our good correspondents and readers, we pass from this tempting subject, like the French Assembly, to the "order of the day," and hoisting manfully our old and honest flag as an independent Masonic paper, stand upon our own merits, claiming favour or subsidy, partiality or patronage, from NONE.

THE PRESENT TENDENCY OF FREEMASONRY.

We must not and should not shut our eyes to the fact, and a very serious one it is, that there is growing amongst us a very low state of feeling as regards the intent of Freemasonry. With many it is openly assuming the theory of a benefit Order, with others that same idea, if not publicly avowed, is privately and practically held. A great many new members join us, it is to be feared, for the material position and prospects of the Order. Not a few put down their money to-day freely enough, but with the expressed look out for a rainy day for themselves and theirs. Now this, we venture to think, is entirely wrong, and if not checked must lead to the degradation and ruin of Freemasonry. Freemasonry is in no wise a benefit Order, and cannot be; it offers no "quid pro quo," it promises no return for money invested, it says to no one, pay in so much now and you shall have so much out hereafter; it knows nothing of the position or principles of a monetary society, taking so much and repaying so much. Lord Zetland warned the Order years ago that Freemasonry had nothing in it akin to a benefit society, and his warning seems to be needed even at this hour. Many of our brethren talk as if Freemasonry was a great treasury, so to say, from which Freemasons were to draw "ad libitum," and that having paid in so much they had a right to claim its assistance, and share in its good things. Now we have always contended, and always shall contend that there is no "contract," so to speak, in the matter. All that Freemasonry gives, and does, in the way of eleemosynary help, Freemasonry gives and does on the great broad principle of true Masonic compassion and benevolence alone. For the "decayed Freemason," for the widow of a brother, for the orphan sons and daughters of deceased members of the Craft, it has always words of sympathy and deeds of love. But it is to be feared, that even in this, its generosity is abused, and its aid is sometimes unduly obtained. Many it is to be feared are placed in our schools, for instance, whom friends and relatives might well support and educate at

home, and on this point the moral conscience of many persons is somewhat lax, in respect of claiming aid from a generous Order, and so saving their own pockets. But here comes in the unsound teaching. Bro. Johnson has paid seven years to his lodge, the "Amity," and when Bro. Johnson dies he leaves a widow and an infant family. The friends say "We are well to do," but as there are those charities, and as Bro. Johnson has paid for seven years let him claim the benefits of his own Order." Now it is assumed that all candidates placed on our educational charities, for instance, are fit and proper cases, that is to say, cases in which, through want of means, the family is unable to discharge the duties which would have devolved on the father had he lived, and as the poor child thus sues for our help, "in forma pauperis," and the Order steps forward "in loco parentis" to aid, to educate, and to fit, in as far as in it lies the child of our brother for the rough Broadway of life. But Freemasonry understands, as a "petitio principia," that the candidates would not apply for Masonic aid, unless such aid was indispensable, unless it was the natural condition of affairs. If, then, any to-day put forward candidates for our charities whom well-to-do relatives could take care of, they are not fulfilling their part of the implied understanding. They are in fact, trespassing on the golden generosity of the Craft, and doing injury to the claims of others actually in need of all possible assistance. We admit that there are some difficulties in the matter. We speak from careful consideration of the subject, and we will give an illustration of what we mean. Bro. Robinson dies, a young man, and a full paying member. Had he lived he would have been a prosperous man. But the Great Architect of the Universe has taken him suddenly away, and his widow, with four children, is nearly penniless. She has rich relations. One rich relation says, "I am willing to assist you, but I have children of my own, and I do not see that I am called upon to educate your children." Now though we may consider such conduct, perhaps morally, as moralists, looking beyond technicalities of the law, &c., yet the man cannot be compelled to do what he willingly will not do. And what then is the widow to do? What are Freemasons to do? Is the child to starve, or grow up like a brute beast, while we and a hard-hearted relative dispute as to the binding nature of moral obligations, or what are moral obligations in this respect? Certainly not? We must step in, and we must try to educate the orphan and aid the widow. But if we could get rid of these mistaken views, lurking in our midst about "value received," about "legitimate returns," about our claim for "material benefit" from Freemasonry, we should, we think, rise to a higher level, as to the way we look at our Masonic Charities generally. For "mutatis mutandis" the same argument applies no doubt, in a greater or less manner, as regards all our Masonic Benevolent Institutions. They simply would become charities for the suffering and needy, purely charities, not a return for subscriptions and donations, not the result of an investment of capital for a rainy day, not a righteous claim, not a benefit we demand, but the simple and bonâ fide offering of pure Masonic benevolence, to bind up the wounds of our suffering brotherhood, to pour on the wine and oil of sympathy, into pining homesteads and aching hearts. To show how all this false principle is working, let us look at the programme of the proposed new Grand Lodge of Ontario, in the "Daily Toronto Globe" of May 27th. We say nothing now of this new movement and separation. Probably on the principles of Grand Lodge formation laid down in the Canadas, it is as logical as any other formation, though we say this not knowing anything of the merits of the case, and simply on an abstract consideration of Canadian precedents. But that new programme boldly asserts the necessity of a "solutium" in case of death, a weekly payment in case of sickness or accident out of the funds of Grand Lodge or Provincial Grand Lodge, for all the members, thus boldly avowing a beneficial and "quid pro quo" principle in Freemasonry, and reducing Freemasonry—nay, we will say

degrading Freemasonry—to the level of a benefit order. Whatever else the new Grand Lodge of Ontario may be, it cannot claim to be Masonic, in our opinion, and if, these, its first principles, be openly acted upon and upheld, we cannot suppose that any Grand Lodge of genuine Freemasonry will in any way recognise it, or look upon as a Masonic Order, since if a benefit order, it ceases to be a Grand Lodge or private lodge of Freemasons. Let us be on our guard then against any tendency amongst us, open or implied, to abandon our noble principles of gratuitous and generous donations, of a true charity for the secondary, and we must add, mere selfish assertion of beneficial claims. We do not deny that benefit orders are good, per se, but what we contend for is that Freemasonry is not and never can be a mere beneficial order, and that if you seek to incorporate into Freemasonry the axioms and claims of a benefit society you are paving the way for the inevitable decay and destruction of Freemasonry.

WHAT THE MASONIC PRESS MAY AND SHOULD BE.

In this our third article on the subject we wish to write as briefly as we well may, fearing that we may otherwise exhaust the patience of our readers. That a Masonic press is advisable and important, valuable and needful, to-day, we venture to think: that it may be a great aid to true Freemasonry we also hold, but then it must avoid some of the errors and quicksands which have abounded in its previous course. One great defect as regards the Masonic press has been its personality. It is lamentable to think what scurrility has sometimes found its way into Masonic columns. As the representatives of a brotherhood professing fraternal love as its keynote, it would be amusing, were it not so saddening, to observe this inconsistency of humanity. Some of the most personal, and we will add, vulgar, productions we ever read have emanated from a Masonic penman, writing, moreover, "ad fratres." Strange inconsistency, but so it is. Now in saying this do not let any suppose that we underrate the importance of the real "hitch of the matter," the actual difficulties of the case. It is no doubt sometimes hard to restrain a strongish word or epithet, when we have proof before our eyes of the ignorance of the sciolist or the audacity of the charlatan. It is not so easy always to keep within due bounds, the eager disputant, or the keen controversialist, who finds his motives impugned, his words travestied, and his opinions derided by one whom he considers in the nature of things incompetent to pass an opinion on the merits of the case. Many people rush into the pages of a Masonic or profane newspaper whose views are hazy and whose language is most insulting, and hardly a week passes but we see how true it still is that "fools enter in where angels fear to tread." And hence a little latitude must always exist for honest indignation, and critical severity, for the laudable exposure of the impostor and impertinent, for the ardent language and glowing fervour of the injured, the assailed, or the defamed. But having said this, we feel that we have made all needful allowances for the exigencies of passing controversies and excitable writers, and we are bound, it appears to us, to set our face against all press personalities. The imputation of evil motives, the covert insinuation, the open falsehood, the violence of some "feeble forcible," and the mistaken vehemence of some amateur libeller are all things "bene notanda," and "bene evitanda" in Masonic journalism. Freemasonry will rise much higher in the opinion of the outside world, when Masonic papers put on one side that embittering tone which too often mars and degrades their pages, when Masonic controversies can be conducted in a spirit of fairness and toleration, and when all of attempted bullying, or browbeating, or absurd assumption, or unreasoning dogmatism, shall have passed away from Masonic pamphleteers, and Masonic disputants, never to return. The judgment of the world, based on the evidence of the Masonic press, is too often unfavourable to Freemasonry on the ground that its practice does not square with its profession—that it says one thing and does the very contrary; and that while

it openly asserts as its leading principles, the teaching of a charitable, elevated, tolerant, benevolent brotherhood, Freemasons shew themselves to be very often in the press the most intolerant, the most uncharitable, the most vulgar, and the most abusive of mankind. These are hardish words, but they are true, and, above all, they are needed, whether popular or unpopular, acceptable or unacceptable. And another point for the Masonic press to avoid is ritual publication. We have fallen into "evil courses" in this respect, and must retrace our steps. We have been publishing far too much about the "arcana" and "aporreta" of our Order, and must hold our hands. There is plenty of ground for Masonic writers to travel over and for Masonic publications to dwell upon, without loading our pages with unwise discussions upon ritual and ceremonial. Masonic archæology has plenty of hope for the student and the teacher, and except for the sake of illustration, ceremonial ought not to be dwelt upon by Masonic writers. We have latterly excluded all ritual discussions from the "Freemason," and we shall continue to do so. There is quite sufficient in the current news of the day, in the abstract principles of Freemasonry, in the onward progress of Masonic affairs at home and abroad, and, above all, in the interesting study of the annals and antiquities of our great Order, to occupy the leisure of the Masonic correspondent, to lend force to the exhortation of the Masonic teacher, to enliven the contribution of the Masonic critic, and to claim the close attention of the Masonic editor. Guided by the principles we have laid down of abstention and caution, we have no doubt ourselves but that the Masonic press has a useful and beneficial, a great and goodly future before it. In all that it seeks to proclaim and to enforce, didactically or hortatory before the Craft, its utterances ought always to be marked by distinct adherence to principle, and an elevated tone in all things. Through evil report or good report, popular or unpopular, it should never truckle to expediency, but should always display before all men that noble banner of blue, on which glitter in letters of gold the talismanic words, Honour, Justice, Loyalty, Charity, Brotherly Love, Toleration, Truth.

BRO. HAVERS'S LETTER IN OUR LAST.

We do not think it well, as the French say, "pour le moment," to anticipate or comment on the course of the discussion which our very able and distinguished Bro. John Havers, J.G.W., has paid us the compliment of commencing in the "Freemason." We do this first because Bro. Havers is a "host" in himself, and perfectly able to fight his own battle most effectively, and secondly because at present as our agreement with Bro. Havers is complete, alike in the abstract and in the concrete, it would almost seem impertinence on our part to intervene in discussion so ably commenced. It may, perhaps be our duty to say a few words before the fraternal and friendly controversy closes, but we do not affect to conceal our opinion that we, like Bro. Havers, greatly deplore the result which Grand Lodge arrived at, and of which, in our opinion, he, not unnaturally, and so forcibly points out, the untoward consequences.

OUR THANK-OFFERING.

Communiqué.

"It is not so very long ago that our witty contemporary, "Punch," presented us with a ludicrous picture of the way in which it seems good to some men to celebrate any great event. A man finds his friend regaling himself in an eating house, and is amazed at his extravagance—"What! Real Turtle, Smith? and Verison, too, to follow? Why, whatever does this mean?"

"Oh, my dear fellow, this is our wedding day, you know, and I always make a point of commemorating such important occasions."

We confess at the time to being immensely tickled with Smith's greedy self-complacency, but we little thought that we should ever have to write ourselves this very Smith, but this is precisely our position by our Grand Lodge vote at last Quarterly Communication. We are positively going to be so liberal as to spend, as a thank offering, two thousand pounds upon—ourselves. Masonry must have entered upon an entirely new phase, or else the "Rulers of the Craft" must have been led away by some specious argument to the perpetration of one of those solecisms of which, in their calmer moments of reflection, they will be heartily ashamed. What is the state of matters

Bro. Havers, a member of the Order, upon whose bare "ipse dixit" the Craft need never have hesitated to act, pointed out to the brethren a manner in which they could show their gratitude to Almighty God for our Royal Grand Master's safe return, as fully accordant with the principles of the Craft as it was cosmopolitan in its object, inasmuch as in it was involved, in the one case the restoration of the handiwork of the Grand Master who founded our Order here, and in the other case the completion of the design of that other Grand Master who resuscitated that Order from the obscurity into which it had temporarily sunk. Surely no more worthy object could be presented as the work of the Masons of this present day. But no! Why should we step out of our way to do this work? Why spend our money on objects extraneous to the Order? Why spend anything at all? Surely we could record our thanks to the Great Architect, and let that recorded gratitude suffice. But it would hardly do for a charitable body like we are to decline to spend our money upon the embodiment of charity, and so we must find some good excuse for withholding our hand. Hence the parrot-cry of "Denominationalism."

But what is such a cry worth? How can a thing that is national be denominational? And surely, if any one thing in all this realm of ours is national it is Wren's great masterpiece—St. Paul's. If there be any monuments dear to Masons in this kingdom, surely such pre-eminently must be St. Alban's Abbey and Wren's Cathedral. "Denominationalism"—As well might we call the Duke of Bedford's gift of the Bunyan Statue denominational; as well call feeding the starving Hindoo a fostering of the Hindoo religion; as well call the relief that we sent to our French neighbours after their disastrous floods treasonable because they have in times gone by been our implacable foes. Then, what was the miserable peg on which this specious argument was hung? "Some of the Craft are Jews." We should think our Hebrew brethren will be exceedingly obliged to the brother who made this delightful discovery. One word, we should think, would sufficiently dispose of this terrible obstacle to our doing a noble and national act by restoring the House of the Lord. If the King of Tyre had listened to any twaddle about "Denominationalism" (if there were any body in his day so misguided as to give utterance to it, which we very much doubt), where would have been Solomon's temple? Or if the Persian Monarch had taken the same course, where the temple of Zerubbabel?

One such thought of the past and all its hallowed associations, and we are quite sure that there is no Hebrew member of the Craft who would sanction his being thus shown up in the light of an obstructive to the active work of Masonry to-day.

Of that vote of last week, then, we feel heartily ashamed and we are quite sure that every right-minded brother will be of the same opinion. There is, however, one way of making amends for the mistake. The committee are to apply the money to such charitable object as to them shall seem the best. Surely they cannot do better than spend it upon Charity Himself. Let them, then, take the bull by the horns, and disarming a factious opposition, wipe away this reproach to the Masoury of to-day by applying the money, over which they have this discretionary power, to the noble and highminded purpose set before them by our esteemed Bro. Havers.

Original Correspondence.

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

THE LAST QUARTERLY COMMUNICATION.

To the Editor of the Freemason.

Dear Sir and Brother,—

I deeply regret that Bro. Havers has thrown so much personal feeling into a matter which should be dealt with only on public grounds. Any brother can see at a glance, from the tone of his letter, that it does not breathe "peace" or "good will."

I must demur to either the taste or the tact which he has displayed in publishing a private note of mine without my consent, or even knowledge. I venture to think he shewed a want in the same direction, but in a much more serious case, by making the use he did of our M.W. Grand Master's name as a lever to propel his motion to a successful issue. As to my letter, I am not sorry he published it.

Even as it stands, without any explanation, I do not think it is inconsistent with any subsequent word or act of mine.

I may, however, say that it was written on May 23rd, immediately on receipt of Bro. Havers's note and copy of motion, that is, before I had had time to carefully consider the subject of it, or to consult even one of my brethren. It was written in a spirit of kindness and humility as addressed to one who was my senior in years and Masonry, and superior to me in everything save zeal for Masonry and independence of thought and action, in both of which I claim to be his equal.

I stand to every word of my letter, but I quite grant that the fortnight that elapsed between my writing it and the meeting of Grand Lodge had strongly increased my objections to Bro. Havers's motion.

But I say now as I wrote then, "I think the plan of giving to St. Paul's and St. Alban's an admirable one per se"—that is, in itself and by itself—and "from my standpoint" (as a clergyman of the Church of England) "I like the idea very much," but the plan by itself was one thing, and as paid for out of Grand Lodge funds another. My view as a clergyman merely was a natural one; my opinion as a Mason, and a member of Grand Lodge, was a conscientious one. In the one case I had only to follow my pleasure, in the other to do my duty—a duty from

which even the rather overbearing threats held over me before I went into Grand Lodge did not deter me.

Bro. Havers says, "I heard this statement with amazement when I knew that he (Bro. Simpson) had expressed the very reverse opinion to me."

I read this with more than amazement—with sorrow. This statement is purely imaginary, as I never so expressed myself.

On Bro. Havers's lecture to Grand Lodge on selfishness and narrow-mindedness, and on his opinion expressed now as to Grand Lodge's "fatal mistake" and "lowering" policy, I make no comment. Grand Lodge is able to judge for itself—and act for itself too.

The terms in which the motion for a committee is worded leave the widest field for proposal, in fact, leave everything open except St. Paul's and St. Alban's. Let us hope that Bro. Havers will accept a place on that committee, and that he has more than "one blessing" to bestow on his brethren, and more than one idea with which to commemorate the safe return of one illustrious Grand Master whose own memorable watchwords, "loyalty" and "charity," should be the lines on which our memorial should run. And as Bro. McIntyre truly said in Grand Lodge "time does not press," in fact, it is our best friend, it will mellow our opinions, it will be an aid to reflection, it will check the hasty word, and inconsiderate act, and tend to give us a well-matured plan to which we, I trust, shall give a hearty and unanimous approval.

I am, dear Sir and Brother, yours fraternally,

R. J. SIMPSON.

P.S.—I think Bro. Havers must see on reflection that the instances of church decoration, &c., which he quotes from the Provinces, involving such limitations of area and of numbers, and regulated by local association, are by no means cases in point as precedents for Grand Lodge. Besides, I have yet to learn that these works were paid for purely, or at all, out of the Provincial Grand Lodge Fund.

While Bro. Havers has quoted my letter conveying mild and gentle hints, and written at the first blush, he has forgotten to mention my two urgent entreaties to him to withdraw the latter part of his motion, on the ground that I had reason to believe a large majority would oppose it, and that it was so desirable to have unanimity. These communications were made on the day of Grand Lodge meeting.

To the Editor of the Freemason.

Dear Sir and Brother,—

In the two last numbers of the "Freemason" I have been looking in vain amongst your "Correspondence" for some expression of opinion respecting the result of the division on Bro. Havers's resolution at the last Quarterly Communication of Grand Lodge. I was present on that occasion, and had to stand during the whole of the proceedings at the end of the room, in the midst of—if I were not describing a meeting of Freemasons I should justly call a rabble! The uncharitable remarks which were bandied about; the unseemly interruption of the speakers; the disorderly and thoroughly un-Masonic conduct of those by whom I was surrounded, surprised and disgusted me. Bro. Simpson said that if Bro. Havers's motion were carried it would give a blow to Freemasonry from which it would never recover. The absurdity of this statement must surely by this time have become apparent to Bro. Simpson himself. The fatal blow to Freemasonry will be the success of the principle which actuated the majority who overthrew Bro. Havers's resolution, viz., that the enrichment of our charitable institutions is the highest aim of the Order, and the true criterion of Masonic excellence. Far be it from me to say one word detrimental to the interests of the Masonic institutions. By all means, let them be supported to the fullest extent. If they want new wings to their buildings, and addition to their funds, let their wishes be fulfilled and their needs supplied. But I regret to see the idea gaining ground that "the charities" are to be all-engrossing objects, and the sole outlets of our Masonic sympathies, because the result must inevitably follow that Freemasonry will become nothing more or less than a benefit society. Charity is the distinguishing characteristic of a Freemason's heart. But that charity which has the approbation of heaven and of earth, and is like its sister, mercy, doubly blessed, that charity which, we are told on the authority of the Sacred Volume, is the greatest of all virtues, is something more than almsgiving, for a man may "give all his goods to feed the poor," and have no charity. So, too, a Mason by dint of importunity may collect, or ostentatiously subscribe enormous sums of money to our charities, and at the same time be a quarrelsome, pestilent fellow, and thoroughly un-Masonic in all his conduct towards his fellow men. Depend upon it, it is more difficult to think kindly of a man, or to act generously towards him, when opposed to us in rival claims, in religious belief, or in political opinions, than it is to supply the wants of the needy, to care for the fatherless, or provide for the widow. Freemasonry bids us do all. But foremost amongst the principles she inscribes on her banner as the glorious motto of the Order is "Brotherly Love."

I therefore deeply deplored the result of this decision the other night, because it exalts a principle which twenty-five years experience convinces me will bring about this apparently astounding paradox that our charities will be our ruin.

With regard to Bro. Haver's proposition, I do not say it was the best which could by any possibility have been devised, but it had this remarkable feature that it was both national and Masonic. It was national because St. Paul's Cathedral is a national monument. Its matchless dome, far exceeding in external beauty St. Peter's, at Rome, is the pride and delight of all Englishmen of whatever creed. It was Masonic because St. Paul's Cathedral is the crowning effort of the marvellous genius of the great H.A. of English Freemasonry, Sir Christopher Wren,

prince of architects. St. Alban's Abbey too, according to our traditions, which Masons at any rate ought not to sneer at, is the place where the first G. Lodge of England was held, and therefore the proposition to give 1000 guineas to the restoration of each of these public monuments, in order to celebrate the return home of H.R.H. the Prince of Wales, our beloved M.W.G.M., was peculiarly appropriate to an event which was both national and Masonic.

I am, Sir and Brother, yours faithfully and fraternally,

A PROVINCIAL GRAND OFFICER.

June 20th, 1876.

To the Editor of the Freemason.

Dear Sir and Brother,—

In last week's "Freemason" Bro. Simpson wrote to "supply one or two little omissions," at the same time recommending us to "try and appreciate each other's motives."

Now, there is nothing that I more desire than to appreciate Bro. Simpson's motives in this matter at their true worth, and I doubt not that he will supply one or two more little omissions which at present stand in the way of my doing so.

Firstly, I gathered that Bro. Simpson desired to reject Bro. Havers's motion because it was denominational. What would Bro. Simpson designate his own motion of a Grand Lodge thanksgiving in St. Paul's Cathedral?

Secondly, I gathered that Bro. Simpson considered the restoration of St. Alban's Abbey and the completion of Wren's cathedral—both Masonic works—as "outside purposes" with regard to our Order. What would Bro. Simpson deem his own vague something in India to be?

These questions satisfactorily answered will enable many others to properly appreciate our Bro. Simpson's motives than, dear Sir and brother,

Yours faithfully and fraternally,

W. T.

ANCIENT AND PRIMITIVE MASONRY.

To the Editor of the Freemason.

Dear Sir and Brother,—

In reply to "Panache," allow me to say that this Rite has no lodges within the limits of the English language. It has chapters, senates, and councils meeting in various parts of Great Britain, Canada, United States of America, &c., and requires all members to be legitimate Master Masons. It is also generally practised in Roumania, &c. It claims to supply a want by giving all known degrees to M.M.'s, without distinction of religion or politics, and owns a number of brethren of the Hebrew and other Monotheistic faiths. The A. and A. forbid all Rites but their own; the A. and P. sanction all legitimate Rites.

Yours truly and fraternally,

GANESHA.

To the Editor of the Freemason.

Dear Sir and Brother,—

In the issue of June 17th I see a letter signed "John Jones, M.M. X., his mark." I have not my Book of Constitutions by me at present, but as far as I can recollect they say in a foot note to the paragraph relating to the declaration before initiation that as every candidate must sign the declaration it follows that no man who cannot write can be made a Mason. This being the case John Jones' lodge had better give an account of itself for initiating, passing, and raising one who can only sign by means of a X.

Yours fraternally,

M.M. (without the assistance of a X.)

To the Editor of the Freemason.

Dear Sir and Brother,—

Bro. Magnus Ohren accuses me of "asking certain questions for my own information." We live in a time that all assertions are not taken as facts, without proof.

Many a brother would be glad of the same information as myself, especially of the Grand Lodge for Surrey, had there been such a thing. I find by M.O.'s letter in the last that P.P.G.J.W. has been substituted for Past G.J.W. for Surrey. It is not fair when a brother makes a mistake, which is likely to mislead his readers, and is not willing to acknowledge it, but casting insinuations of selfishness upon the querist. Bro. M.O. finishes with, "I beg to be excused from going into personal questions, for which I have neither time nor inclination."

As Bro. M.O. of his own free will and accord came to put "Ad Rem" and myself to rights from our confounding position; but when further explanation was asked, he declines with the above quotation. I beg to draw the attention of Bro. M.O. to Bro. "Ad Rem's" kind letter, above his own in the last "Freemason," and just note paragraph "Thirdly."

Dear Bro. Editor, allow me to convey to Bro. "Ad Rem" my best thanks.

Yours fraternally,

R.W.O.

THE BOYS' SCHOOL DISTRIBUTION OF PRIZES.

To the Editor of the Freemason.

Dear Sir and Brother,—

I note an announcement in your columns about the Boys' School distribution of prizes, which has rather surprised many old Masonic buffers like myself. Bro. Binckes is famous for his "tours de force," and somebody has called him "Hercules," though why I know not, except it be that his labours are very many, and though I have no doubt he has a good explanation ready, as he generally has, yet this really beats "Banagher."

The prizes are to be distributed under the "Presidency of the Council of the 33°."

I had always thought that the Chairmanship was a "personal" occupation, but it seems to be "impersonal," and instead of one chairman we are to have many. No doubt there will be exemplified the truth of the old saying, "in the multitude" of chairmen, &c.

But what I want to know is, does the whole Council preside at the distribution of the prizes? and if so, how can it do so, being an abstract body, not a concrete individuality?

Here, then, there seems to me a misuse of words.

And then I also want to know what the Council of the 33rd, quâ a Council, has to do with our Royal Masonic Institution for Boys.

I could quite understand some distinguished member of it, like our good Bro. Hyde Pullen, for instance, presiding, but I cannot make out why the whole Council is to preside at our Craft school, nor how it agrees, so to say, with the "eternal fitness of things."

I venture for once to think that our worthy friend and Bro. F. Binckes has made as, the Frenchman said, "Von l'etle Bifsteck."

I think many of us would have preferred the presidency of some distinct Masonic personality, instead of that hazy and mysterious agglomeration—the Council of the 33rd.

When Theodore Hook was asked if he would sign the 39 Articles he said, "Forty if you please," scandalizing the orthodox Don, and nearly losing his admission to the University, and, therefore, I hesitate a little at inquiring of Bro. Binckes, what is the meaning of the 33rd degree? and why it should not be 34th?

Maurice Quill, M.D., when requested to tell the Duke of Wellington why he had exchanged into the 33rd, said, "Your Grace, to be near my brother, who's in the 34th," and, so, perhaps, the only reason for 33rd is that it follows numerically 32.

Excuse my ignorance and density, and forgive the intrusive curiosity of a
VENERABLE CRAFTSMAN.

THE MASONIC CYCLOPÆDIA.

Dear Bro. Keming,—

The old saying runs, "There's many a slip between the cup and the lip," and that is certainly made good as regards your Cyclopædia.

You will remember how towards the close of 1872 we talked it over, and how also, when Bro. Mackey's elaborate work appeared, a whale among the minnows, it seemed to us, "pour le moment," needless to persevere with our proposal.

About this time last year you recalled my attention to the matter, saying that you thought you saw your way to the "placing" on the Masonic literary market of a Cyclopædia, not too large, not too verbose, cheap and condensed—a neat and compendious book of reference.

The summer intervened, and about October I began my work.

But, as you will call to mind, nearly two months' delay occurred in the beginning of 1876, owing to the printing arrangements, and then another six weeks nearly, owing to necessary retractions of certain portions.

The compilation of any cyclopædia is a hard task, but that of a Masonic Cyclopædia especially so, despite my collections and preparations, for, as you know, I have the largest collection probably of collated MS. and references of any one in England. In a Masonic Cyclopædia the difficulty, always confessedly great, is augmented by the carelessness of our own writers, who give dates which are anachronisms, references which cannot be found, and quotations which cannot be verified. I have spent many a weary half hour in finding out mistakes which ought never to have been made, and rectifying inaccuracies for which there is no excuse. I may observe here that it is a very easy thing to reprint printed matter, to "print upon" what is already before the public, or even to make up copy with printed clippings; but to transcribe a book of many hundred pages of original matter, especially when one's handwriting is not of the best, is for men of ordinary calibre like myself a very uphill task. I have, I believe, every Cyclopædia that has been written, barring an Italian one, and nothing so much strikes one, how much original work and references remain to be done in order to ensure accuracy in every respect. So on June 15th I find myself thus far safely advanced: all up to the end of G is finished and in the hands of the printers, and the letter H will soon be. I give beneath a specimen of H, which I think will convince my readers of the bona-fide character of the work. I will just add this, that it would be a pity to spoil standard Masonic work of reference by any hurry or any impatience.

I am now, as you are aware, daily working hard at the book, and I have no doubt to complete my undertaking towards the end of the year.

All I can say is to-day, to our kind friends and subscribers, if any disapprove of a delay which is quite unavoidable, they can have their subscriptions returned, but I think that they will all gain by a more careful elaboration of the work, and during the remainder of the year we can receive names of subscribers until December 31, 1876. Then the list must finally close. The large number of names we have already is a hopeful sign of the awakening interest in matters archæological, and I trust when the Cyclopædia at last appears it will neither belie the kindly patronage of my brethren, nor disappoint their just expectations. In the meantime I recommend all those who have not subscribed for a copy to send their names to George Kenning, 108, Fleet-street, London, E.C., and I am quite certain of this, that they will all get their money's worth, and indeed a good deal more.

P.S.—The subscription price is 7s. 6d.

I am, dear Bro. Kenning, yours always fraternally,
A. F. A. WOODFORD, P.G.C.
10, Upper Porchester-street, Hyde Park-square, W.,
June 15, 1876.

H.—Kloss cites no less than nine contributions to Masonic literature under this letter.

HACHE, CHAPITRE DE L'A.—Chapter of the Axe, the 32nd of the 90 grades of the Rit: of Misraim.

HACK, Jacob W. B. E. Von.—(The name is also written "Haack") was in 1762 member of the Lodge "Zur Enigkeit," in Frankfort, A.M., and from 1764 until 1766 its W.M. He was also a member of the Strict Observance. Kloss mentions two or three of his addresses, and especially one which he delivered December 27th, 1768, at the admission of Louis VIII., Landgrave of Hesse Darmstadt, when he appears to have been W.M. of the Lodge "Zu den drei Disteln," at Frankfort-on-the-Main.

HACQUER.—A French brother, formerly a "Notaire" at Port-au-Prince, and one of the founders of the General Grand Lodge of the "Rite Ancien et Accepté," in Paris, 1801. He was also a member of the Grand Orient in 1804 and 1810, and was President of the Royal Arch Chapter at Paris in 1814.

HADAMAR, P.H.—W.M. of the Lodge "Vereinigten Freunde," in Mayence, who delivered an address at the Winter St. John's, 1819.

HADLY, BENJAMIN.—An English brother present at the Special Lodge at the Hague, for the reception of the Duke of Tuscany and Lorraine, afterwards the Emperor Francis. Anderson and Entick and Northouck, in the Constitutions of 1738, 1756, 1784, mention the names of John Stanhope and John Hollendorff as the Wardens. Preston, however (Oliver's edition, 1861), states that Bro. Benjamin Hadly and a Dutch brother were the two Wardens on that occasion. Of him nothing more seems to be known.

HAGAR.—Bro. Dr. Oliver has used the difference as existing between the sons of Sarah and Hagar, as significant in the teaching of older Masonry of the necessity of freeborn candidates. We believe, however, that such teaching is entirely modern, and the question of freeborn (see "Freeborn") rests upon an entirely different ground, the need of which has long since passed away.

HAGGAI.—The Prophet, born in Babylon, and with Zerubabel and Joshua aided to restore and dedicate the temple at Jerusalem, B.C. 516. His name is given to the Third Principal in a Royal Arch Chapter. Curiously enough, Bro. H. Warren found his seal during his researches in Subterranean Jerusalem.

HAGUE.—The capital of Holland, called also La Haye, and Haag; in Dutch it is Gravenhage. Freemasonry was founded practically there, in 1731, by the special lodge which, under a dispensation from Lord Lovel, G.M., initiated the Duke of Tuscany and Lorraine. There is no trustworthy evidence, in our opinion, of the lodge Het Vredendal, or Frederick Vredendal, which is said to have been founded by an Englishman in 1637, some even say from 1519 to 1601, on an English warrant, though, as far as we know, no warrants were given until the 18th century. A French lodge seems to have been founded there in 1734, "Loge du Grand Maître des Provinces unies et du ressort de la Généralité," at the Golden Lion at the Hague, by Vincent de la Chapelle mainly. A Dutch Lodge, was formed, it is said, in 1735, under the name of "Le Venerable Zele." There seems also about this time another lodge, termed L'Union, to have been formed by Von Dagrán, and this, and the Veritable Zele, and the Lodge La Royale, the third in order of consideration, led to the formation of the National Grand Lodge, December 25th, 1756.

HAIBER.—A French brother, who translated Kurtis's History of Pope Innocent III. Paris, 1838.

HALE.—More properly Hele. Means to cover, to conceal. It is clearly an A. Saxon word, and is derived, it has been often suggested, from the A. Saxon "Helan," which is pronounced halan, it is said, to cover or conceal. The word still is in use in the west of England, we are told, and a "heliar is said to answer to the Latin "teglator." It has been, however, pointed out that as the word Hillier or Hilliar is also used it may come more properly from "hilan," A.S., to conceal or cover, not helan. There is another meaning to it, which probably comes from the Saxon "hael," exemplified in the old form, "drinc hael," "wæs hael," or from the old word heyle, hale, healthy. It is a word well known to Freemasons. "Hele," in the sense of conceal, was an expression in use among the old guild formule, though the word heyle, health, was also written "hele," and is to be found in many of the guild ordinances. Some one has suggested that the word may be also a corruption of "halde," to hold fast or firm, but we prefer the more obvious, or A. Saxon use. This is one among many little indicia of the real antiquity of our usages and ritual.

PROVINCIAL GRAND LODGE OF LINCOLNSHIRE.

By command of His Grace the Duke of St. Alban's, P.G.M., the annual meeting of the Provincial Grand Lodge of Lincolnshire was held on Tuesday, 6th inst., at the Corn Exchange, Brigg, under the banner of the Ancholme Lodge, No. 1282.

Rev. Samuel E. Hodgson, of Scawby, W.M., ably assisted by Bros. W. Pigott, T. Fryer, A. Field, and others, comprising the committee of management, carried out the arrangements for the convenience of the brethren, which were all that could possibly be desired. Fine weather, combined with an important list of business on the agenda paper, attracted a large attendance of the Craft, every lodge in the province being represented.

It had been proposed by the Committee of Management for the brethren to be present at Divine service in the fine old parish church before Provincial Grand Lodge was opened, but owing to the refusal of the vicar (the Rev. W. J. Wylie) to lend the edifice for such a purpose, the idea was abandoned.

The decision of the vicar (unprecedented, we imagine, in the annals of Freemasonry) is a matter of much regret, and forms subject for much comment in the Craft, both of the town and province generally.

Provincial Grand Lodge was opened in due form shortly after half-past twelve o'clock by His Grace the Duke of St. Alban's, P.G.M., supported by the following P.G. Officers:—Bros. W. H. Smyth, D.P.G.M.; Thomas Slator, 838, P.G.S.W.; J. A. Thomas, 272,

P.G.J.W.; Rev. J. C. K. Saunders, 1286, P.G. Chap.; C. M. Nesbitt, 712, P.G. Treas.; Henry Watson, 297, P.G. Reg.; F. D. Marsden, 712, P.G. Sec.; Gerard Ford, 1286, P.G.S.D.; Alfred Parkin, 1482, Supt. of Works; T. E. Jacobson, 588, P.P.G.D. of C., as P.G.D. of C.; George Nelson, 1282, Asst. P.G.D. of C.; W. Swallow, 1447, P.G.S.B.; John Barraclough, 1386, P.G.O.; Thomas Fryer, 1282, P.G.S. (who was also Secretary of the Managing Committee); Fred Watson, 1386, P.G.S.; W. Sissons, 1447, P.G. Reg. N. and E. Yorks, P.G.S.; W. S. Bladon, 422, P.G.S.; and Benj. Box, 422, Prov. Grand Tyler.

Among the other distinguished brethren we noticed W. Bros. John Sutcliffe, P.M. 1294, P.P.G.S.W.; Jas. Fowler, P.M. 712, P.P.G.S.W.; R. J. Boyall, 362, Prov. Charity Steward; Rev. D. Acc, D.D., W.M. 1232, P.P.G. Chap.; Wm. Pigott, P.M. 1282; Rev. G. W. Lowe, 272; W. E. Howlett, P.M. 422, P.P.G. A.D. of C.; W. W. Copeland, P.M. 792, P.P.G.S.D.; Rev. T. P. Holdich, W.M. 1286; Jack Sutcliffe, W.M. 1294; Thomas Morris, P.M. 1282, P.P.G.P.; James Bellamy, P.M. 588, P.P.G.P.; Wm. Pratt, W.M. 1386; Rev. Wm. Lyles, 588, P.P.G. Reg. Stafford; P. P. Dickenson, W.M. 297; Alfred Richdale, W.M. 426, P.P.G.S.B.; Charles Smyth, W.M. 1600, P.P.G.P.; with many others too numerous to particularize.

The lodge was also honoured by the company of visiting brethren from the Britannia Lodge, 139, St. George's Lodge, 242, Alfred Lodge, 340, and Arkwright, 1495.

Letters of apology were received from Bros. W. Pooles, 838, P.G.D. of C.; Alfred Kirk, 422, P.G.P.; J.W. Palmer, 838; and W. B. Bratley, 838 Stewards.

The hymn of "Invocation" was never rendered with better effect than by the brethren assembled this day in the spacious building appropriated for the purposes of Prov. Grand Lodge, which being concluded, the roll of lodges in the province was called by the P.G. Secretary, shewing a total of 167 brethren present, every lodge in the province being represented. There are now no less than twenty lodges established in this province (just double the number which the present Provincial Grand Master found in existence on his appointment in 1862). Facilities of railway communication between the town of Brigg and the southern portions of the county being very inadequate, combined with the fact of it being market day at Alford, Spalding, Gainsborough, and Market Rasen, was no doubt the cause of a large number of brethren being absent.

The minutes of the last Provincial Grand Lodge held at Boston 10th June, 1875, and the minutes of a Provincial Grand Lodge of Emergency held at Grimsby on the 2nd August, 1875, for the purpose of laying the foundation stone of a new Masonic Hall in that town, having been read and confirmed, the Dep. P.G.M. stated that, in accordance with a resolution passed at the last Prov. Grand Lodge a handsomely illuminated address had been forwarded to H.R.H. the Prince of Wales, congratulating him on his elevation to the dignity of M.W.G.M. of England, which had been duly acknowledged in a letter to Bro. Jas. Fowler, P.P.G.W., who had been chiefly instrumental in designing the same and carrying it into execution.

The Provincial Grand Treasurer, Bro. C. M. Nesbitt, 712, then submitted his financial statement, shewing a balance in hand of £28 14s. 6d., after paying all expenses of the current year, including a donation of twenty guineas to the Royal Masonic Institution for Girls.

The Provincial Grand Secretary (Bro. F. D. Marsden, 712) delivered a report of the committee of the Prov. G. Fund of Benevolence, which sat that morning, and abstract of accounts to 27th ult., showing a balance in hand of £125 10s. 5d., besides a sum of £550 invested. This fund was established in 1865 mainly through the instrumentality of the late energetic Prov. G. Secretary, Bro. C. E. Lucas, and has been the means of relieving the aged and necessitous Mason, or his widow, in the many instances which must certainly from time to time occur in a large province like Lincolnshire.

It is very important, however, that W.M.'s of lodges, and their officers, should make themselves acquainted with the rules under which this Fund of Benevolence is distributed.

Like the recipients of the Grand Lodge Fund of Benevolence, no petitioner is entitled to relief from this fund unless he (or her husband, father, or brother, as the case may be) has been for at least two years a subscribing member to a regular lodge in the province, and it was with feelings of extreme regret that the committee felt it their duty that day to throw out petitions from two lodges on behalf of their Tyler and Tyler's widow on the score of informality, one not having been a subscribing member, and the other petition not having been forwarded to the Prov. G. Secretary in time to be placed on the summons.

A petition was presented by the Pelham Pillar Lodge, 792, on behalf of Mrs. Black, whose husband was unhappily drowned at Dieppe in November last in the execution of his duty as an engineer, leaving her with a family of four young children, all under the age of seven years, totally unprovided for. This being an extreme case, the committee felt it their duty to send a recommendation to Prov. Grand Lodge that the sum of £25 be awarded.

The committee had then proceeded to discuss the offer made to them last year by the committee and subscribers of the "Oliver Memorial Fund," and which was then left in obedience, viz.: That the sum already received for the Oliver Memorial Fund, amounting to nearly £200, should be presented to the Prov. Grand Lodge of Lincolnshire, to be vested in and become part of the Prov. Grand Lodge Benevolent Fund, on condition that Prov. Grand Lodge will endeavour to raise a further sum, say of £200 at the least, such amount to be invested on good security, and termed "The Oliver Memorial Fund," subject to certain rules and regulations to be afterwards named.

After considerable discussion, the Chairman, Bro. W. H. Smyth, D.P.G.M., suggested that the sum of £1000

would secure the right of presentation to the Boys' School once in every three years, and proposed that a recommendation be given to Prov. Grand Lodge that the offerings of the brethren of the province during the coming year should be devoted to the attainment of this object in connection with the Oliver Memorial Fund, so that there might always be an "Oliver boy" in the school, thus keeping alive the memory of that worthy and learned Mason, of whom this province has so much reason to be proud.

Bro. Chapman, W.M. 1294, proposed as an amendment that Provincial Grand Lodge be recommended to give its support during the ensuing year to the Royal Masonic Institution for Boys.

Bro. J. Sutcliffe, P.M. 1294, P.P.G.S.W., here gave some interesting statistics respecting the voting power of the province, and the ever increasing difficulties in securing a candidate's election for either of the schools, after which the amendment was put to the meeting and lost, the proposition of the chairman being carried almost unanimously.

Bro. Chapman, W.M. 1294, then proposed, and Bro. Jas. Robinson, W.M. 792, seconded, "That the Provincial Grand Lodge be recommended to give one hundred guineas out of the Provincial Grand Lodge Benevolent Fund of Lincolnshire in aid of the charity selected this year to receive the support of the province, which was carried unanimously.

Bro. H. Watson, P.G. Reg., gave some interesting statistics relating to the fund at the disposal of this committee, shewing that since its formation in 1865 the grants to petitioners had been equal to the annual income received, independently of the interest arising from monies at first invested, and (while advocating the practice of a liberal charity as far as possible) strongly deprecated the idea of touching the invested fund.

The report of the committee having received the unanimous approval of the brethren,

The Provincial Grand Registrar, Bro. H. Watson, gave the return from the various lodges during the past years shewing a total increase of forty-two members, as against an increase of forty-one members in 1874. The tables were drawn up very carefully and accurately, shewing that Bro. Watson was quite at home in his work, and the province may be congratulated on having such an efficient officer. One additional lodge, the Hamilton, 1600, had also been constituted in March last, whose returns would not be sent in until December next.

Bro. Radley, 838, P.P.G.S.W. and Sec. to the Provincial Charity Committee, was called upon by the P.G.M. to read his annual report, but said that, owing to pressure of business that day and the late arrivals of the trains at Brigg, the committee had not yet met. He should be happy to submit his report to the committee at Boston on the 27th inst., due notice of which would be given.

Bro. R. J. Boyall, P.M. 362, Prov. Charity Steward, then presented a list of subscriptions collected by him last year from the brethren of the province in aid of the fund of the R.M.I. for Girls, amounting to £564 14s., and presented at the festival in May last. He tendered his sincere thanks to the brethren for the kind assistance they had given him in his work.

A vote of thanks was unanimously accorded to Bro. Boyall for his exertions as Provincial Charity Steward of 1875, on the subsequent motion of the W. Dep. G.M.

Bro. Chapman, W.M. 1294, proposed, on behalf of Bro. Jno. Sutcliffe, 1294 (who, we regret to say, had met with an accident during the course of the morning), "That the sum of one hundred guineas be given out of the P.G. Benevolent Fund to the charity selected by the province for general support during the ensuing year.

At this stage of the proceedings Bro. Sutcliffe entered the lodge, and having taken his place on the dais amidst the acclamations of the brethren, seconded the proposition, which, having been recommended by the Committee of the Fund of Benevolence, was carried nem. con.

The P.G. Secretary asked permission to print a new edition of the P.G. Bye-laws, and suggested that a copy should be presented to every officer on his appointment to P.G. Lodge, which was granted.

Bro. Weston, P.G. Treasurer, proposed, and Bro. Rev. D. Ace, D.D., W.M. 1232, and P.P.G. Chap., seconded, "That Bro. James Fowler, P.M. 712, P.P.G.S.W., be elected Provincial Grand Charity Steward for the ensuing year, and that the special object for the consideration and charity of the Province should be the "Oliver Memorial Fund."

His Grace the Duke of St. Alban's, P.G.M., said, before putting this resolution to the meeting, he thought it might be convenient if the brethren were informed of the extent and nature of the proposed "Oliver Memorial," and asked the P.G. Registrar to shadow forth, as far as might be, the purpose to which the contributions of the brethren were to be devoted. This would much strengthen the hands of the Charity Steward, as the brethren would feel more confidence in subscribing when they knew simply to what purpose the fund was to be applied.

Bro. H. Watson, 297, P.G. Reg., stated, in reply, that this fund was started immediately after the death of their revered brother, Bro. Dr. Oliver. The brethren deemed it expedient that a substantial sum should be raised, and a fitting memorial obtained, so that the name of that great and good man should be handed down to posterity, and some recognition made of his numerous works and great services on behalf of Masonry. Acting upon this suggestion, Bro. Richard Hall, P. Prov. G.S.W., and Dr. Harrison, P.P.G.J.W., who was at that time W.M. of the Witham Lodge, started a subscription, but which, after an expenditure of nearly £20 for advertisements, printing, and postage, resulted in a nett sum of £200 odd. This not being a sufficient sum to procure a fitting memorial to so revered a brother, it was decided that the fund should be increased, and assimilate itself with Prov. Grand Lodge.

Dr. Oliver being peculiarly associated with this province, it was thought desirable that the fund should be taken out of the hands of the Oliver Memorial Committee and placed under the control of Prov. Grand Lodge, so that a suitable tribute might be paid to the memory of so good a Mason. It was ultimately resolved that the £200 which had been already subscribed should be presented to Prov. Grand Lodge on condition that they endeavoured to raise a sum of at least £200 in addition. At the last meeting of Prov. Grand Lodge Benevolent Fund, and after considerable discussion, it was resolved that the Oliver Memorial Fund should be supported, and the W.D.P.G.M. shadowed forth a plan which met with the entire concurrence of all present. It was that the Provincial Grand Lodge should accept the £200 subscribed, as a nucleus, and then grant £100 in addition from the Benevolent Fund. Then if this £300 were supplemented by another £700 in the province, it would make £1000, which, if presented to the Boys' School, would entitle the province in perpetuity to present a boy annually (?) for admission into that institution. (Applause.) Such boy would be termed the "Oliver Memorial Boy." (Renewed applause.) This would show their love for one who had done so much for Masonry, not only in Lincolnshire, but throughout the whole world. When he looked at the register and found no less than 784 subscribing brethren in the province, he thought that if this matter were thoroughly taken up by the Masters and Secretaries of lodges there would be no difficulty in raising the £1000. If this were done it would be a permanent benefit to the province, and also a fitting memorial to the name of Dr. Oliver. (Applause.)

The motion having been put to the meeting was carried with applause.

Bro. Thomas Slaton, 838, P.G.S.W., proposed, and Bro. Watson, P.G. Reg., seconded "The re-election of Bro. Chas. Michell Nesbitt, 712, as P.G. Treas. for the ensuing year." This was carried unanimously, and Bros. Fowler and Griffin were again elected auditors of the Provincial Grand Lodge accounts.

The Provincial Grand Master then proceeded to invest the following officers for the ensuing year:—

*Wor. Bro. Major W. H. Smyth, Elkington Hall, D.P.G.M.; Wm. Pigott, 1282, P.P.G. Charity Steward, P.G.S.W.; Fred Watson, 1386, P.G.J.W.; Rev. G. W. Lowe, 272, P.G. Chaplain; *C. M. Nesbitt, 712, P.G. Treas.; *H. Watson, 297, P. G. Reg.; *F. D. Marsden, 712, P.G. Sec.; Jack Sutcliffe, 1294, P.G. S.D.; James Robinson, 792, P.G.J.D.; E. Chamberlain, 1232, P.G.S. of W.; George Nelson, 1282, P.G. D. of C.; Robert Nicholson, 1304, P.G. Assist. D. of C.; W. S. Bladon, 422, P.G.S.B.; W. Mason, 297, P.G.O.; J. Queenborough, 272, P.G.P.; F. Goodhand, 712, P.G. Steward; H. Sharpe, 1304, P.G. Steward; E. R. Dibben, 588, P.G. Steward; E. E. Jevons, 1286, P.G. Steward; A. Field, 1282, P.G. Steward; H. Smith, 272, P.G. Steward; *Benj. Box, 422, P.G. Tyler.

Those marked * have held the same office before.

Bro. Jas. Robinson, W.M. 792, the newly-appointed P.G.J.D., on behalf of the Pelham Pillar Lodge invited P.G. Lodge to visit Grimsby in 1878. The invitation was warmly supported by Bro. Chapman, W.M. 1294, on behalf of the St. Alban's Lodge, and met with a ready acquiescence from His Grace the R.W.P.G.M.

The D.P.G.M. also mentioned that he had received an invitation from the Hundred of Ellor Lodge at Spalding, and His Grace promised that, though no decided answer could be given now, yet the kind invitations should receive due and careful consideration.

The Dep. P.G.M. announced that the next Provincial Grand Lodge would be held under the banner of the Olive Union Lodge, 1304, at Horncastle.

Bro. Jas. Fowler, the newly-appointed Grand Steward for the Oliver Memorial Fund, rose to thank the brethren for the honour they had done him in electing him, and expressed the hope that they would assist him to the utmost, seeing that the object to be obtained, viz., a permanent presentation to the Boys' School, would be to the honour as well as the great benefit of the province. He assured them that while the smallest contributions would be thankfully received, he should not refuse the larger ones.

Bro. T. E. Jacobson, of Sleaford, suggested that, as it was inconvenient for many of the brethren at the extreme limits of the county to come so great a distance to Prov. Grand Lodges, it should be a matter for consideration whether two meetings should not be held each year, one for the northern and another for the southern divisions.

In replying, His Grace the R.W.P.G.M. said he would do his best to consult the wishes of the brethren, but could not help thinking that one of the great advantages of this meeting was that it brought together the brethren from the north and from the south, and he personally should be very sorry if there was one meeting for the south and another for the north. Before closing, he wished to say a few words in respect of the Ancholme Lodge, which was comparatively a new one. He felt that the brethren from a distance must consider that they had been most loyally and well received by the fraternity at Brigg, whose arrangements for the Prov. Grand Lodge had been simply admirable. (Applause.)

The lodge was then closed in due form, and the brethren adjourned to a banquet provided by Mr. Kirkham, of the Angel Hotel, and served in a magnificent marquee, obtained from Mr. Fussey, of Hull. The chair was occupied by the R.W.P.G.M., and the usual loyal and Masonic toasts were duly honoured, the brethren separating at an early hour.

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A SERMON

PREACHED IN CROYDON PARISH CHURCH BY THE REV. C. W. ARNOLD, GRAND CHAPLAIN, TO THE BRETHREN OF THE PROVINCIAL GRAND LODGE OF SURREY.

"According to the grace of God which is given unto me, as a wise Master Builder, I have laid the foundation, and another buildeth thereon. But let every man take heed how he buildeth thereupon. For other foundations can no man lay than that is laid which is Jesus Christ."—1 Cor. iii. 11. The Apostle St. Paul is very fond of introducing into his writings allusions taken from the various occupations of the nations to whom he wrote. Thus we find him referring to the great national games of Greece, boxing, racing, and wrestling, for which the most careful training was required, and from which the Apostle draws a moral lesson applicable to the Church to which he was writing. In the present chapter he draws his similitude from gardening and building. He commences by speaking of himself as planting; Apollon, who succeeded him, as watering the plants he had already reared. But suddenly he changes his figures with the words, "Ye are God's husbandry, ye are God's building;" doubtless the latter word brought back to his mind the glorious buildings of Corinth, a city renowned throughout the world as the place where one of the most beautiful orders of architecture (the Corinthian) took its origin, and so, as usual, a single word changed the current of his thoughts, and in working out the new idea he proceeds, in the words of my text, and how beautiful, how grand is his conception of the Christian Church. God, the Great Architect, marked out the plan (formed in his mind before the creation of the world). The Apostle, as a wise master builder, and therefore selected for the most important work, laid the foundation. Other hands, not necessarily so skilful, were called on to complete the building, and so the stately fabric rose, the work, no doubt, of many hands, but one master-mind controlled them all, so that unity of design pervaded the whole edifice. This was the reason for the Apostle's advice. The unity of the Church was in danger, and he wrote to the Corinthians to rebuke them for their divisions and quarrels. And if we examine into the similitude he uses, how well does a building illustrate the unity that ought to exist in a brotherhood or church. Just as each stone in a building has its suitable place in its own course, so each member has his relative position assigned to him according to his talents; and as each stone is firmly cemented to the rest, so should each brother be united to those on either side of him (as well as those in the courses above and below) by a close bond of friendship. The courses of stones represent the different orders and ranks of men, and just as the effect of a building is spoilt by any inequality of surface, so a brother who puts himself out of his proper position mars that unanimity which ought to exist throughout the community. Again, the fact that each stone is supported by those on either side and those below, calls to our mind the words of St. Paul, "Bear ye one another's burdens, and so fulfil the law of Christ." It inculcates the great doctrine of brotherly love, to support a brother in his laudable undertakings, to be swift of foot to preserve him from sorrow or suffering, to give him material aid in the time of distress, to remember his wants in our daily supplications, to bear him, as it were, upon our breast, and care for his interest and that of those dependent upon him, asking the Most High to provide for him even as for ourselves, to give him sound advice in time of difficulty, and to support his character in his absence as well as in his presence. And as each stone should clearly bear the impress of the chisel upon its surface, and be free from any flaw or defect, coated over or concealed by any foreign substance, so should the character of each member be stamped by sincerity and truth, and shine forth undisguised by hypocrisy or deceit of any kind. Thus should truth, brotherly love, and unanimity be the distinguishing features of every brotherhood. Notice carefully the humility of the Apostle. He calls himself, indeed, a wise Master Builder, but he takes no credit to himself; whatever he was, it was God's doing. He says, "According to the grace of God which is given me I have laid the foundation." All the glory is given to God, for St. Paul never forgot that he was once Saul the Persecutor, and that it was only by the direct interposition of God that he became Paul, the chosen Apostle. He worked entirely by God's direction; he taught entirely by God's revelation. How strongly does he urge this in the 1st chapter of his Epistle to the Galatians. The building was God's, and if he were the Master Builder, it was God's grace that made him so and gave him the ability. Here then, we can each learn a lesson. We have all got God's work to do; we are all called in some degree or other to build for God, to be God's Masons. Let us then learn the lesson of humility, not boasting for fear we should presume and fall, but giving God all the glory if He has thought fit to make us "labourers together with God," and asking him to give us grace sufficient to enable us to carry out his work so as to merit his approval, and so that it may stand the test in the day of trial, to which the Apostle alludes a few verses further on. Notice secondly the importance the Apostle gives to the foundation, "other foundations can no man lay than that is laid which is Jesus Christ." In his Sermon on the Mount our Lord points out the necessity of a solid foundation in his parable of the wise man who built upon the rock, and the foolish man who built upon the sand, and in his conversation with St. Peter it was the confession that Jesus Christ was the Son of God, which our Lord declared to be that rock on which he would build His church, for as this same Apostle stated before the Jewish Council "there is none other name given among man whereby we must be saved." This, then, was the foundation laid by the Apostle: this was the

doctrine on which he founded every church he planted, viz.: Salvation in Christ crucified, through the grace of God, and justification by faith as the means, a faith proved to be genuine by its producing as its fruit good works in accordance with the will of God. But, says the Apostle, "let every man take heed how he buildeth thereupon." The foundation may be good, but unless the superstructure be also sound, the building will come to ruin. The material must be sound, and the cement perfect: there must be perfect symmetry in every part of the work, and fair proportion. What, then, is the lesson the Apostle wishes to convey but this? that just as each successive workman carries out the plan of the architect, under the superintendence of the master builder, so each teacher in Christ's Church must take care that his doctrine accords with the foundation laid down by the Apostle lest he mar the work and spoil God's building. As I remarked before, each of us is called in some degree to build for God, and to aid in rearing His church on earth. Each father, each brother, each mother, each sister, by actual instruction, or by the force of example, becomes a builder—a good one or an evil one according as each carries out the will of God. Let each, then, apply this to himself, let each ask the questions, "Am I taking heed how I build thereupon? Do I, by my words and actions, beautify God's Church? Is my conduct measured by the rule of rectitude? Are my actions squared by the principles of morality? Are my words, and even my very thoughts, kept within the compass of propriety? Do I look to Christ alone as the foundation, building all my hopes on Him, and humbly trying to follow in His steps?" Put these questions to yourselves with all sincerity, and may God, in His mercy, grant that each of you may be a faithful builder. But I should not work out this subject fully without referring to the parallel passage in the Epistle to the Ephesians. At Ephesus was the most beautiful temple in existence, celebrated by heathen writers, as one of the seven wonders of the world, and dedicated to the heathen goddess. In allusion to this beautiful building, the Apostle says (Ch. II. 16 p.) "Now therefore ye are no more strangers and foreigners, but fellow citizens with the Saints and of the household of God; and are built upon the foundation of the Apostles and Prophets, Jesus Christ himself being the chief corner stone, in whom all the building fitly framed together groweth unto an holy temple in the Lord; in whom ye also are build together for an habitation of God through the Spirit." When St. Paul says, "Build on the foundation of the Apostles and Prophets," is this passage at variance with my text? Certainly not. He does not mean that the Apostles and Prophets are the foundation in themselves, but that the Ephesians are built on the Apostles' and Prophets' foundation, i.e., the foundation on which the Apostles and Prophets themselves were built, and this was none other than Christ. Thus, when analysed, one passage illustrates the other, and both teach the same doctrine. But he goes on to say that Christ is also the chief corner stone. What, then, does he mean by this? There are two interpretations, and from each we learn the same lesson. Our Lord applied to Himself the words of the Psalmist, "The stone which the builders rejected the same is become the head of the corner;" and tradition says that at the building of the Temple a particular stone was rejected again and again as unsuitable, until at last it was put in the important position of chief corner stone, which binds the whole building firmly together. Or by chief corner stone may be meant that important stone, which, carefully set with square, level, and plumb rule, stands up at the corner to guide the builders, and from which all measurements are taken. But take which ever of these interpretations you like, and the teaching is the same, viz., that Christ is to be the foundation and Christ the crowning stone to which all others must be subservient. God's Temple, i.e., His Church, is founded in Christ and perfected in Christ; each Apostle and holy Prophet is built into it as a separate stone; the building thus fitly framed groweth into an holy temple in the Lord; into this same temple each Christian is built, and the whole edifice is a habitation of God by the indwelling of His Holy Spirit. If we are to be built into this holy temple of God we must be sound and living stones, not moss-eaten and decaying ones, or else when the Architect comes to view the building he will order such bad material to be removed and thrown away as useless rubbish. "Know ye not," says the Apostle, "that you are the Temple of God, and that the Spirit of God dwelleth in you? If any man defile the Temple of God, him will God destroy, for the Temple of God is holy, which temple ye are." Each Christian is a part of God's Temple (the Church) and so must be holy; but still further each ought to be in himself a separate Temple of God in which his spirit dwells. Here, then, we have (if possible) even a stronger inducement to personal holiness, lest we grieve His Spirit and drive Him from us. Oh let us ever cherish this precious gift of the indwelling Spirit, for "without holiness no man can see God." We are not our own. We are God's by creation; Christ's by redemption, the Spirit's by sanctification. Thus we belong to each person of the Holy Trinity for the work that they have done for us. Let us then resign ourselves entirely to their will; let us give up all sensual pleasures, all earthly lusts, and strive after holiness. Let our aim be to be counted worthy of a place in God's Temple here, that being gradually assimilated by the sanctifying influence of the Spirit into the likeness of Christ, we may hereafter be translated into His kingdom above, there to shine as precious stones in that holy temple not made with hands, eternal in the heavens. Having thus examined into the meaning of the text, I would now pass on to apply it to show that the only temple which can stand is the one founded on Christ. We read this afternoon in our first lesson (I. Kings IX.) of the acceptance by God of the beautiful building which Solomon erected, and how He promised to "put His name there for ever, and that His

eyes and His heart should be there perpetually;" but at the same time He threatened that if the people forsook Him and served other Gods, He "would cast Israel out of the land which He had given them, and this house which He had hallowed for His name he would cast out of His sight." Everything in the worship of the Jews looked forward to the coming of Christ; the sacrifice was a type of Christ; the shewbread was a type of Christ; the High Priest both in dress and office was a type of Christ, in fact the whole service was typical of Christ, and the visible glory of God filled the temple. But the Jews were not careful to continue to build thereupon and fell into idolatry, and so after repeated warnings God carried his threat into execution. The temple was destroyed, and the Jews were carried away to Babylon; after a time they were restored to their land again, and a second temple rose where the first temple stood. It did not indeed like the first contain the visible glory of God, but when the fullness of time was come, and God sent his Son into the world, Jesus, the son of God, himself frequented that temple and brought to it by His presence even greater glory than the first ever enjoyed. But a second time the people seemed beyond the hope of pardon. They "rejected the Holy One and the just, and preferred a wanderer;" before Pilate they cried, "His blood be on us and on our children." God heard that cry, and as they refused to recognise and accept the Messiah, so he destroyed their temple utterly, scattered them into every part of the world, and to the present day they are a living testimony of the truth of God's word, existing as a separate people, yet utterly unable to carry out the rites of their religion. The Jewish religion, the law, was in itself perfect, a pure system of morality; but man in his fallen state could not fulfil it, and by it alone could none attain salvation; thus as St. Paul says "the law is our schoolmaster to bring us to Christ, that we might be justified by faith," and not by works. The new covenant could not be justified upon the old, the Gospel upon the law, as our Lord showed by the parable of the new wine in old bottles, and the new patch upon the old garment. Thus the law came to an end together with the temple, for when the temple was destroyed it was impossible to fulfil the law. And now, brethren, let us apply the subject more closely to ourselves as Freemasons. We are bound together to observe a pure system of morality, veiled in allegory and illustrated by symbols. We are taught to look on everything by which we are surrounded in life as reminding us of some duty and conveying some moral lesson, and nothing can be more perfect in moral teaching than the charges delivered in our lodges. Above all, Masonry directs us to the Bible as the great light which will guide us into all truth, directs our steps in the paths of happiness, and teaches us the whole duty of man. What, then, is the teaching of God's Word? That no system of morality, however pure, can save a man. No temple, however stately, however beautiful, can be perfect and stand the test which God will apply to it, unless it is founded on Christ. Be careful then, I exhort you, not to trust in Masonry as if it could save you by itself, but lay Christ as your foundation, place all your hope of existence with God in the merits of his atonement, look for justification by faith in Him, and let your sincerity be proved by the holy life you lead. Look to Him for strength to help you through his holy spirit dwelling in you, and seek for the gift of that spirit by diligent prayer and participation in the sacraments. Look on Masonry only as a help to guide you on your path of Christian duty, as echoing the Apostle's advice, that denying ungodliness and worldly lusts we should live soberly, righteously, and godly in the present world," looking forward to that great day when Masonry and all other human institutions will have passed away, and we shall behold the Most High as he is in his temple not made with hands, eternal in the heavens. Our blessed Saviour whilst upon earth was constantly employed in rendering assistance to suffering man. We can scarcely turn over a single page of the Gospels without reading some miracle of healing, or some instance of love shown by words of comfort and sympathy to fellow creatures in the time of trouble and distress. The test that he ordained of being true disciples was that of love, "as I have loved you that you should love one another." If then, my brethren, you belong to the temple of God and rest on the foundations of Jesus Christ, I appeal to you today to give a tangible proof of this by your Christian love. I ask you to contribute towards the funds of the Croydon Hospital. It is a noble institution which needs no words of recommendation of mine, and one which has year by year been increasing in usefulness. Nearly 4000 cases of suffering were last year relieved, and as the population increases in these parts so rapidly, in all probability the calls upon it in the present year will be still greater. It depends wholly on charity, and has dispensed even more than its income in hope of increased support. Brethren, I need not use many words to urge you to be liberal to-day. As Christians I ask you to think of all the mercies for which you have reason to be thankful, and to express your gratitude by giving back to Him, who gave you all, some thank-offering for health and strength, some recognition of His love. As Masons you are doubly pledged to liberality, and should show the genuineness of your principles by your willingness to extend your charity to your fellow creatures in the hour of suffering and distress. You have many reasons for thankfulness which I cannot mention now, but I urge you to give to-day not a coin carelessly or hastily bestowed out of your abundance, but to consider carefully the recipient and the cause. Recollect you give not only to the blind, the lame, the sick, the suffering, but even to Christ himself; and the day is drawing near when the gift now liberally bestowed will be acknowledged by Him in the presence of His Father, and will cause one more gem to sparkle in the crown which you hope to receive in the realms of happiness above.

CONSECRATION OF THE SOUTHERN STAR LODGE, INSTRUCTION, No. 1158.

Another of those extremely useful adjuncts of Freemasonry, yclept Lodges of Instruction, has been added to the southern district of the metropolitan circle by the inauguration at the Crown Hotel, Blackfriars-road, of a lodge under the warrant of the Southern Star, 1158.

The further extension of the means of obtaining Masonic instruction is always a matter for congratulation to the Masonic world at large, and that the present instance was recognised as a boon to a large section of brethren inhabiting the neighbourhood was evinced by the numerous assemblage of brethren who met to assist in the opening of the new lodge. Situated as it is within but a few minutes' walk from the foot of Blackfriars Bridge, it is easy of access from the City, while tram-cars passing the house afford the best possible means of communication to the southern suburbs.

Within a few minutes of the time appointed Bro. Terry assumed the chair, having for his Wardens Bros. Wise and A. Wright, P.M.'s of the parent lodge; G. Macdonald, W.M. 1158, as D.C.; Burr, 1158, Org.; and Beavis, 1158, as acting Sec.; and amongst the brethren present we noticed Bros. C. J. Hogg, P.G.S., P.M. 58; G. W. F. Loftus, P.P.J.G.W. Middx, 1193; J. Wright and Towers, P.M.'s; Stewart, I.G.; Fortune, D.C.; Holland, W.S.; and Bros. Brady, Beavis, Wilks, F. H. Smith, Parker, Holloway, Austin, Wills, Freeman, Melloy, and Bullock, 1158; Ernest Smith, 1559; D. Rose, P.M. 73; Gordon, Rutter, and Taylor, 753; Vincent, P.M. 666; Leader, 1275; H. Shaw, D.C. 834; Jenkins, 1475; Catterson, 548; Goddard, 186; Kent, P.M. 879; T. Wingham, P.M. 25; Nott, J.D. 87; Fellowes, 871; W. Stewart, 141; Brown, 511; Downey, 186; and several others, in all exceeding sixty.

The lodge having been opened in the three degrees, Bro. Terry proceeded to rehearse the ceremony of consecration as followed in consecrating a regular lodge.

The lodge being duly consecrated, Bro. Terry proceeded to instal Bro. Macdonald, W.M. of the parent lodge, into the chair of K.S., who appointed and invested his officers as follows:—Bros. Walter, S.W.; Allen, J.W.; Wise, Treas.; Beavis, Sec.; S. Smith, S.D.; Heffer, J.D.; Stewart, I.G.; and Stead, Tyler. The usual addresses to the W.M., Wardens, and brethren were given in a manner that invoked the high encomiums of all present. The work of the lodge being ended, Bro. Terry was unanimously elected the first honorary member of the lodge, and the brethren present resolved nem. con. to constitute themselves the Southern Star Lodge of Instruction.

Bro. J. Walter having been elected unanimously W.M. for the ensuing Thursday, appointed his officers in rotation.

Lodge was closed in due form, and the brethren adjourned to a cold collation, presided over by the W.M. of the mother lodge, Bro. Govan Macdonald.

After the cloth had been cleared, the W.M. briefly introduced the usual loyal and Masonic toasts. The toast of the evening, "Prosperity to the Southern Star Lodge of Instruction," was then proposed by Bro. Wise, I.P.M. 1158, the original promoter of the lodge of instruction, who spoke at some length on the utility and importance of such institutions. Coupled with the toast were the names of the W.M. and Bro. Pulsford, the Preceptor, the former of whom, in replying, called the brethren's attention to the fact that God helps those who help themselves, and he was convinced that those who sought the instruction they needed and required in this lodge would find it at the hands of the Preceptor, Bro. P.M. Pulsford. The latter, in rising, endorsed all that the Worshipful Master had said.

The W.M. next proposed "The Health of Bro. Terry, the Consecrating Officer."

Bro. Terry, in replying, expressed his gratification at having been of some little service to the brethren of the Southern Star Lodge that evening, and in one of his forcible and characteristic addresses urged the brethren that while they were seeking a knowledge of the beautiful ceremonies of the Craft not to overlook the brightest ornament that adorned it—charity.

The toast of "The Promoter of the Lodge, Bro. Wise, I.P.M. 1158," was then given by the W.M., and duly responded to, and after "The Officers of the Evening" and "The Host," Bro. Block had been similarly honoured, the Tyler's toast brought this very successful meeting to an agreeable termination.

We had well nigh omitted to mention that the musical portion of the ceremony, under the able direction of Bro. Burr, was all that could be desired, and the members of the Southern Star Lodge of Instruction may be congratulated upon the success of their first meeting.

Reviews.

"THE ROYAL MASONIC CYCLOPEDIA." By Bro. K. R. H. Mackenzie.—Bro. J. Hogg.

In the interests of Masonic study and archaeology we welcome all efforts to elucidate Masonic terms, or to harmonize Masonic discrepancies, which are many. Bro. Mackenzie, who is proceeding with his work in monthly numbers, has put out—Bro. J. Hogg, being his publisher—another number of his work. He now has reached N. For those who interest themselves in the abstruse speculations of so called theosophic Masonry, or the Hebrew Cabala, or Kabbalah, Bro. Mackenzie offers much of information and dwells more largely on such topics than any other writer we know of. His article on "Goetia," will be also full of novelty for some.

THE VICAR OF BRIGG AND THE FREEMASONS.

The following letter was addressed to the editor of the "Hull and Lincolnshire Times":—

Sir,—You gave in your last issue an accurate report of the proceedings of the Freemasons at Brigg on the 6th inst., at the Lincolnshire provincial meeting. It is generally understood that the objects of the fraternity are the promotion of benevolence, morality—in a word, every charitable feeling and practice, and every Christian and moral virtue. On this occasion, as several clergymen belong to the Order, it was desired by some of the members, as was the case at Peterborough Cathedral the week prior to the last, and some time since at York Minster, to have a service at Brigg Church; but the vicar, the Rev. W. J. Wylie, M.A., claiming a gift of penetration beyond his clerical brethren, discovered such infidelity or expansion of religious views among Freemasons as to refuse them the privilege of the worst of sinners—*peccati sonium*—to join, as Freemasons, in his Church at Brigg (which, by-the-bye, is a National Church), in the service of prayer and praise, and declined to allow one of the Grand Chaplains of their Order, a duly ordained minister of the Church of England, as well as Mr. Wylie, and whose teaching must conform to the articles and liturgy of the Church of England, to address Freemasons on their religious and moral duties in his church, or rather the Church of England, at Brigg. Furthermore, it may be stated as authentic that one of the sidesmen of Brigg Church, an influential resident in that town, aided the vicar by his influence and purse, very recently, to place a peal of bells in the tower of Brigg Church, and this gentleman is well known to be the leading Freemason in the town of Brigg; and the Master of the Freemasons' lodge at Brigg, at the present time, is a neighbouring clergyman, Mr. Wylie's equal in ability, moral conduct, orthodoxy, and piety. Now, can there be a more wanton exhibition of the absence of brotherly love, or a more tyrannical aggression on the rights of the laity, than to exclude them from the service of common prayer, the prescribed ritual of our National Church? Such an assumption of power as to exclude, or rather excommunicate, both priest and people from the services of the Church of England is to reach the acme of petty popedom in England, and to set up a capricious clerical test as the condition of public worship. As a beneficed clergyman of the Church of England, and a doctor of divinity of both English Universities, I record my protest against this audacious yet puerile aggression on the rights of conscience and the principles of civil and religious liberty. Such drivelling sentimentalism, evinced in action by tyrannical authority, only rouses the laity to personal indignation, and leads some to argue, however illogically, for the disestablishment of the Anglican Church, which, in common with others, I so strongly deprecate. Let the Pope of Rome, if his Holiness please, place Freemasonry, as he does the Church of England, under his ban. We require not, but rather protest against, any mawkish imitation of the decrees of the Vatican, with respect to Masonry or other matters, from any clergyman who eats the bread, and ministers in the church, of the British Reformation.—I am, Sir, yours obediently.

DANIEL ACE, D.D.

FREEMASONS AND THE DRAMA.

The Masonic body has on various occasions of late been made the medium in Devonshire for appeals in aid of charitable objects. It recently occurred to a brother or brethren that there were sufficient Masons in the neighbourhood fond of appearing on the stage to form a histrionic club, and that Masonic patronage might be counted on if the proceeds of the entertainments were given to charitable objects. Several brethren rallied promptly to the suggestion, and the formation of the club was recently announced.

This week the members make their debut at the Plymouth Theatre Royal, and have selected on the present occasion for their aid the Royal British Female Orphan Asylum at Stoke, and the Royal Masonic Boys' School in London. Last evening the first performance was given, and conspicuous among the audience was a liberal gathering of brethren in full Masonic dress, which had been requested. The performances were opened with a prologue written and spoken by Major Shanks. Its special appeal to "the brethren of the mystic tie" and its compliment.

"Ladies, I need make no appeal to you,
For in your hearts you all are Masons true," drew warm applause. The pieces for the evening were Dion Boucicault's drama "The Colleen Bawn" followed by "Jeremy Diddler." In the drama the principal parts were taken by Messrs. Curteis, Hardress Cregan; J. Rendle, Kyrle Daly; W. H. Pike, Myles-na-Coppaleen; Lucas, R.M., Danny Man; and Twose, Father Tom; with the aid of lady professionals. The piece passed off smoothly and with very few hitches, and that this should be so, when given by an amateur company on the first occasion of its members playing together, was highly creditable. The racy Irish pathos and fun that have enabled that drama to be played for dozens of nights together at the same theatre with success could not be expected under the circumstances. Jeremy Diddler had the marked advantage of having Mr. J. R. Newcombe in one of his stock characters, given with his usual ability, and afforded much amusement. On Friday "The Ticket of Leave Man" and "Raising the Wind" was performed. With the advantage of further histrionic culture and acquaintance with stage business, the club will doubtless increase in attraction, especially if playing at a more popular period of the year for theatrical performances.—"Western Morning News."

A concert in aid of the benevolent funds and charities connected with the Torbay Lodge, No. 1358, and in commemoration of the safe return to his native land of H.R.H. the Prince of Wales, M.W. Grand Master of Freemasons, was given on Tuesday, June 6th, at the Royal Bijou Theatre, Paignton. The brethren of the neighbourhood mustered in large numbers, wearing Masonic clothing, a dispensation having been granted by the Provincial Grand Master, Rev. J. Huyshe. A festival cantata formed the first part of the concert, the words selected from Psalms 121 and 125, the music composed by the Organist of the lodge, Bro. T. Brooks, R.A.M. (formerly Organist of St. Alban's Abbey). The composer conducted, and the solos and recitations were very ably rendered by Miss Brooks, the Rev. W. H. Butlin, and the Rev. W. Watkins. A choir of upwards of thirty voices sang the choruses very effectively, and the whole work was received with warm approbation by a large and critical audience, the earnest feelings of all being thoroughly moved by the appropriate verses from Psalm 121, in the concluding portion, "The Lord shall preserve thy going out, and thy coming in, from this time forth, for evermore. Hallelujah!" "My help cometh from the Lord, who hath made heaven and earth. Hallelujah! Amen." The second part was a miscellaneous selection. The songs—"The Raft," Rev. W. Watkins; "Tom Bowling," Rev. W. H. Butlin; "Soft melody, thy kindly voice," and "The Mermaid," Miss Brooks—were deservedly encored, the two latter being very skilfully accompanied on the violin by Bro. A. H. Dendy, whose beautiful instrument was heard to great advantage in the cantata, and throughout the programme. The part singing by the choir was much admired, "Spring with fairy foot" being encored. The finale, "God Bless the Prince of Wales," was sung with hearty zeal, bringing this successful concert to a conclusion, and it is a pleasure to be able to state that the result of this loyal and fraternal meeting will be a considerable augmentation of the charitable funds of the lodge.

The Prince of Wales (who has recovered from his recent illness) visited the Horse Show at the Alexandra Park on Wednesday. His Royal Highness arrived at twenty minutes past one o'clock. The Prince met with an enthusiastic reception. After déjeuner his Royal Highness witnessed a leaping competition. It is expected that he will leave on Saturday for Sandown Park.

The amount of contributions to the Hospital Sunday Fund received at the Mansion House to Wednesday evening exceeded £13,000.

Bro. Sir Edward Lee has had the honour of being presented to H.R.H. the Prince of Wales by His Grace the Duke of Beaufort.

METROPOLITAN MASONIC MEETINGS.

For the Week ending Friday, June 30, 1876.

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, JUNE 24.

Lodge 1541, Alexandra Palace, Muswell Hill, N.
K.T. Precep. D. Mount Calvary, London Tav., Bishopsgate.

LODGES OF INSTRUCTION.

Lily, Greyhound, Richmond.
Manchester, 77, London-st., Fitzroy-square.
Star, Marquis of Granby, New Cross-rd.

MONDAY, JUNE 26.

LODGES OF INSTRUCTION.

Prince Leopold, Lord Stanley Tav., Kingsland.
Strong Man, Jerusalem Tav., St. John's Gate.
Sincerity, Railway Tav., Fenchurch-st. Station.
Camden, Stanhope Arms, Up. James-st., Camden T.
Eastern, Royal Hot., Mile-end-road.
St. James's Union, Union Tav., Air-st., Regent-st.
Wellington, White Swan, Deptford.
Perfect Ashlar, Victoria Tav., Lower-rd., Rotherhithe.
Sydney, White Hart Ho., Church-rd., Upper Norwood.

TUESDAY, JUNE 27.

LODGES OF INSTRUCTION.

Metropolitan, 269, Pentonville-rd.
Yarborough, Green Dragon, Stepney.
Domestic, Surrey M.H., Camberwell New-road.
Faith, 2, Westminster Chambers, Victoria-st.
Prince Fredk. Wm., Lord's Hot., St. John's Wood.
Dalhousie, King Edward, Triangle, Hackney.
Prosperity, 1, Camomile-st., Bishopsgate.
St. Marylebone, British Stores Tav., St. John's Wood.
Constitutional, Wheatsheaf Hot., Hand-court, Holborn.
Israel, Rising Sun Tav., Globe Road.
Royal Arthur, Prince's Head, York-road, Battersea.
Beacontree, Red Lion, Leytonstone, at 8.
Metropolitan Chapter, Jamaica Coffee Ho., Cornhill.
Excelsior, Commercial Dock Tav., Rotherhithe.

WEDNESDAY, JUNE 28.

Anniversary Festival R.M.I. for Boys.—See Advt
Lodge 2, Antiquity, F.M.H.
" 754, High Cross, Seven Sisters, Tottenham.
" 778, Bard of Avon, Greyhound, Hampton Court.
" 898, Temperance-in-the-East, 6, Newby-pl., Poplar.
" 1415, Campbell, Mitre Hot., Hampton Court.
" 1540, Chaucer, Bridge House Hot., London-bridge.
Chap. 13, Union Waterloo, M.H., Woolwich.
" 820, Lily of Richmond, Greyhound, Richmond.
" 907, Royal Albert, White Hart, Abchurch-lane.
Red Cross Con. 15, St. Andrews, 68, Regent-st., W.

LODGES OF INSTRUCTION.

Mt. Lebanon, Windsor Castle Tav., Southwark-bdg.-rd.
Pythagorean, Prince of Orange, Greenwich.
New Concord, Rosemary Branch Tav., Hoxton.

Royal Union, Horse and Groom, Winsley-st., Oxford-st.
Peckham, Maismore Arms, Park-road, Peckham.
Stanhope, Thicket Hot., Anerley.
Finsbury Park, Finsbury Park Tav., Seven Sisters'-rd.
Southwark, Southwark Park Tav., Southwark Park.
Duke of Connaught, Havelock Tav., Dalston, E.
United Strength, Grafton Arms, Kentish-town.
Islington, Crown and Cushion, Lion Wall.
Whittington, Black Bull Tav., Holborn.

THURSDAY, JUNE 29.

Gen. Com. Girls' School, at 4.
Mark Lodge 3, Keystone, Ship and Turtle, Leadenhall-st.

LODGES OF INSTRUCTION.

Egyptian, Hercules Tav., Leadenhall-st.
Fidelity, Yorkshire Grey, London-st., W.
Finsbury, Jolly Anglers' Tav., Bath-st., City-road.
Temperance in the East, Catherine-st., Poplar.
Ebury, 12, Pensonly-st., Milbank.
Highgate, Bull and Gate, Kentish-town.
The Great City, 111, Cheapside.
High Cross, Coach & Horses, High-road, Tottenham.
Salisbury, Union Tav., Air-st., Regent-st.
Marquis of Ripon, Albion Tav., Albany-rd., Dalston.
Prince Frederick William Chapter, St. John's Wood.
Southern Star, Crown Hot., Blackfriars-rd.

FRIDAY, JUNE 30.

Chap. 740, Belgrave, Ship and Turtle, Leadenhall-st.

LODGES OF INSTRUCTION.

Union Waterloo, Thomas-st., Woolwich.
Robert Burns, Union Tav., Air-st., Regent-st.
Belgrave, Lyceum Tav., 354, Strand.
Unions Emulation (for M.M.'s), F.M.H.
Temperance, Victoria Tav., Victoria-road, Deptford.
Clapton, White Hart, Clapton.
Metropolitan, Portugal Hot., Fleet-st.
Westbourne, Horse & Groom, Winsley-st., Oxford-st.
Metropolitan, Pentonville-road.
United Pilgrims, Surrey M.H., Camberwell New-road.
St. James's, New Tanners' Arms, Grange-rd., Bermondsey.
Duke of Edinburgh, Silver Lion, Penny-fields, Poplar.
Doric, Earl Grey Tav., Mile-end-road.
Burgoyne, Grafton Arms, Prince of Wales's-road, N.W.
St. Luke's, White Hart, King's-rd., Chelsea.
Chigwell, Bald-faced Stag Hot., Buckhurst-hill.
Burlitt Coutts, Approach Tav., Victoria Park.
Royal Standard, Finsbury Park Tav., Holloway.
Ranelagh, Clarendon Hot., Hammersmith.
Pythagorean Chapter, Prince of Orange, Greenwich-rd.

MASONIC MEETINGS IN WEST LANCASHIRE AND CHESHIRE.

For the Week ending Saturday July 1, 1876.

MONDAY, JUNE 26.

Chap. 241, Friendship, M.H., Liverpool.

TUESDAY, JUNE 27.

Lodge 241, Merchants', M.H., Liverpool.
" 1393, Hamer, 22, Evert-rd., Liverpool.
" 1609, Dramatic, M.H., Liverpool.
Chap. 823, Everton, M.H., Liverpool.
Mark Lodge 11, Joppa, M.C., Birkenhead.

WEDNESDAY, JUNE 28.

Lodge 220, Harmony, Garston Hot., Garston.
" 724, Derby, M.H., Liverpool.
Chap. 1052, Callender, P.H., Rusholme.
" 1356, De Grey and Ripon, M.H., Liverpool.
Neptune L. of I., M.H., Liverpool.

THURSDAY, JUNE 29.

Lodge 1313, Fermor, M.H., Southport.

MASONIC MEETINGS IN GLASGOW AND WEST OF SCOTLAND.

For the Week ending Saturday, July 1, 1876.
All the Meetings take place at Eight o'clock.

MONDAY, JUNE 26.

Lodge 103, Union & Crown, 30, Hope-st., Glasgow.
" 292, St. John, Bishop-st., Rotheray.
Chap. 122, Thetis, 35, St. James-st., S.S., Glasgow.

TUESDAY, JUNE 27.

Lodge 556, Clydesdale, 106, Rose-st., S.S., Glasgow.
Chap. 67, Cathedral, 22, Stuthers-st., Glasgow.

WEDNESDAY, JUNE 28.

Lodge 505, Burns St. Mary, Commercial Inn, Hurlford.
Chap. 73, Caledonian of Unity, 213, Buchanan-st.

THURSDAY, JUNE 29.

Lodge 570, Kenmuir, Balgray Hall, Springburn.

Chap. 117, Govan, Portland Buildings, Govan.

FRIDAY, JUNE 30.

Lodge 51, Loudon Kilwinning, Com. Hot, Newmilns.
" 118, St. Bride, M.H., Douglas.
" 125, St. James, Masons' Arms, Newton Ayr.
" 153, Royal Arch, Cogan-st., Pollokshaws.
" 195, St. John Caledonian R.A., Lennox Arms
" 236, St. John, Wilsontown Iron Works, M.H., Forth.
" 244, Union, Black Bull Inn, Stonehouse.
" 347, St. John Operative, M.H., Rutherglen.
Chap. 79, Commercial, 30, Hope-st., Glasgow.

SATURDAY, JULY 1.

Lodge 458, St. John, Wilson's Hall, Busby, at 6 p.m.
" 544, St. Andrew, M.H., Coatbridge.

MASONIC MEETINGS IN EDINBURGH AND VICINITY.

For the Week ending Saturday, July 1, 1876.

MONDAY, JUNE 26.

Lodge 349, St. Clair, F.M.H., George-st.

TUESDAY, JUNE 27.

Lodge 151, Defensive Band, Alexandra H., Cockburn-st.
Chap. 40, Naval and Military, F.M.H., 98, George-st.

WEDNESDAY, JUNE 28.

Lodge 112, St. John, Royal Hot., Musselburgh.

FRIDAY, JUNE 30.

Lodge 223, Trafalgar, 54, Bernard-st., Leith.