

# THE Freemason's Chronicle;

A WEEKLY RECORD OF MASONIC INTELLIGENCE.

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## IS FREEMASONRY REALLY FLOURISHING?

TO this question, recently asked in our columns, several esteemed correspondents have ventured their opinions, many of which have elicited, as they deserved, a considerable amount of thoughtful respect and attention. Other sections of the Press, too, have, we are glad to observe, caught the spirit of the remarks contained in our first article, and have added to the stock of information adduced upon the point. It is agreeable to find other Masonic writers coinciding with us in many of the points we ventured to put forward on a subject of vital interest to all who are solicitous for the good and welfare of the Order; and our hope is that in the session now rapidly approaching the matter may be made to occupy the place of much of the stereotyped pabulum which serves to engage the attention of the brethren, in Lodge and at the banquet table. The chief points brought out by the correspondence that has appeared in our columns tend, in the first place, to prove that the rapidity with which Masonry had advanced of recent years was of value only as to numerical strength, which, as regards the Craft, is not "an unmixed good." Undoubtedly, if we compare our own with many other "Orders," such as are dubbed "spurious" in ordinary parlance, the cases stand very widely different. To the Oddfellows, the Foresters, and the many other friendly societies which exercise their influence for good in various ways, strength in numbers means to them the unity and stability of their very existence. But in Freemasonry this is not so. In the various friendly benefit societies to which allusion has been made, the larger the roll of financial members the better, because the greater the number who pay into the common fund for the relief of sick and needy members the higher becomes the standard of those "mutual" principles for which they were constituted. Comparisons, according to the old saw, are odious, and in referring to the many benefit and other clubs which have sprung into existence within the last half a century, we do not for a moment speak of them in terms of disparagement; on the contrary, all must admit the vast amount of good they have accomplished in ameliorating the condition of the necessitous and the sick, throughout the length and breadth of the land, in times when they most required the succour of some friendly hand. But what we wished to point out was that the motives which impelled men to join the other societies, and to seek a participation with Freemasonry, were totally and widely distinct. The one enters his club on a mutual principle of self-help, and with the direct and avowed prospect of obtaining for himself and family some assistance in the hour of need, or, as they are fond of putting it, when the "rainy day" comes. In this he comes as an independent claimant for the benefits for which he has directly paid, and which he demands as a right, scorning the very mention of the word "charity." On the other hand, he who seeks to join the Masonic ranks is justified by no principle to anticipate ulterior benefit—as a claim; he is actuated by a desire to make himself more extensively useful to his fellow-creatures. True, he is enjoined by one of the fundamental principles of the Craft, and which is impressed upon his mind in the earliest stages of his Masonic career, that charity is the "distinguishing characteristic of a Freemason's heart," and that he is bound not to disregard his

responsibilities in respect of a brother whom he may find in distress. But there is no fund to which he is entitled to come as a right, and to demand the fruits of his "prudence and forethought." What he receives in the period of distress is the free-gift of his brethren, and is to all intents and purposes charity. We think we have said quiet enough on the distinction to be drawn between the only Order we recognise and those others which exert their influence for good in other spheres around us; and, as the various writers have also pointed out, the mere numerical increase of Masonic Lodges is not a matter of supreme moment to those who would see Freemasonry really flourish.

Another phase of the question was the unweildiness of Lodges, which resulted in the lapse of many good men and true, who "did run well," in consequence of so many competitors for the few prizes to be gained, and the overflowing of the surplus membership into "offshoot" Lodges, the motives prompting the formation of which were not always of the purest. There was an expression employed by one of our correspondents last week, of which we have no doubt the experience might be multiplied, when he says:—"There is a case I could mention of a warrant being applied for and obtained by a coterie, who saw no hope of attaining to honours in their own Lodges, and who were assisted by Past Masters who either sought after a second reign, or some Provincial honours." True, as he is careful to observe, "this was prior to the year you mention, when a curb was placed upon the granting of 'indiscriminate' warrants;" but nevertheless that does not take away from the fact that the circumstances attending the affair were, to say the least, "not very meritorious." Several "brethren were invited by one most anxious to achieve distinction (as is only natural where one has occupied a Warden's chair, but has been passed over by an incoming Master who disbelieves in the strict order by rotation method of advancement) to meet at his private residence, when the 'grievances' of those who had hoped for, but did not receive, collars, found full vent in sympathetic company. The 'leader of the opposition' lost no opportunity of expatiating upon the 'slight' they had received, and urged upon each and all to strive their utmost to obtain a new Lodge. Of course, the leader was to be first Wor. Master, and those who supported him were to be his chosen Officers for the year. On that they all agreed, with wonderful unanimity, and it was furthermore made a condition that promotion should go by strict rotation, that is to say, each Officer should move one 'peg' up at the close of each successive year, until he had passed the chair." We believe many of our readers will make a shrewd guess at the Lodge for which the warrant alluded to was obtained, nor need the *modus operandi*, of which our correspondent is ignorant, be inquired into. When these little exploits are planned they are usually so conceived and carried out that it would be impossible to arrive at the actual moving and propelling power, and it would be equally difficult for Grand Lodge to see the animus locally astir. But in such cases—for the example quoted by a "Young Mason" is not a solitary one—the result is uniformly the same. The writer observes:—"The Lodge was founded, and in order to make a 'good start,' several persons were more than persuaded to become members, with the obvious view of obtaining funds, by means of the initiation fees. The result has been that at least a dozen of the first initiates have since lapsed, proving that they could not afford, if they

had been candid enough to admit it, to pay their initiation fees; and if they are not actually a burden on the Craft, many have long since found it impossible to keep up their payments, or discharge their responsibilities to the Lodge. As an almost inevitable consequence of the secret conclave shadowed forth, the 'plot' leaked out very shortly after the Lodge was founded, and most unpleasant recriminations ensued." As a rule, Lodges so formed contrive, after a time, to "sail from turbulent waters into a substantial calm;" but it only goes to show that Lodges become unwieldy by the too promiscuous admission of candidates into the Order, that they may become a source, not only of anxiety, but a positive disadvantage in every sense, and lead to the formation of offshoots under circumstances "not very meritorious."

To carry on the thread of the argument, there can be no doubt that the expression of another correspondent, "Aliquid," contains great force, when, after pointing out that "a society which annually raises over £40,000, in order to provide for the maintenance and education of orphan girls and boys, and to make comfortable the declining years of its aged, indigent members and their widows, is not likely to be at a loss for eulogists," points out the danger that, "in addition to the eulogists and the imitators, it also has a large number of admirers, who, being as it were, a kind of beasts of prey, have no other thought in seeking admission to its ranks than to make profit out of its benevolent propensities." This very fact supports us in the opinion we have all along expressed, that the large accession of mere numerical strength during the past few years has brought with it a very considerable accession of weakness. Sufficient allusion has, perhaps, been made to the numbers of men who are persuaded to become Masons, but who, either through mental incapacity or failing means, lose heart and ultimately find themselves bound to apply for aid to the charitable funds of the Craft. This is proved by the number of candidates at the elections to our respective Institutions, although, for the matter of that, there is scarcely a Charity election of any kind in the country from which deserving candidates are not reluctantly sent empty away. On the other hand, it can hardly be gainsaid that if brethren were more discriminate in the admission of candidates, the secretaries and governors of our Charities, and the dispensers of our Benevolent Fund, would have considerably less anxiety and disappointment than they every year experience in this respect.

Whilst, therefore, we could have desired a larger number of contributions of opinion on the question, we can come to no other conclusion than that Freemasonry is really flourishing, in spite of the many contingencies that have been alluded to. The vast influence for good which the Order exerts is admitted, on all hands, by those even who do not come within our ranks; and that it will continue to do so is a matter beyond all question. The judicious restriction within the last two or three years in the granting of new warrants has, we believe, infused into most Lodges a wholesome respect for the trust they are privileged to hold, and a greater care in the admission of candidates for the mysteries. The exposure, also, of some of the systems of trading upon Masonry, which were fast growing into a serious evil, has had the effect of curbing the recklessness and effrontery of many who were succeeding in making capital out of the Craft; and the comments which have from time to time appeared on the mendacious operations of a section of those "drones" who would live upon the benevolence of the unwisely large-hearted, has brought that problem within measurable distance of solution. It is by the free and dispassionate discussion of these subjects that the status of the Craft will be improved and strengthened, some of its objectionable features obliterated, and the real prosperity of our glorious Institution safeguarded and enlarged in future years.

#### QUARTERLY COMMUNICATION OF UNITED GRAND LODGE.

**A**LTHOUGH there was not a very large attendance at Grand Lodge on Wednesday (as is usually the case at this season of the year), yet the proceedings were diversified by several questions which will be studied attentively by the Craft. In the first place, Bro. James Stevens, who, it will be recollected, advocated at the June

meeting the subdivision of the London District into a number of District Grand Lodges, rose immediately after the confirmation of the minutes, for the purpose of raising a question of order and privilege, consequent upon his notice being refused a place upon the agenda paper. It was, however, soon made clear by the Provincial Grand Master for Surrey, Bro. General Brownrigg, who occupied the Throne, that the whole matter had been made perfectly clear, and he substantiated the ruling of the Earl of Carnarvon that the motion would be an interference with, and encroachment upon, the undoubted prerogative of the Grand Master, and therefore that no further discussion upon it was advisable. It is perfectly evident that the Grand Master is supremely competent to take his own course, without receiving suggestions from any one, or any interference with his prerogative. Bro. Stevens at once gracefully accepted this decision, and we are very pleased he did so, for though sometimes impetuous he may be, we are certain he has no desire other than for the good of Grand Lodge, least of all to militate against its interests, or encroach upon the prerogative of the Grand Master. With respect to Bro. Perceval's question, as to giving more time to the revision of the Book of Constitutions, it was evident that it was a matter that the Craft at large did not feel they were in a position to take upon themselves. There will be, of course, those who are always ready to advocate alterations in the form of our constitutional laws, but whose suggestions are not of much practical utility, or such as would be readily accepted. Moreover, it should be borne in mind that a competent Board has been appointed to carry out what was stated in the report to be a "laborious work," and it is only natural that that body should have an opportunity of completing their arduous task, with which they have already made substantial progress. Upon this point Bro. Thomas Fenn answered, as we think, most sensibly, that the Board had no desire to hurry the matter, although it had been a long time before them. The only reason he could assign for their proceeding so rapidly as they had done was about the best that could be given, namely, that the old edition had "run out." The whole matter would be thoroughly thrashed out in debate, and a special meeting of Grand Lodge would be convened to consider it. Apropos of this matter, we may refer our readers to some cogent remarks that fell from Bro. Lord Tenterden at the Prov. Grand Lodge of Essex (vide pp 99 of our current Volume), in which he said, with respect to the proposed amendment in the Constitutions of the Order, "on the principle that too many cooks would spoil the broth," he had suggested to Bro. Philbrick, who is a member of the Revision Committee, that he should prepare a *résumé* of the proposed alterations. His Lordship paid a tribute of deserved praise to Bro. Philbrick for his compliance with this request, for the guidance and information of the brethren. Bro. Philbrick set forth that the whole of the laws had been collated and re-arranged, giving the rules under their proper heads, and in consecutive order. The discrepancies in the wording of Laws dealing with the same subject had been altered, so as to make one uniform language run through the whole book. The alterations, other than those merely verbal or necessary for the sake of clearness, had been studiously kept to the smallest number, and were classified thus:—Expansions of the existing Laws where the present wording wanted explanation to make the meaning clearer; or the statement of the Laws, which have long obtained practice are universally acted on, it being deemed desirable to express plainly on the face of the Book of Constitutions the construction and interpretation which have been accepted for years. It was thus pointed out that no new law or rule, and no alteration of substance, was involved, and the introduction of new rules had been avoided, as far as could be. Bro. Philbrick added:—"The principal new matter will be found in the regulations as to the official conduct of the records of private Lodges and their returns to Grand Lodge; in the increased fees for Warrants for new Lodges, which the present position of the Craft, as contrasted with 1813, when the table now in force was adopted, is thought to justify; in bettering the status of serving brethren in certain cases; in extending the powers of the appeal to all cases; and in making due provision for the business to be brought before the Grand Lodge." In conclusion he said it was believed that the rules as now framed were of a clear nature, explaining themselves, and such as the Craft were fully enabled to form its judgment upon, when attention had been directed to them. Great

pains had been taken to adhere to the frame and substance of Masonry as contained in the ancient landmarks of the Order. All this was so far satisfactory, and really when a man of Bro. Philbrick's position goes out of his way to give his experienced opinion, and that opinion is not gainsaid by any one else, the remarks of Lord Tenterden as to the superabundance of "cooks" was not without justice or significance. No member of the Craft has yet, to our knowledge, put forward anything different to what has been decided by the Board, and it can hardly be said that the brethren had not been able to consider the alterations fully, as they could only be seen at Freemasons' Hall, or in the hands of the Provincial Grand Secretaries. At all events, copies can be inspected at any time at Freemasons' Hall and the Prov. G. Secretary's offices, and there every facility is given for inspection by those who desire to make themselves acquainted with the matter. Bro. Fenn was justified in pointing out that the new edition should be produced as soon as possible; and, seeing that the old edition is exhausted, and that the brethren may suffer serious inconvenience by not being able to obtain copies, it would not be a great deal for so wealthy a body as Grand Lodge to produce sufficient copies of the old edition, pending the revision, which will not be ready until the next year. Bro. Perceval's amendment was carried in the following terms:—"That the consideration of the revision of the Book of Constitutions be postponed until February next, or until such time as the Most Worshipful Grand Master may appoint, and that amendments and additions be required to be delivered to the Grand Secretary on or before 28th January 1883; that a copy be sent to each Lodge, and that every member be enabled to purchase a copy, if he so desires it, at a price not exceeding two shillings, notice being given within six weeks from the present time." An amusing incident in the meeting was when Bro. Edwin Budden found he was too late in proposing the motion of which he had given notice—the Grand Lodge's contributions to the Institutions. The purport of these resolutions has been given in our columns, and will come on for consideration at some future time. No doubt his intention in the matter was genuine and well meant, and there is much to be said in their favour; but, from some unaccountable reason, Bro. Budden was not possessed of his accustomed promptness in bringing them forward. The question may be briefly summed up thus. It has been shown by the last Quarterly Report that the income of Grand Lodge is in excess over the expenditure by about £4,000 a year; and feeling that the Benevolent Institution should not derive the whole of the benefit of the additional £800, according to the motion of Bro. Raynham Stewart at the June meeting, he desired that the Grand Lodge contribution to the Royal Masonic Benevolent Institution should be raised from £800 a year to £1,000 a year—£500 a year to the Male Fund, and £500 a year to the Female Fund; the £200 a year now added to be paid from the Fund of General Purposes; and that the Grand Lodge contributions to the Royal Masonic Schools be raised from £150 a year to each School (the present amount) to £500 a year to the Girls' School, and £500 the Boys' School, to be paid from the Fund of General Purposes. This could be successfully done by presenting, say £1,000 or £2,000 to the Preparatory School, the establishment of which is now exercising the minds of the Craft. We would urge it as a matter of imperative necessity that consideration should be given to this subject, because of the drain upon the parent fund—whether the efforts now being made to raise the sum of money required for the Preparatory School will not entrench upon the actual capital of the Boys' School proper. The Committee of the Institution have already invested a lump sum of money, about £1,000, from the special fund that has been contributed towards the Preparatory School. But suppose that out of the £12,000 realised by the Festival this year, and, consequent upon the special advantages offered, the subscribers desire to apportion £3,000 for the Preparatory School Building Fund, would this not so seriously affect the efforts of the executive that they might find a difficulty in providing funds for the Boys' School proper? We only advance this as a note of warning; it is no use killing the mother to save the life of the infant. There have been special privileges accorded to donors to the Preparatory School, which might, however, become a sort of monster, and after it has been created, may sap the life blood of the older Institution. Bro. Budden's only intent was that

the Benevolent Institution should not get all the money, and he must have been "very young" indeed not to have been ready at the opportune moment to propose the resolution of which he had given notice.

The General Committee of the Royal Masonic Institution for Boys met on Saturday, 2nd inst., at Freemasons' Hall. The brethren present were Bros. Alfred Williams (in the chair), J. Mason, John L. Mather, Wm. M. Dewar, C. F. Matier, Frederick Adlard, H. Massey, Rev. Richard Morris, D.D., Head Master, W. Paas, John M. Stedwell, Edgar Bowyer, Raynham W. Stewart and W. H. Saunders. The names of two boys were removed from the October list, one by the wish of his friends, whose circumstances have improved, and one other by reason of the boy's death. One candidate was added to the list for April, and one was approved for admission by presentation of the Marquess of Ripon, subject to the production of some further papers. Bro. C. F. Matier, who acted for Bro. Binckes, stated that Bro. Binckes's health was improved, and that his medical adviser gave it as his opinion that he would be able to be out in a fortnight. The Committee ordered a minute to be recorded expressing their gratification at the intelligence, and then adjourned.

## REVIEWS.

All Books intended for Review should be addressed to the Editor of The Freemason's Chronicle, 23 Great Queen Street, W.C.

*The History of Freemasonry; its Antiquities, Symbols, Constitutions, Customs, &c.* By Robert Freke Gould, Barrister-at-Law, P.G.S.D. of England. London: Thomas C. Jack, 45 Ludgate Hill.

We have just received the First Volume of what it is evident will prove a most *recherche* and valuable addition to our Masonic literature, inasmuch as it departs from the ordinary style of similar works in the beauty of its elaboration and embellishment, in addition to the vast amount of information contained in the letter-press, which will be of interest to the general reader as well as those who are most intimately concerned in the subjects treated. Time precludes us this week from giving more than an outline of the work, embracing as it does an investigation of the records or organisations of the Fraternity in England, Scotland, Ireland, the British Colonies, France, Germany, and the United States; but we shall have the pleasant duty of entering more fully into the merits of this comprehensive work at an early date, when we shall have had time to consider a little more fully the character of the beautiful volume which our zealous Brother Gould has just introduced to the Masonic world. For the present let it suffice if we say that as a work of art it is one of the most superbly got up we have seen of recent years, and reflects the highest credit upon the publisher, who newly figures in that role so far as Craft literature is concerned. We scarcely understand why the old Masonic publishers did not deem it worth their while to undertake the task; but, at all events, it speaks vastly to the credit of the firm by whom his History has been produced, and who cannot be too highly complimented upon their spirited enterprise, and the admirable manner in which they have carried it out. The illustrations, if we except the first, which in the copy we have received is blocked with a little too much colour, are very fairly executed, and will secure to the possessors of the series the most faithful portraits they can obtain of the rulers of the Craft. In spite of the trifling fault we name, the likeness of our Most Worshipful Grand Master is faithful to the life, and amongst the others are the Dukes of Connaught and Albany, the Earls of Carnarvon, Lathom, Ferrers, and Mar and Kellie (M.W. Grand Master Mason of Scotland), and Sir Michael R. Shaw-Stewart, Bart., Right Worshipful Past Grand Master Mason of Scotland. Treated in exhaustive and masterly style are chapters on the ancient mysteries, dealing with the Essenes, the Roman Collegia, and the Culdees; the old charges of British Freemasons; the Stonemasons (Steinmetzen) of Germany; the Craft Guilds (*corps d'Etat*) of France; and the Companionage, or *Les Compagnons du Tour de France*. It will thus readily be seen that even in his inaugural volume the author has traversed a very wide area of archaeological research, and the chief recommendation of his work is that it is trammelled with no secondary opinions or crotchets respecting Masonic history, but all his matter, written in the most scholarly and brilliant diction, bears the impress of originality of thought and depth of research. We purpose dealing more fully, at an early date, with the literary merits of a work which is certain to command the earnest and keen attention of Masons everywhere, as well as of those who do not number in our ranks; and here we shall content ourselves with saying that if the succeeding volumes keep pace in point of beauty of compilation and excellence of their contents—which no one who knows Bro. Gould will for a moment doubt—the series will form not only a splendid ornament to the library, but a mine of untold wealth to those who do not merely follow the beaten track of our old traditions, but who are ever striving to illumine them, and to render them more sublime, by the light derived from a deeper study of the hidden recesses of nature and science.



## OUR HOLIDAY JAUNT.

FROM THE MASONIC MONTHLY.

THAT it will do us all good to have a holiday is an undoubted fact; but whether we shall all get one is quite another question. Let us hope that we all may, and that, as the poet sings, it may do us all good, and send us back to work and duty strong, cheery, and contented.

From meadows dappled o'er with daisies,  
Or sweet with scent of new-mown hay,  
From woods amid whose tangled mazes  
The laughing sunbeams dart and play,  
From rippling brooks and river reaches,  
From haunts of heather and of fern,  
From giant cliffs and pebbly beaches,  
Glad-hearted wanderers return.

The Summer holiday is over—  
The few short weeks, or days, or hours—  
And homeward goes each happy rover  
Beside the sea, or 'mid the flowers.  
Once more for all the path of duty;  
But hand and brain are now made strong;  
And, steeped unconsciously in beauty,  
The heart retains its Summer song.

Thus richly blessed, have we no pity  
For those whose lives are sad with care,  
Who herd in valleys in the city,  
And cry aloud for God's pure air?  
Surely the Summer days will darken,  
Earth will not be one-half so fair,  
Unless with willing hearts we harken,  
And of our pleasures yield a share.

Still there seems to be one or two warnings for us all, which it may do us some little good to remember and to realise. If our holiday jaunt has led us abroad among the "parlez-vous" or "ausgezeichnet," as some one has said, let us hope that we have not been ashamed to speak a foreign language. There are many John Bulls who seem to dislike conversing in what they term "outlandish lingo." But how foolish, and worse than foolish, is such a feeling, such a prejudice. The acquisition of a foreign language increases not only the possibility of extending our own knowledge of things, men, bodies and countries, but raises us in the scale of ruminating, thinking, and conversable beings. Formerly far too little attention was paid in our schools and colleges to the study of foreign languages; now, let us trust, we are bent on removing this serious defect, and strengthening this patent weak point in our general system of national education. But let none of us suppose that we can travel in foreign parts and rely on dictionaries, vocabularies, railway guides and books of conversations. All who do so sooner or later inevitably break down, and sometimes when it is most inconvenient for them to do so. And as we may always be taught, even as the schoolmen say, "ex converso," we lighted the other day on a good little story of a German's confidence in a dictionary which brought him to great grief, and which many of us, all who talk to foreigners from books and vade mecum, may well keep in memory and apply to our practice.

A German, whose English education had been somewhat neglected, obtained an interview with an English lady, who, having recently lost her husband, must (as he in his single German condition took for granted) be open to new offers, and accordingly opened his business thus:

"High-born madame, since your husband have kicked de bucket—"

"Sir," said the lady, astonished and displeased.

"Oh, pardon, madam—nine, ten thousand pardons! Now I make new beginning—quite oder beginning. Madame, since your husband have cut his stick—"

It may be supposed that this did not mend matters, and, reading so much in the lady's countenance, the German drew out an octavo dictionary, and, perspiring with shame at having a second time missed fire:

"Madam, since your husband have gone to kingdom come—"

This he said beseechingly; but the lady was past propitiation this time, and rapidly moved towards the door. Things had now reached a crisis, and, if something were not done quickly the game was up. Now, therefore, taking a last hurried look at his dictionary, the German flew after the lady, crying out, in a voice of despair:

"Madam, since your husband—your most respected husband—your never-enoff-to-be-worshipped husband—have hopped de twig,—"

This was his sheet anchor, and as this also came home, of course the poor man was totally wrecked. It turned out that the dictionary he had used, a work of one hundred and fifty years back, had, from mere German ignorance, given slang translations from Tom Brown, L'Estrange, and other jocular writers—has put down the verb *sterben* (to die) with the following worshipful series of equivalents: 1. to kick the bucket; 2. To cut one's stick; 3. To go to kingdom come; 4. To hop the twig—to drop off the perch into Davy's locker. This was the only equivalent he had not been able to introduce.

Neither when we are on our holiday jaunt should we forget the needful rules of caution and common sense. Many a pleasant journey has been a painful experience, and has left unwelcome memories, because we forget our habitual care in the selection of friends and acquaintances. Some of us will recall Bro. Anthony Trollope's amusing stories of a "Ride through Palestine," and of "The Man who kept his money in a Box," and will fully grasp the point of the following amusing little bit of pleasant American satire:—

A short time ago a Detroitier seated his dear wife in a car on the Michigan Central to make the journey to Chicago alone; he took a look around him, and said to her:

"Now, my love, if you should want the window raised, here are a dozen gentlemen who will break their necks to accommodate you."

"Yes, my dear," she said.

"If you feel lonesome, and want some one to talk to you about affairs in Egypt, Noah's Ark, or the ice period, don't hesitate to call upon any of these gentlemen."

"I understand you, my dear."

"You won't know enough to leave the car at noon and get your dinner, and you had better ask some of them to accompany you. If they offer to pay for your meal, don't be squeamish about it."

"Of course not, my dear."

"You may want to read to pass away the time. If so, any of these gentlemen will be only too happy to purchase you a half bushel of the latest books and magazines. Be careful to save 'em for me to read when you get home. They can pay for them."

"I'll be certain, love, to attend to what you say."

"And you can say to them that we have been married four years; we do not live happily together; I am a domestic tyrant; you have strong thoughts of procuring a divorce; you feel that you could love the right sort of a husband; you like oranges and peanuts; you are innocent and confiding; you have never travelled; you are afraid of getting lost in Chicago, and you will be ever so much obliged to any one who will get you a hack, see to your trunk, and pay all expenses. Good-bye, love."

"Good-bye, my darling."

And wasn't it strange that not one single man in that car even spoke to that lady in a ride of three hundred miles?

A few rules of common sense, a kindly and considerate temper, a good-humoured determination to put up with small inconveniences, and an avoidance of grumbling, querulous and fidgetty temperament will do much and go far to make our holiday jaunt pleasant and ourselves agreeable to the company we meet, and the fellow-travellers we stumble upon. The writer of this little paper has travelled as much as most people, and he has always found this, that, except in very rare cases indeed, the troubles and worries travellers suffer are more or less imaginary, and can easily be borne or even avoided by pleasant and unflinching courtesy. Some good folks seem to revel in difficulties and vexations; to be always unfortunate, ill-treated, and oppressed. In nine cases out of ten such disturbances of the situation spring from our great insular weakness, a forgetfulness that other people have ideas, tastes, and customs of their own, and that though English normal life and views are very good for England, they do not always suit France or Belgium, Switzerland or Germany, Holland or Italy; and that we must always be on our guard against that vulgar tendency to depreciate or ridicule everything foreign, all that does not exactly tally with our home ways and habits, our insular tastes and notions. We have to be "citizens of the world" if we wish to enjoy our holiday jaunt, especially abroad; and if nothing will satisfy us but English food and English hours, if we are unsociable and miserable because the dinners we eat, the language we hear, the life we lead, because all these things, I say, are different from our own at home in our "tight little island," then, in the name of all that is sensible and reasonable, let us put by Baedeker and the Continental Bradshaw, our Murray and our travelling maps, and let us make no further or longer expedition than that which will land us at Herne Bay or Richmond, Erith or Broadstairs, the Isle of Thanet, or the Isle of Dogs!

## MASONIC WELCOME TO THE MEMBERS OF THE BRITISH ASSOCIATION.

ON Monday evening, 28th August, a special assembly of the Prov. Grand Lodge of Hampshire and the Isle of Wight was held at the Masonic Hall, Albion-place, Southampton, for the purpose of tendering the right hand of fellowship from the Province to the Masonic members of the British Association, and, as will be seen below, was attended by brethren from all parts of the kingdom, as well as by some beyond its borders. The chair was taken by Wor. Bro. W. W. Beach, M.P., the Provincial Grand Master, who was supported on his right by W. Bro. W. Hickman, his Deputy, and the attendance of members of Prov. Grand Lodge and visitors included Bros. J. Druitt jun. P.M. 195 P.G.S.W., A. Miller P.M. 394 P.G.J.W., J. E. Le Feuvre P.M. 130 P.G. Sec., J. R. Hayman W.M. 309 P.G. Reg., H. W. Townsend P.M. 1903 P.G.S.D., C. W. A. Jellicoe P.M. 130 P.G.J.D., W. Gamou 76 and 1883 P.G. Steward, Rev. H. Adair-Pickard P.G. Chaplain England, A. Tate P.P.G.S.W. P.P.G.S. Antrim, P. Braham P. Provincial Grand Organist Somerset, J. L. Knowles, B.A., Oxford, J. Westrope 951, H. Unwin P.M. 699, J. Rhodes P.M. 925, J. Cole P.M. 130, E. Waters D.C. 1461, Hyde Clarke M.W.G.M. Columbia 10, R. Capper J.W. 1323, T. Kingston P.M. 862, 1612, E. C. Patchett J.W. 47, G. Davies W.M. 130, J. Broster W.M. 785, E. F. Bamber 1615, J. Clark P.M. 359, T. P. Payne P.M. 130 and 394, A. Paris W.M. 394, Henry Lashmore S.W. 494, J. D. Barford (Sheriff of Southampton) P.M. 359 J.W. 394, E. T. Howell P.M. Sec. 394, A. L'Argent Bell Chaplain 394, W. Roebuck P.P.G.S.W. Middlesex, W. Brunnin S.W. 903, G. B. Irons J.W. 903, J. S. Pearce P.M. 1780, R. Beale W.M. 437, T. Page 1903, Silas Dore 389, W. Baird S.D. 130, Hamilton Storey 10, G. Grant S.W. 1780, J. Adams P.M. Sec. 359, I. Harle P.M. 1780, C. Marshall J.W. 130, C. A. Dyer P.M. 359, J. O'Connor P.M. 257, W. J. Hickman P.M. 130, E. F. Vansittart I.G. 115, C. W. Bemister I.G. 130, G. T. Tilling P.M. 130 146 P.P.G. Supt. Works, R. Glasspool S.W. 723, C. J. Phillips P.M. 130 P.P.G.S.D., W. H. Chapman, C. R. Scanlan, W. Berry W.M. 1780, W. Terrill 1573, H. Rance P.M. 366, Kyshe Mauritius, H. C. Davis 73, H. A. Williams J.D. 950, C. Cox P.M. 394, S. Mayer Immediate Past Master 130, Rev. H. H. Pereira, G. Dymott Past Master 394 Past Provincial Grand Registrar, H. R. Arthur W.M. 359, J. E. Aldis J.D. 359, James Bissie St. Anthony Inverarie, A. Barfield P.M. 35 P.P.G.D., W. Bone P.M. 394, J. Stevens Treasurer 1780, E. T. Budden P.M. 195, T. P. Fatcher P.M. 586 and 1112 P.P.G.D.C. and P.G.D. Wilts, T. Mackenzie 130,

A. Elgar Sec. 1738, M. F. Curtis 1461, J. Patstone S.W. 359, H. Webb 359, W. T. Grinyer W.M. 319, R. Brannon 394, J. Puntis P.M. 694 P.P.G.D.C., T. Buckney 1823, Horton J.W. 389, G. Lungley P.P.S.G.D., J. Wilson I.G. 359, J. R. Weston P.M. 130 and 359 P.P.G.R., R. Sharpe P.M. 130 P.P.G.S.D., H. W. Charrington 386 777 P.P.G.S.D. Dorset and Surrey, J. G. Burbage 319, J. H. Martin 133, J. Ricketts 897, G. M. Passenger jun. P.M. 394, J. Hart J.D. 130, James Lemon P.M. 394 P.P. Supt. Works, Saul Blewgen 1780, Rev. S. Scott 394, W. A. Traill 33 and 431, F. Maxwell Lyte P.M. 206 P.P.G. Supt. Works Cambridgeshire, J. Stead 150, and J. H. Biggs 130, C. Harrington 1780, and J. Exell 481 Grand Tylers.

Provincial Grand Lodge having been opened in due form, the Prov. Grand Master said he assembled the brethren that evening for the purpose of giving a welcome to those distinguished brethren who were visiting Southampton in connection with the visit of the British Association to that town, and he was very glad to have the opportunity of welcoming them. It was a fortunate thing that in Freemasonry they were able to bring men together who could not perhaps meet in any other way. The British Association met last year at York, the ancient capital of the north of England, and now they met at Southampton, a distinguished seaport of the south. Coming as they did from so many parts of the world, they were led to reflect on the universality of Freemasonry. He was told that two years hence the members of the British Association were to assemble in a distant colony, and as he visited that colony himself he could assure them they would receive a Masonic welcome there, as they had always done in their own country. In the name of the Province of Hampshire and the Isle of Wight, which did not number so many Lodges as the provinces of the north, but yielded to none in zeal for Masonry and a desire to promote its principles, he tendered to the visitors present a hearty and fraternal welcome, accompanied with a hope that they would be gratified with their visit to Southampton.

Bro. Hyde Clarke expressed, on behalf of the Masonic members of the British Association, their thanks, and said that while the P.G.M. had said that wherever they went they would be sure of a hearty welcome, he had not represented the whole relations between the British Association and Masonry. Yesterday, at St. Mary's Church, the members of the Association and its President were welcomed, he might say almost as warmly welcomed, as they had now been in Grand Lodge; but he could remember, as could many other members, when the Association was very different, and when, instead of being thus welcomed, they were made marks to be preached at. That was never the case in Masonic Lodges, whose attitude towards the Association was of more importance than they would at first perceive. Some would remember that within the British Association itself there was prevalent a vein of thought that was exceedingly unfavourable to Masonry, and those members of the Association who adhered to the Craft consequently felt themselves much strengthened when they had been within the walls of the Lodge. One principle which Masonry had always upheld was that of devotion to the G.A.O.T.U. As regarded the welcome afforded that night, he said, and others would confirm it, that it had been as remarkable as any they had received in the various Masonic centres they had visited. He spoke of the remarkable structures and collections of Masonic works which they had had the opportunity of seeing, adding that last year, at York, the mementos of the old Royal York Lodge were exhibited to them, and said it had seldom been allowed them to come into a hall in which were so well preserved the traditions of those who had been rulers of the Craft, and which in so striking a manner showed the continuity of Masonry and the good feeling that prevailed among the members. After dwelling on the principles of Freemasonry in reference to the work of the Association, saying that having exercised the functions of the Grand Master in three quarters of the globe, including the region where dwelt King Solomon himself, and holding rank likewise in a fourth, he could accept the Provincial Grand Master's statements as to the universality of Masonry, and said he was sure the members of the Association who belonged to the Craft would highly appreciate the welcome they had received in so distinguished a Masonic centre as Southampton.

W. and Rev. Bro. Pickard, Bros. Roebuck (Middlesex), Tate (Ireland), Kyshe (Mauritius)—who said he returned from the Mauritius only a few weeks since, and he should ever remember that the right hand of fellowship was extended to him for the first time since his arrival in England by the Provincial Grand Lodge of Hampshire and the Isle of Wight—and others also spoke, "hearty good wishes" being afterwards tendered from the Dublin University, and the Province of Somerset. Bro. Bamber, No. 3, bis, an ancient Scotch Lodge, speaking as Secretary to Dr. Siemens, said he was sure the President of the British Association would be glad to hear of the hearty welcome the Masonic members of the Association had received from the Province.

W. Bro. Hickman D.P.G.M. assured the brethren that the action of the Provincial Grand Master, in calling the Grand Lodge together for this purpose, was heartily appreciated by all the Lodges in Southampton. The members viewed with great interest the visits of the British Association, nearly forty years having elapsed since it came to the town. Among the members of the Southampton Lodges were many who had taken a great interest in the arrangements for the reception of the Association in Southampton; he believed those arrangements had been eminently successful, and he saw before him some holding office in Provincial Grand Lodge, as well as Officers in the Craft generally, who had taken a leading part in them, and had devoted much time and attention to the making them as perfect as possible. Their whole desire had been to promote the comfort and convenience of the Association; he hoped it would be said they had been successful, and that the members would leave Southampton with many pleasing recollections of their visit.

Bro. Hyde Clarke said he always found where the Association went that those who took a leading part in the arrangements were Freemasons.

Bro. Barford (Sheriff of Southampton) expressed on behalf of the municipal authorities, a few words of welcome to those coming from

a distance, and said he trusted the efforts of the local Committee had succeeded to an extent which the importance of the British Association deserved.

The Provincial Grand Master said it had been interesting to him to hear the expressions of fraternal regard which had fallen from brethren coming from distant parts. They had had a Brother who had represented the Grand Master in various parts of the world; a Brother from Middlesex, another from Somerset, another from Scotland, and another from Ireland. The expressions from these Provinces were especially gratifying, as he had been more or less associated with them. In the Province of Somerset it was his privilege a good many years ago to instal the present Grand Master before he had the honour of being a Grand Master himself, while from Oxford there came his old friend Bro. Pickard, with whom he had been associated more years than he cared to remember, and with whom he had up to now been on terms of intimate Masonic friendship.

Grand Lodge was then closed in ancient form. Light refreshments were afterwards served in the ante-room.

—Portsmouth Times.

## CORRESPONDENCE.

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

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

We cannot undertake to return rejected communications.

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## IS MASONRY REALLY FLOURISHING?

To the Editor of the FREEMASON'S CHRONICLE.

DEAR SIR AND BROTHER,—Statistics as a rule are dry and uninteresting, but I hope in this communication to make them as little so as possible; if not, on the contrary, interesting and satisfactory, as well to your correspondents on this subject as to your Masonic readers in general. For this purpose I have gone back seven years and more, and have therefrom compiled a table, which I trust will explain itself; it has been taken chiefly from the "Freemason's Calendar and Pocket Book." At the same time, I beg to acknowledge the courteous treatment I have received from the officials in the Grand Secretary's office.

### ENGLISH CONSTITUTION.

Year	Month	Lodges	Increase	Metropolitan District	Provinces	Foreign	
1875	Sept.	1574	—				
1876	"	1648	74				
1877	"	1725	77				
1878	"	1785	60	89	164	148	An average
1879	"	1848	63				increase of
1880	"	1876	28		401		57½ per
1881	"	1946	70				annum.
1882	"	1975	29				
Total		...	401				

So much for the large increase during that short period, but to prove that Freemasonry is really flourishing, though there are 132 Lodges of the total 1975 which have ceased to exist, not one in the foregoing list but has held its own, and the numbers are complete from No. 1528 to No. 1975, I therefore argue that if Freemasonry was not on a sound basis, such would not be the case; again, it is now some twenty years since the Lodges were renumbered, and the fact that only 132 out of nearly 2,000 should—through having been formed into District Grand Lodges, amalgamations, pecuniary difficulties, or other causes—have been struck off the roll, speaks well for the genuine success of Freemasonry; another argument in its favour is the very large increase in the monies received for the three different Institutions, and the extra number of applicants we admit at each of the Elections, as well as the larger pensions we are enabled to give to the annuitants of both sexes. The particulars of my second argument I will give in a future letter, as I desire to be very exact in my statements.

I have referred to the renumbering of the Lodges some twenty years ago. I think it would be very desirable if it were done again. At present we are sailing under false colours, and our strength, which appears to be nearly 2,000, is really but 1,843. I am of opinion that no better opportunity could be afforded than the time when the Book of Constitutions is undergoing its long-needed revision.

Yours fraternally,

P.M. 1607.

If a list of the defunct Lodges would be acceptable to your readers, so that they might know what alteration it would make, I shall be happy to supply you with a copy, for the general information of your readers.

1 Cecil-street, Strand, 6th September 1882.

The famous Royal American midgets are now to be seen and heard every afternoon and evening at the Piccadilly Hall, the establishment they appeared at when they first came to London. General Mite and Miss Millie Edwards are amusing little folks, and well worthy a visit. In short, they fully justify the interest they have excited.

## THE MORALS OF THE HUMAN EAR.

**M**OUTH to ear is an impressive attitude in Masonry, whose mystic significance is well known to the brethren. He who has not the attentive ear is but a mutilated member of our Order; since for him the instructive tongue speaks in vain, and the repository of the faithful breast remains empty of those precious secrets in which all the beautiful uses and hidden wealth of our ancient Craft are garnered.

The ear is the sentinel of the soul. Unlike the eye it has no power to close itself and shut out the reports addressed to it. It is more universal and automatic, less individual and volitional, than the eye. There are creatures who have ears but are not yet developed far enough to have the supplement of eyes. Before the inhabitants of the light arose, the spawning earth teemed with life, and ears were evolved in the darkness. And, thus older and deeper than our visual orbs, they still continue to have this advantage, that they act as well in the night as in the day. Sleeplessly open at their post, which connects the circumference of the garrison of life with its centre, they can neither exclude from their own perception the tidings revealed by vibratory bodies, nor withhold their signals of guidance and of warning from the mind enthroned within.

The ear is the deepest inlet of sympathy and antipathy, through the revelations made to it by the voice, alike in the words articulated and in the tones and inflections employed. The ear is the door, while the eye is only the window, of the soul. Deafness is well known to shut its subject up within a wall, hardening the egotism, and, unless neutralised by an extraordinary native sweetness and generosity, filling it with suspicions, dislikes and resentments. What an immense significance there is, therefore, in the words of the Master, "He that hath ears to hear, let him hear."

By hearing we learn directly a prodigious proportion of all that we learn. By hearing we receive indirectly a vast part of the influences which control us, change us, and make us what we become. By hearing we enter most profoundly into communion with our fellow-beings, to give and take good and evil. By hearing we are brought most effectually into that weird realm of spiritual suggestion, whose bodiless entities claim kindred with our spirits, and touch us with wondrous intimations of immortality; for, when we hearken to sounds so fine that nothing lives between them and stillness, the ear leads the soul forth upon the outermost confines of materiality, where, in mystic listening it feels that *silence itself is the infinite language of God*. In short, wherever we look with apprehensive thought on our nature and position, we shall discern that the ear plays a most momentous part in our training, in our experience, and in our fate.

He that hath ears to hear, then let him hear. It is well, it is well often to hush every wish and sound of our own, and go forth and listen to things which are not ourselves nor belong to our poor evanescence. Sometimes to steal away from the cares and noise of the city's bustling traffic into the still and holy recesses of nature, and there recline in the great mother's lap, surrendering the soul to a religious mood of rapt and happy listening, where the thick moss of ages covers the rock, and no profane step intrudes, where a glimpse of the distant ocean peeps through the foliage of the waving woods, and a sound of the mighty murmur of its surge faintly reaches, while the harsh scream of the hawk sailing overhead contrasts with the sweet chirp of the ground sparrow that hops by your foot! Sometimes to pause amidst the thronging multitudes of the city itself, and listen to the dread or joyous tramp of events, and gather up the deep lessons they drop as they pass! Sometimes to retire into the lonely chamber, and, shutting out all the earth, listen to the solemn talk of the heart, hear what the soul says, and in prayer and aspiration be closeted with God, to catch the mystic counsels His presence gives, whilst the spirit and the bride say, Come! Sometimes, at evening's russet hour, or midnight's solitary vigil, in a hush of reverent meditation and love, to send out our yearning sympathies over the wide world, and brood in hallowed and listening imagination on the innumerable sounds that mingle in the eternal babel of life, and think of ONE who high over the jewelled firmament, with mercy to prompt and omnipotence to dispose, distinguishes every tone, from the sigh of the penitent sinner whose heart is breaking within him, to the shock of embattled nations, from the widow's cottage lullaby, sung where evening shoots its parting radiance across the peaceful village, to the oath of the pirate, shrieked as he besmites his victim to the slippery deck when tempests are hiding the moon and rending the sea! Sometimes, in thought's chastened mood, to lean over the dizzy verge of death and listen to the mysterious roar that rises from the unfathomable gulf where time falls into eternity, and attempt to wrest from the supernatural obscurity some secret of the crisis at the end of earth, some clue to the unforeshadowed destinies beyond! To such things as these it is useful for us to listen. He who listens well to their varied tones will perform grow wiser and better.

Take heed how ye hear! This exhortation is so impressively enforced by one incident in the career of the Master, that I will conclude my utterance by narrating it, and then leave you to listen to the worthier voices ever speaking to sensitive souls in silence and solitude.

On the brow of a hill in the outskirts of Nazareth sat the great Teacher at the close of the day. A throng of hearers, astonished at his celestial doctrine, and entranced by the divinity of his air, stood around. "Blessed are they who do the will of my Father, for theirs is the kingdom of heaven," says the voice whose tones must for ever haunt those who have once heard them. Two thieves at this moment approach and catch the words. One of them is of a milder mien and younger than the other, whose rugged and brutal face seems to mark a long career of crime. The former listens intently, and is strangely moved and melted. The latter, indifferent to all, rudely jeers at him. The Teacher rises to depart, and as He passes the robbers, bends a pitying look upon them and says, "We shall meet again." Months roll on. A dense crowd sways around Calvary, on whose summit the crucified Jesus is dying. And lo, lifted up in execution

one on each side of him, the two thieves who were his auditors aforetime! The one who had listened and understood, turns up his face, streaming with penitent and trustful tears, and exclaims, "Lord Jesus, remember me when Thou comest into Thy kingdom!" The other, who hearing, had heard not, defiantly taunts the Saviour, saying to that bleeding piece of divinity, "If thou be the Christ save thyself and us!" The circling hours had not closed the day when the spirit of one who was walking with his Lord in Paradise and the spirit of the other—had entered its doom. *Take heed how ye hear.—Liberal Freemason.*

## THE PRESTON GUILD.

**T**HE great Lancashire town has been the scene of high carnival during the present week, in connection with the ceremony of laying the foundation-stone of the proposed Harris Free Library, which was performed with Masonic honours by R.W. Bro. the Earl of Lathom, Deputy Grand Master of England, in the presence of the Duke of Cambridge and a numerous and distinguished company. It was, indeed, one of the largest and most important assemblages of Freemasons that have ever been witnessed in the North of England, and thus becomes of interest, not only locally, but to the Craft generally. Shortly before noon the Craft Masons formed their procession, walking four a-breast, the junior Lodges coming first. They all wore their aprons, collars, and gauntlets, many of them having in addition various decorations. They were preceded by the band of the 5th Lancashire Artillery Volunteers, and the procession, which extended the whole length of Fishgate, was watched by a large concourse of spectators. When the procession arrived at the site for the intended building, the brethren divided right and left, and faced inwards, forming an avenue through which the members of Grand Lodge passed. The Prov. Grand Master, the Deputy Prov. Grand Master, the Grand Officers of England, and the Prov. G. Officers followed in succession from the rear, so as to invert the order of the procession. The arrival of the Earl of Lathom at the site was announced by a flourish of trumpets, and the procession entered the marquee. The officiating brethren took positions assigned to them by the Prov. Grand Director of Ceremonies and his assistants, and deposited the silver vessels borne in the procession on pedestals placed for their reception. The Mayor and some distinguished guests had previously arrived, and the latter took up their position on a dais on the north-west corner. The Guild Mayor, who had returned to the Town Hall, made his appearance directly, accompanied by his Royal Highness the Duke of Cambridge and many other noblemen and titled ladies. Cheer after cheer rent the air when all the illustrious personages had entered the large marquee containing the grand stand, and in which the interesting ceremony was to take place. The scene was truly imposing, and all those who were so fortunate as to have a good view of the brilliant spectacle will not soon forget it. On the eastern side of the market place, where were also assembled the Duke of Cambridge, the Earl of Sefton, Lord Lathom, the Earl of Derby, Lord Winmarleigh, the High Sheriff of the county, the Mayor and Corporation of Preston, and various Provincial Mayors. After the preliminary Masonic ceremonial, Mr. C. R. Jackson, one of the trustees of the late Mr. Harris, out of whose estate the library and museum are being founded, delivered a short address, and presented a silver trowel to Lord Lathom, who laid the foundation stone in accordance with Masonic rites. In doing so, Bro. the Earl of Lathom R.W.P.G.M. said—Men and brethren here assembled to behold this ceremony,—Be it known unto you that we be the lawful Masons, true and faithful to the laws of our country, and engaged by solemn obligations to erect handsome buildings to be serviceable to the brethren, and to fear God, the great Architect of the Universe. We have among us, concealed from the eyes of all men, secrets which may not be revealed, and which no man has discovered; but these secrets are lawful and honourable, and not repugnant to the laws of God or man. They were entrusted in peace and honour to Masons of ancient times, and having been faithfully transmitted to us, it is our duty to convey them unimpaired to the latest posterity. Unless our Craft were good, and our calling honourable, we should not have lasted so many centuries, nor should we have had so many illustrious brothers in our Order, ready to promote our laws and further our interests. We are associated here to-day in the name of Him who is the Wisdom and the Light, to lay the foundation stone of a building, the primary object of which is to impart knowledge and sound instruction to our fellow men, which we pray God may prosper as it seems good to Him; and as the first duty of Masons in any undertaking is to invoke the blessing of the Great Architect of the Universe on their work, I call upon you to unite with our Prov. Grand Chaplain in an address to the throne of grace. The G. Chaplain (Bro. Rev. T. B. Spencer) recited an eloquent prayer, and after a hymn had been sung, the architect, Mr. J. Hibbert, of Preston, presented a design of the edifice to Lord Lathom, who expressed his approval of it, and expressed a hope that the work of erection would be duly proceeded with. A procession to the Town Hall followed. At three o'clock in the afternoon there was a grand banquet given by the Guild and Mayor, in the new public hall at the Corn Exchange. Between 600 and 700 ladies and gentlemen were present. Amongst those at the banquet were the Duke of Cambridge, the Lord-Lieutenant of the county, the Bishops of Manchester and Carlisle, Lord Lathom, Lord Derby, Lord Winmarleigh, Sir R. Cross, and a number of provincial mayors. In the course of the after proceedings, the health of the Duke of Cambridge was duly honoured. The Duke of Cambridge, in responding to the toast of his health, regretted the absence of the Duke and Duchess of Albany, and said he was himself present in response to a wish of the Queen, who had telegraphed to him from Balmoral on the subject. He came amongst them as a soldier, and he had asked himself whether a



soldier had anything to do with such a municipal gathering as the Guild, and he ventured to think that the soldiers were as much citizens as any of the persons sitting before him. With the stability and peace, and prosperity of this great Empire our soldiers were intimately connected. He appeared before them under peculiar and difficult circumstances. His duties really called him to headquarters, but though there was disquietude abroad there was peace at home. Preston and all the rest of the Empire was in a state of profound peace. There were complaints as to the costliness of the institutions and the general government of this country, but when they remembered the advantages they enjoyed, he thought they would consider them an equivalent of an ample kind. He contended that the high position occupied by this country was due to the brave and indomitable spirit she had manifested, and he was perfectly convinced that this spirit remained unchanged so far as the navy and the army were concerned. In both the army and navy they might have perfect confidence: the same spirit which imbued their ancestors, the spirit which had made this country great, still existed, and would, if occasion needed, be available to the fullest extent now. It had been said in respect to the war in Egypt that it was a great mistake to send out the Household Cavalry. He could not see this. He did not believe that the men who had served her Majesty at home should not go out when needed, and that they could do their duty when called out had been proved by their achievements thus far in Egypt—in spite of the greatest difficulties which, of course, must attend an army when landing on such an inhospitable shore as that of Ismailia. The troops in question had shown that they were made of the same stuff as the rest of the army, and he hoped they would never hear any more after this as to their troops being simply kept up for the honour of her Majesty, and to ride about in St. James's Park. After further alluding to the bravery and reliability of the army and navy, the Duke concluded amid applause. The Health of the Guild Mayor was then given and duly responded to. At about six o'clock a move was made to Avenham Park, on the eastern side of which an oak tree was planted, by the Duke of Cambridge on behalf of the Duchess of Albany. During the ceremony a silver spade, beautifully carved and bejewelled, was presented by Mr. Alderman Benson, the Chairman of the Parks Committee. The spade was accepted by the Duke on behalf of the Duchess. Mr. Benson delivered a short address to the Duke of Cambridge, and the latter was "thoued" by the former, who is an old member of the Society of Friends. The "thouing" to a Royal Duke caused some surprise and amusement. During the ceremony the adult scholars of the Church of England Sunday Schools sang the National Anthem. The proceedings were very short, but very interesting, and during their enactment the ground was kept by the depot of the Royal North Lancashire Regiment.

Various other festivities have followed during the week, bringing into the town an enormous influx of visitors from all parts of the surrounding counties.

At the North London Chapter of Improvement, on Thursday, at the Canonbury Tavern, St. Mary's-road, N., Comp. Hunter occupied the chair of Z., Gregory H., Sheffield J., Edmonds Preceptor, Bird P.S., Hookey S.N. During the evening the ceremony of exaltation was rehearsed.

Madame Worrell announces that her Annual Evening Concert will take place at the Brixton Hall, Acre-lane, near Brixton Church, on Wednesday, 4th October 1882. Doors open at 7.30, commence at 8 o'clock. Tickets to be obtained of Madame Worrell, 52 Knowle-road, Brixton-road, or of Mr. John Fenton, Post Office, 304 Brixton-road.

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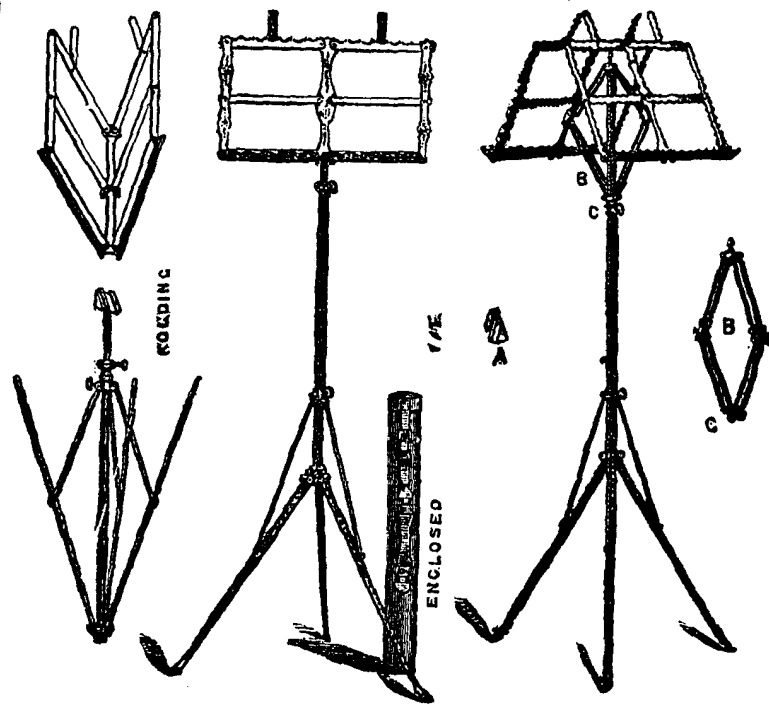
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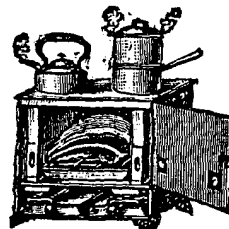
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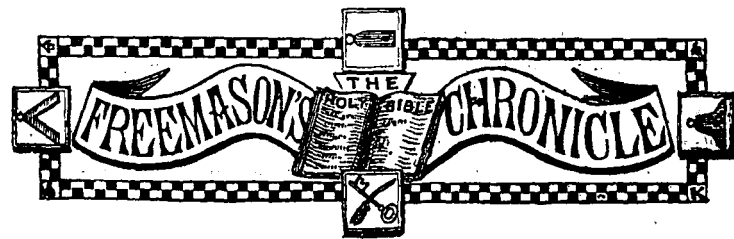
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23 GREAT QUEEN STREET, W.C.

### QUARTERLY COMMUNICATION OF UNITED GRAND LODGE.

THE Quarterly Communication of United Grand Lodge was held on Wednesday, at Freemasons' Hall, General Brownrigg, C.B., Provincial Grand Master for Surrey, presiding. Brother Samuel Rawson, P.D.G.M. China, acted as Deputy Grand Master, and the Hon. Bro. Justice Prinsep, D.G.M. Bengal, as Past Grand Master. The minutes of the June meeting having been read and confirmed, Bro. James Stevens stated that he rose with very considerable diffidence to raise a question of order and privilege. On the last occasion it was declared by the Pro Grand Master—General Brownrigg said that as Brother Stevens was about to refer to something which occurred at last meeting, he might state that the Pro Grand Master had written a memorandum to the effect that Bro. Stevens's notice of motion, which had been laid before him, had been considered very carefully, and he was clearly of opinion that it was one which could not be placed on the agenda paper of Grand Lodge, inasmuch as it might lead to an interference with, and an encroachment upon the undoubted prerogative of the Grand Master and his freedom of action in matters appertaining to his high office, as set forth in the Constitutions of the Order. Under these circumstances, he was afraid he could not do otherwise than stop any further discussion on the subject. This announcement was received with cheers. The Report of the Lodge of Benevolence for the last quarter was read, and the recommendations therein contained were confirmed. Bro. Thomas Fenn P.G.D., in the absence of Sir John B. Monckton, brought up the Report of the Board of General Purposes, which stated that—

Grand Lodge having at its last Quarterly Communication accepted the draft of the proposed revision of the Book of Constitutions, as prepared by the Board, and having approved of its suggestion that the same be considered at a Special Grand Lodge, and that in the meantime copies be circulated amongst the Provinces for the



information of the Craft, which has accordingly been done, the Board now beg to recommend that Brethren desiring to propose any amendments or additions to the said Revision of the Constitutions should be required to transmit the same to the Grand Secretary on or before the 25th September next, in order that they may be considered and reported on by the Board before the meeting of the Special Grand Lodge, which it is believed will be held about the middle of October next.

Bro. C. J. Perceval P.M. 1607 objected that, in a matter of such importance to the Craft, more time should not be given for the due consideration of the alterations. He thought every Lodge should be presented with a copy, and that every brother who desired to purchase one should be enabled to do so at an expense of two shillings. Moreover, by the 25th September many of the Provincial Grand Lodges would not have met, or been able to decide on the new Constitutions, he therefore moved an amendment embodying these views. Bro. Arthur E. Gladwell P.M. 172 seconded the amendment, which was supported by the Hon. Bro. Justice Prinsep, who said he had visited a country Lodge a few days ago, where he heard the matter considered, but he had not had an opportunity himself of considering the amended Constitutions. Bro. T. Fenn said the Board had no desire to hurry the matter, although it had been a long time before them. The only reason for getting on quickly was that the old edition had run out. The debate would take a long time, and could not be held in one of the regular meetings of Grand Lodge. A Special Grand Lodge would have to be summoned to consider it. After a short discussion Bro. Perceval's amendment was carried in the following form:—

"That the consideration of the Revision of the Book of Constitutions be postponed until next February, or until such time as the Most Worshipful Grand Master may appoint; and that amendments and additions be required to be delivered to the Grand Secretary on or before the 28th of January; and that a copy be sent to each Lodge, and every member be enabled to purchase a copy if he so desires it, at a price not exceeding two shillings, notice being given within six weeks of the present time."

Bro. Budden next rose, he wished to bring on the following motion:—

"That the minute of the last Grand Lodge (7th June 1882), containing the Resolution proposed by Brother Raynham Stewart to raise the Grand Lodge subscription to the Royal Masonic Benevolent Institution from £800 a year (its present amount) to £1,600 a year be not confirmed; but that instead thereof the following Resolutions be adopted, viz.:—

(I.) "That the Grand Lodge contribution to the Royal Masonic Benevolent Institution be raised from £800 a year to £1,000 a year; £500 a year to the Male Fund, and £500 a year to the Female Fund. The £200 a year now added to be paid from the Fund of General Purposes."

(II.) "That the Grand Lodge contributions to the Royal Masonic Schools be raised from £150 a year to each School (the present amount) to £500 a year to the Girls' School, and £500 a year to the Boys' School, to be paid from the Fund of General Purposes."

General Brownrigg said this motion ought to have been brought on before the minutes were confirmed, as it was set down as an amendment to the minutes. Bro. Budden said he thought the Grand Master put the minutes for confirmation rather too sharp. General Brownrigg, with reference to this observation remarked, that he had presided several times in Grand Lodge, and never in his life had he made so long a pause as he had made that evening when putting the minutes for confirmation. He expected Bro. Budden to get up, but he could not keep Grand Lodge waiting. His ruling of Bro. Budden as out of order did not however refer to his motion—

"That a Committee be appointed":—

(a) "To consider the condition, resources, and claims of the Fund of Benevolence," and

(b) "To revise the Scale of Fees payable by Lodges to Grand Lodge, and report to Grand Lodge, so that the revised Scale of Fees, if adopted, may be incorporated in the revised Constitutions, now under the consideration of Grand Lodge."

Bro. Budden said he should postpone this motion. Grand Lodge was then formally closed.

J. E. SHAND & Co., Wine Merchant (Experts and Valuers). Well fermented old Wines and matured Spirits. 2 Albert Mansions, Victoria-street, London, S.W.

## LET THERE BE LIGHT.

By BRO. J. CAVEN.

1. In the beginning God created the Heaven and the Earth.
2. And the earth was without form and void; and darkness was upon the face of the deep. And the spirit of God moved upon the face of the waters.
3. And God said, Let there be Light, and there was Light.—Gen. i.

"Let there be Light," Jehovah said,  
Creation's vaulted dome resplendent shone.  
Old Chaos all affrighted fled  
From off his dark and gloomy throne;  
The waters rolled away, the earth was born,  
And smiling, glowed beneath creation's morn.

"Let there be Light!" The Sun began  
Its mighty march across the bended sky;  
And then it seemed to wondering man  
A glance from God's all-seeing eye,  
As thus it flung its blazing beams abroad,  
And whelmed in light the universe of God.

"Let there be Light!" The Moon arose,  
And hung on high its sheen of dazzling light,  
And myriad gleams of glory throws  
Across the darksome brow of night;  
And clouds that through the sky in blackness rolled,  
Are robed in white and crowned with gold.

"Let there be Light!" The Stars that throng  
The sky in constellations bright and grand  
Burst forth in one undying song,  
That trembling swept o'er sea and land.  
Their mighty anthem still shall grandly pour  
Till time shall cease, shall cease to be no more.

The morning stars together sang,  
Encircling wide the great all-central throne,  
And Earth and Heaven together rang  
With that triumphant music tone,  
As echoing through the gloomy shades of night  
That choral strain sublime, "Let there be Light!"

"Let there be Light!" Huge comets came,  
And forth upon their mighty mission went,  
With forms of fire and wings of flame  
To Heaven's remotest battlement,  
The realms of deepest, darkest, furthest night  
They bore that great command, "Let there be Light"

"Let there be Light!" Fierce lightning flashed  
With bolts of flame that awful gloom was rent,  
And peal on peal the thunder crashed  
Across the blackened firmament,  
As though Omnipotence in anger spoke,  
And thus primeval night and silence broke.

But silent now that thunder-tone,  
And, lo! in beauty o'er the sky unfurled  
That grandly stretched from zone to zone,  
An arch of promise to the world;  
Glowing midst the clouds so pure and hoary,  
Is traced the rainbow's path of glory.

All glowing from the sacred page,  
Whose beams divine the human soul illumine,  
That burn undimmed from age to age,  
Dispelling fast earth's moral gloom,  
Behold a greater light than all is given,  
Whose radiance lights the path that leads to heaven.

When comes the Horse and Rider pale,  
And death's dark film shall close this mortal sight,  
When past the dark and shadowy vale,  
All shall be brought to further light  
Within that dome that's builded on the sky  
And lighted by our God's all-seeing eye.

Omniscient truth shall light the soul,  
When lost the Sun, and Moon, and every Star;  
And whilst eternal ages roll,  
In mighty cycles sweeping far,  
No sorrow-cloud shall dim that Lodge above—  
'Tis lighted by our Master's smile of love.

Masonic Advocate.

## ROYAL ARCH.

Elliott Chapter, No. 1205.—The Annual Meeting was held on Wednesday, at the Metham Masonic Hall, Stokehouse. There was a good attendance, and after the exaltation of a brother, a Board of Installed Principals was formed, and Ex. Comp. Thomas Gibbons was installed as Z., S. Annis as H., and W. H. Hunt as J. The ceremony was well performed by Ex. Comp. J. Gidley P.Z., assisted by Ex. Comps. Daniel Cross P.Z. 1205, Samuel Jew P.Z. 105 P.P.G.T., E. Aitkin Davies P.Z. P.P.G.R., J. B. Gover P.Z. 70 P.P.G.P.S., J. R. Lord Z. 70, J. R. H. Harris Z. 230, T. Searle J. 230, E. J. Knight P.Z. P.P.G.S.B., J. W. Cornish P.Z. 223, S. Brizzi P.Z. 3. After the ceremony the following were invested as the Officers for the year:—E. Comp. Hugh Cameron P.Z., George Perkins S.E., Richard Dickson S.N., D. Cross Treasurer, J. Heyward P.S., W. N. Foreman 1st A.S., L. Martin 2nd A.S., Thomas Gidley J. Simple refreshment, under the presidency of E. Comp. Gibbons, in the refectory, followed.

## Obituary.

—:0:—

### THE LATE BRO. JOHN WEEDON, P.M. 382.

This brother carried on the business of a house painter for many years in Uxbridge. He was initiated on the 1st April 1831, in the Royal Union Lodge, was W.M. of the Lodge in 1836, and during his year of office he initiated, passed, and raised his father, rather an uncommon experience in Freemasonry. Bro. Weedon again filled the chair for two years, in 1840 and 1841, and for many years after this he undertook the duties of Secretary. Some years back he had misfortune to fracture one of his legs, and soon afterwards had a fall and broke the cap of the other; these accidents rendered him totally unfit for business, and for the last ten years he has been annuitant on the Royal Masonic Benevolent Fund. He passed quietly away early on the 1st August. We understand the expenses of the funeral will be defrayed by the Lodge of which he was for over 50 years a member.

### DEATH.

MASSEY—On the 5th instant, at 29 Lowden Road, Herne Hill, EDWARD, the dearly loved youngest child of HENRY and SARAH MASSEY, aged fourteen months.

## FASHIONS IN MASONRY.

### FROM THE KEYSTONE.

THERE should be no fashions in Masonry, but that there are, few experienced Masons will deny. Shakespeare justly called fashion a deformed thief, that giddily turns about all the hot bloods between fourteen and five-and-thirty! It is a tyrant, and the parent of folly; it favours the science of appearances. All the new fashions are old, and yet, while every generation laughs at the old fashions, it religiously adopts the new. We clothe even our minds as we do our bodies, after the latest educational style. An old clergyman, who had an old tailor for his beadle, once said to him pensively, "Thomas, I cannot tell why it is that our church should be getting thinner and thinner, for I am sure I preach as well as ever I did, and have far more experience than I had at first." "Indeed," replied the worldly-wise Thomas, "old ministers now-a-days are just like old tailors, for I am sure that I sew as well as I ever did, and the cloth is the same; but it's the cut, sir, the new cut." That's it, the world over—it is the new cut that many people want.

Shall we have a new cut in Masonry? Shall we admit that the ancient and honourable Fraternity of which we are members has a "glass of fashion?" Shall we allow Masonic man-milliners and dressmakers to set up their shops among us? Shall we offer a premium for ritual-mongers, or, frown them down when they presume to arise and proclaim, "presto, change?" We think there is but one answer to all these interrogations—legitimately there are no fashions in Masonry. If we find traces of them in the past, they were frauds upon the Craft, it may have been legalised frauds, but frauds, nevertheless.

What is the theory of Masonry? It is a system of morality? Do morals change? Is it wrong to steal, to commit adultery, to kill to-day, and right to-morrow? But, it may be said, you may change the allegories that veil the truth of Freemasonry, and the symbology that illustrates it. May you, can you change these without imperiling the truth of Masonry itself? We throw not.

We speak, familiarly, of the Lodge below and the Lodge above, the earthly Lodge and the heavenly Lodge, intimating thereby, that he who practises out of the Lodge the sublime principles of religion and morality he is taught within it, will, when he passes through the gate of death and knocks at the portal of heaven, be received and welcomed to a place therein by the Great Architect of the Universe. But the First Great Light in Masonry expressly says, that "the fashion of this world passeth away," and we are inclined to think that those who are fashionables in Masonry will pass away with it. If we would preserve the kernel of truth, we must preserve the shell that originally covered it, for to change it is to imperil everything.

Our distinguished Brother, Sir Christopher Wren, the greatest architect of the seventeenth or eighteenth centuries, once said of his art, "Building ought to have the attribute of the eternal, and be incapable of new fashions." So ought Freemasonry. It is the art of building. It was originated by operative builders; it is now perpetuated by speculative builders. We raise edifices, spiritual edifices; we build arches, royal arches. We should be able master-builders, wise Master Masons. In its essence Freemasonry antagonises the spirit of the age and the world; it says, Raise your voice to God, extend your hand to your Brother. All things else radically change, Freemasonry should stand fast, immovable from its Ancient Landmarks.

But what are some of the facts that stare us in the face. Some brethren—the few, not the many, those who are ambitious to remodel the Craft, and leave upon it the impress of their own little individuality, seek to change the usages and customs of Freemasonry. They aim to "improve" its work; sometimes they even do this under the pretence of "restoring" it. We know the opinion of "restorers" that prevails amongst sages in the world of art—they are generally regarded as peddlers in disguise, who seek to vend their own wares

under fraudulent names. Out upon them! Let us have no change, for every change must be for the worse. Freemasonry is not a kaleidoscope, it is not a play-house. Let all things else change, but Freemasonry never.

Let us state an example of an ephemeral fashion or novelty in Freemasonry. Not only anciently, but modernly, it has been the custom of the Craft, from the very nature of that Craft, to perform its work in secret. This work includes the opening and closing of the Lodge, the election and installation of its Officers, and the initiation, passing and raising of candidates. All of this work, according to the genius, the law and custom of the Craft, must be in secret, with no profane present. And yet, in our day there are those who boldly assert, and among them Past Grand Masters, that Lodges may install their Officers in public, may make a show of a purely Masonic Lodge ceremonial. Mark you, this is not a ceremonial that from the circumstances of the case must be performed in public. It is not a funeral, nor a corner-stone laying, that must take place outside of the Lodge, but it is a pure Lodge ceremony, including an official covenant. With it the public have nothing to do, and whoever makes a "Jumbo" of it, belittles the Craft and himself. The whole of it cannot, dare not, be performed in public. The installation ceremony must be emasculated before it can be so profaned. We have a "Manual" before us that favours public installation—Morris's edition of "Webb's Freemason's Monitor," and what does it say? "Installation is performed in an open Lodge, opened in either degree, or AFTER A SLIGHT PREPARATION, it may be done in public." It is then stated to consist of five particulars, and it is added, "All these, EXCEPT THE THIRD SPECIFICATION, may be performed in public." We assert, without fear of successful contradiction, that whoever mutilates the Lodge ceremonies of the Craft, or dismembers its offices so that they may be performed in public, is a fashionable Freemason, that every lover of genuine Freemasonry should pity and avoid. And yet we hear one Brother, and another Brother, asserting, "I originated public installations." Freemasonry cannot now be originated, and could not have been originated at any period in this nineteenth century. It is not a science of to-day, or yesterday. It has no fashions, nor fashion-mongers, and if there be any claiming the designation, let them quickly say:

"O you mortal engines, whose rude throats  
The immortal Jove's dread clamours counterfeit,  
Farewell! Othello's occupation's gone!"

A Mason's wife, half in fun, half in earnest, writes as follows to Past Grand Master Simons, of the N.Y. Dispatch:—

"I see at the head of your Masonic column, after your name, the letters P.G.M. If this means Past Grand Master, I sincerely pity your wife, if you have one. Pray, sir, when you were Grand Master, did you ever go to bed? Where you ever at home? When the year had passed, I hoped I would be released and relieved, but my husband explained that it was customary in his Lodge, if a Master had faithfully served for a year, and had done his duty, to compliment him with a re-election. So he was re-elected; then he became a High Priest, an Eminent Commander, an Illustrious Somebody of the Council. And so year after year this kept on, and the funerals he had to attend to; I thought the Masons were dreadfully fast dying, and it takes so long to bury them. I have known my husband to come home late at night, returning from a brother's funeral, and with all the widows that had to be seen and looked after, he had no time to look after his own wife and family. Now, my husband is Past Master, Past High Priest, past everything, past all hope. But the measure of my trouble was not full until now. He had gone and joined the Veterans. This is the worst of them all. In Lodge, Chapter, and Commandery I did sometimes have some fun. They had balls, parties, excursions, and other social gatherings; but these horrid old Veterans have banquets and good times, but 'No Ladies Need Apply.' The old fellows keep all the good things to themselves. I have now become resigned to my lot as  
"A MASON'S WIFE."

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PRINCESS'S.—At 7.30, A PHOTOGRAPHIC FRIGHT. At 8, THE ROMANY RYE.

VAUDEVILLE.—At 8, MONEY.

OLYMPIC.—At 8, FUN ON THE BRISTOL.

CRITERION.—At 8, CUPID IN CAMP. At 8.45, LITTLE MISS MUFFET.

LYCEUM.—At 7.45, ROMEO AND JULIET.

SAVOY.—At 8, MOCK TURTLES. At 8.30, PATIENCE. This day (Saturday), at 2.30, also.

AVENUE.—At 7.30, SIMPSON AND DELILAH. At 8.15, MANTEAUX NOIRS.

GAIETY.—At 7.40, HIS ONLY COAT. At 8.15, ALADDIN.

GLOBE.—At 8, CRAZED. At 9, THE VICAR OF BRAY.

TOOLE'S.—At 8, DIANE.

ALHAMBRA.—At 7.45, BABIL AND BIJOU.

SURREY.—At 7.30, INJURED INNOCENCE. At 8.15, REAL LIFE.

STANDARD.—At 7.30, UNCLE TOM'S CABIN.

MOHAWK MINSTRELS, Agricultural Hall.—Every evening, at 8.

CRYSTAL PALACE.—This day, CONCERT. Play, LOST IN LONDON. BICYCLE RACES. PANORAMA. FRUIT AND DAHLIA SHOW. Dr. LYNN, the ELECTRIFYING CONJUROR. Open Daily, Aquarium, Picture Gallery, &c.

## DIARY FOR THE WEEK.

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

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## SATURDAY, 9th SEPTEMBER.

- 199—Percy, Jolly Farmers', Southgate Road, N., 8. (Instruction)  
 1275—Star, Five Bells, 155 New Cross-road, S.E., at 7. (Instruction)  
 1278—Burdett Coutts, Lamb Tavern, opposite Bethnal G. Junct., at 8. (Inst.)  
 1361—Earl of Zetland, Royal Edward, Triangle, Hackney (Instruction)  
 1416—Mount Edgcombe, Swan Hotel, Battersea  
 1607—Loyalty, London Tavern, Fenchurch Street  
 1624—Eccleston, Grosvenor Club, Ebury-square, Pimlico, at 7 (Instruction)  
 1686—Paxton, Surrey Masonic Hall, Camberwell  
 1685—Guelph, Red Lion, Leytonstone  
 1743—Perseverance, Imperial Hotel, Holborn Viaduct.  
 Sinai Chapter of Improvement, Union, Air-street, Regent-street, W. at 8.

## MONDAY, 11th SEPTEMBER.

- 45—Strong Man, George Hotel, Australian Avenue, Barbican, at 7 (Instruc.)  
 174—Sincerity, Three Nuns Hotel, Aldgate, at 7. (Instruction)  
 180—St. James's Union, Union Tavern, Air-street, W., at 8 (Instruction)  
 548—Wellington, White Swan, High-street, Deptford, at 8 (Instruction)  
 1237—Enfield, Market-place, Enfield  
 1366—Highgate, Gatehouse Hotel, Highgate  
 1425—Hyde Park, The Westbourne, Craven-rd., Paddington, at 8 (Instruction)  
 1480—Marquess of Ripon, Pembury Tavern, Amhurst-rd., Hackney, at 7.30 (In)  
 1507—Metropolitan, The Moorgate, Finsbury Pavement, E.C., at 7.30 (Inst.)  
 1608—Kilburn, 46 South Molton Street, Oxford Street, W., at 7. (Inst.)  
 1623—West Smithfield, Champion Hotel, Aldersgate-street, E.C. at 8 (Inst.)  
 1625—Tredegar, Royal Hotel, Mile End-road, corner of Burdett-road. (Inst.)  
 1693—Kingsland, Canonbury Tavern, Canonbury, N., at 8.30 (Instruction)  
 1789—Ubique, Guardsman Army Coffee Tavern, Buckingham Palace-road, S.W., at 7.30. (Instruction)  
 1790—Old England, Masonic Hall, New Thornton Heath  
 1891—St. Ambrose, Baron's Court Hotel, West Kensington. (Instruction)  
 1922—Earl of Lathom, Greyhound Hotel, Streatham  
 R.A. 933—Doric, 79 Whitechapel-road, at 7. (Instruction)  
 M.M.—Old Kent, Crown and Cushion, London Wall, at 6.30. (Instruction)  
 40—Derwent, Castle Hotel, Hastings  
 75—Love and Honour, Royal Hotel, Falmouth  
 104—St. John, Ashton House, Greek-street, Stockport  
 151—Albany, Masonic Hall, Newport, I.W.  
 240—St. Hilda, Freemasons' Hall, Fowler-street, South Shields  
 292—Sincerity, Masonic Hall, Liverpool  
 296—Royal Brunswick, Freemasons' Hall, Surrey-street, Sheffield  
 297—Witham, New Masonic Hall, Lincoln  
 332—Royal Union, Chequers Hotel, Uxbridge. (Instruction)  
 411—Commercial, Flying Horse Hotel, Nottingham  
 481—St. Peter, Masonic Hall, Maple-street, Newcastle  
 502—Rectitude, Town Hall, Rugby  
 539—Druids of Love and Liberty, Masonic Hall, Redruth  
 665—Montague, Royal Lion, Lyme Regis  
 721—Independence, Masonic Chambers, Eastgate-row-north, Chester  
 724—Derby, Masonic Hall, Liverpool, at 8. (Instruction)  
 797—Hanley, Hanley Hall, Dartmouth  
 893—Meridian, National School Room, Millbrook, Cornwall  
 949—Williamson, St. Stephen School, Monkwearmouth, Durham  
 1021—Hartington, Masonic Hall, Custom House Buildings, Barrow-in-Furness  
 1174—Pentangle, Sun Hotel, Chatham  
 1221—Defence, Masonic Hall, Carlton-hill, Leeds  
 1350—Fermor Hesketh, Masonic Hall, Liverpool  
 1436—Sandgate, Masonic Hall, Sandgate  
 1449—Royal Military, Masonic Hall, Canterbury  
 1471—Israel, Masonic Hall, Severn-street, Birmingham  
 1592—Abbey, Suffolk Hotel, Bury St. Edmunds  
 1611—Eboracum, Queen's Hotel, Micklegate, York  
 1618—Handyside, Zetland Hotel, Saltburn-by-Sea  
 R.A. 148—Elias Ashmole, Chapter Rooms, Warrington  
 R.A. 306—Alfred, Masonic Hall, Kelsall-street, Leeds  
 M.M.—Egerton, Royal Rock Hotel, Rock Ferry, Cheshire.  
 M.M. 171—Union, Freemasons' Hall, Union-street, Oldham  
 K.T.—Jerusalem, Freemasons' Hall, Cooper-street, Manchester  
 R.C.—Walton, Skelmersdale Masonic Hall, Kirkdale, Liverpool

## TUESDAY, 12th SEPTEMBER.

- 55—Constitutional, Bedford Hotel, Southampton-bldgs., Holborn, at 7 (Inst.)  
 65—Prosperity, Hercules Tavern, Leadenhall-street, E.C., at 7. (Instruction)  
 141—Faith, 2 Westminster Chambers, Victoria-street, S.W., at 8. (Instruction)  
 177—Domestic, Surrey Masonic Hall, Camberwell, at 7.30 (Instruction)  
 188—Joppa, Champion Hotel, Aldersgate-street, at 7.30. (Instruction)  
 548—Wellington, White Swan, Deptford  
 554—Yarborough, Green Dragon, Stepney (Instruction)  
 753—Prince Frederick William, Lord's Hotel, St. John's Wood, at 8 (Inst.)  
 890—Dalhousie, Sisters' Tavern, Pownall-road, Dalston, at 8 (Instruction)  
 1041—Wandsworth, Star and Garter Hotel, St. Ann's-hill, Wandsworth (Inst.)  
 1349—Friars, Liverpool Arms, Canning Town, at 7.30 (Instruction)  
 1380—Royal Arthur, D. o' Cambridge, 318 Bridge-rd., Battersea Park, at 8 (In.)  
 1381—Kennington, The Horns, Kennington. (Instruction)  
 1446—Mount Edgcombe, 19 Jermyn-street, S.W., at 8 (Instruction)  
 1471—Islington, Crown and Cushion, London Wall, at 7 (Instruction)  
 1472—Henley, Three Crowns, North Woolwich (Instruction)  
 1558—D. Connaught, Palmerston Arms, Grosvenor Park, Camberwell, at 8 (In.)  
 1602—Sir Hugh Myddelton, Crown and Woolpack, St. John's-st.-rd., at 8 (In.)  
 1695—New Finsbury Park, Hornsey Wood Tavern, Finsbury Park, at 8 (Inst.)  
 1707—Eleanor, Trocadero, Broad-street-buildings, Liverpool-street, 8.30 (Inst.)  
 1949—Brixton, Prince Regent, Dulwich-road, East Brixton, at 8. (Instruction)  
 131—Fortitude, Masonic Hall, Truro  
 134—United Chatham of Benevolence, Assembly Rooms, Old Brompton, Kent  
 241—Merchants, Masonic Hall, Liverpool  
 272—Harmony, Masonic Hall, Main Ridge, Boston.  
 284—Shakespeare, Masonic Rooms, High-street, Warwick  
 406—Northern Counties, Freemasons' Hall, Maple-st., Newc-on-Tyne (Inst.)  
 473—Faithful, Masonic Hall, New-street, Birmingham  
 495—Wakefield, Masonic Hall, Zetland-street, Wakefield  
 503—Belvidere, Star Hotel, Maidstone  
 603—Zetland, Royal Hotel, Cleckheaton  
 626—Lansdowne of Unity, Town Hall, Chippenham  
 696—St. Bartholomew, Anchor Hotel, Wednesbury  
 726—Staffordshire Knot, North Western Hotel, Stafford  
 829—Sydney, Black Horse, Sidcup  
 903—Gosport, India Arms Hotel, High-street, Gosport  
 1117—St. David, Freemasons' Hall, Manchester.  
 1250—Gilbert Greenhall, Masonic Rooms, Sankey-street, Warrington  
 1314—Acacia, Bell Hotel, Bromley, Kent  
 1325—Stanley, 214 Great Homer-street, Liverpool, at 8 (Instruction)  
 1414—Knoie, Masonic Hall, Sevenoaks  
 1465—Ockenden, Talbot Hotel, Cuckfield, Sussex  
 1545—Baildon, Masonic Room, Northgate, Baildon  
 1713—Wilbraham, Walton Institute, Walton, Liverpool  
 R.A. 43—Fortitude, Great Western Hotel, Birmingham.  
 R.A. 265—Judea, Masonic Club, Hanover-street, Keighley  
 R.A. 286—Strength, Green Man Hotel, Bacup.  
 R.A. 289—Fidelity, Masonic Hall, Carlton-hill, Leeds  
 R.A. 091—Tyne, Masonic Hall, Wellington Quay, Northumberland  
 M.M. 8—Adams, Victoria Hall, Trinity-road, Sheerness

## WEDNESDAY, 13th SEPTEMBER.

- Committee Royal Masonic Benevolent Institution, Freemasons' Hall, at 3  
 87—Vitruvian, White Hart, College-street, Lambeth.  
 229—United Strength, Prince Alfred, 13 Crowndale-rd., Camden-town, 8 (In.)  
 539—La Tolerance, Morland's Hotel, Dean Street, Oxford St. at 8 (Inst.)  
 720—Pannure, Balham Hotel, Balham, at 7 (Instruction)  
 731—Merchant Navy, Silver Tavern, Burdett-road, E.  
 813—New Concord, Jolly Farmers, Southgate-road, N. (Instruction)  
 862—Whittington, Red Lion, Poppin's-court, Fleet-street, at 8 (Instruction)  
 1288—Finsbury Park, Cock Tavern, Highbury, at 8 (Instruction)  
 1321—Emblematic, Goat and Star, Swallow Street, W., at 8 (Inst.)  
 1445—Prince Leopold, Moorgate Tavern, Moorgate Street, at 7 (Instruction)  
 1475—Peckham, Lord Wellington Hotel, 516 Old Kent-road, at 8. (Instruction)  
 1524—Duke of Connaught, Royal Edward, Mare-street, Hackney, at 8 (Inst.)  
 1604—Wanderers, Black Horse, York Street, S.W., at 7.30 (Instruction)  
 1662—Beaconsfield, Chequers, Marsh Street, Walthamstow, at 7.30 (Inst.)  
 1694—Imperial, Cadogan Hotel, Sloane-street, Chelsea  
 1718—Centurion, Imperial Hotel, Holborn-viaduct  
 1791—Creston, Prince Albert Tavern, Portobello-ter., Notting-hill-gate (Inst.)  
 R.A. 177—Domestic, Union Tavern, Air-street, Regent-st., at 8 (Instruction)  
 R.A. 1280—John Hervey, Freemasons' Hall, W.C.

- 54—Hope, Spread Eagle Inn, Cheetham-street, Rochdale  
 146—Antiquity, Bull's Head Inn, Bradshawgate, Bolton  
 191—St. John, Knowsley Hotel, Haymarket-street, Bury, Lancashire  
 204—Caledonian, Freemasons' Hall, Manchester.  
 225—St. Luke's, Coach and Horses Hotel, Ipswich  
 281—Fortitude, Masonic Rooms, Athenaeum, Lancaster  
 288—Harmony, Masonic Hall, Todmorden  
 483—Sympathy, Old Falcon Hotel, Gravesend  
 567—Unity, Globe Hotel, Warwick  
 668—Benevolence, Private Rooms, Prince Town, Dartmoor  
 758—Ellesmere, Masonic Hall, Runcorn, at 7.30. (Instruction)  
 795—St. John, Ray Mead Hotel, Maidenhead  
 851—Worthing of Friendship, Steyne Hotel, Worthing.  
 852—Zetland, Albert Hotel, New Bailey-street, Salford.  
 854—Albert, Duke of York Inn, Shaw, near Oldham.  
 972—St. Augustine, Masonic Hall, Canterbury. (Instruction)  
 1018—Shakespeare, Freemasons' Hall, Salem-street, Bradford.  
 1031—Fletcher, Masonic Hall, New-street, Birmingham.  
 1060—Marmion, Masonic Rooms, Church-street, Tamworth.  
 1094—Temple, Masonic Hall, Liverpool  
 1209—Lewises, Royal Hotel, Ramsgate.  
 1248—Denison, Grand Hotel, Scarborough.  
 1264—Neptune, Masonic Hall, Liverpool, at 7 (Instruction)  
 1342—Walker, Hope and Anchor Inn, Byker, Newcastle.  
 1356—De Grey and Ripon, 140 North Hill Street, Toxteth Park, Liverpool  
 1398—Baldwin, Dalton Castle, Dalton-in-Furness  
 1424—Browning, Assembly Rooms, Old Brompton, Chatham.  
 1434—Nottinghamshire, George Hotel, Nottingham.  
 1520—Earl Shrewsbury, Public Rooms, Cannock, Stafford.  
 1547—Liverpool, Masonic Hall, Liverpool.  
 1643—Perseverance, Masonic Hall, Hebburn-on-Tyne.  
 R.A. 24—De Swinburne, Freemasons' Hall, Grainger-street, Newcastle  
 R.A. 709—Invicta, Bank-street Hall, Ashford.  
 M.M. 56—Temperance, Masonic Hall, Todmorden  
 M.M. 174—Athol, Masonic Hall, Severn-street, Birmingham.  
 M.M. 102—St. Cuthbert, Masonic Hall, The Parade, Berwick.

## THURSDAY, 14th SEPTEMBER.

- 3—Fidelity, Yorkshire Grey, London-street, Fitzroy-sq., at 8 (Instruction)  
 15—Kent, Chequers, Marsh-street, Walthamstow, at 7.30 (Instruction)  
 27—Egyptian, Hercules Tavern, Leadenhall-street, E.C., at 7.30 (Instruction)  
 87—Vitruvian, White Hart, College-street, Lambeth, at 8 (Instruction)  
 435—Salisbury, Union Tavern, Air-street, Regent-street, W., at 8 (Inst.)  
 704—Camden, Crown and Cushion, London Wall, at 7 (Instruction)  
 754—High Cross, Coach and Horses, Lower Tottenham, at 8 (Instruction)  
 902—Burgoyne, Cock Tavern, St. Martin's-court, Ludgate-hill, at 6.30 (Inst)  
 1158—Southern Star, Pheasant, Stangate, Westminster-bridge, at 8 (Inst.)  
 1227—Upton, Swan, Bethnal Green-road, near Shoreditch, at 8 (Instruction)  
 1339—Stockwell, Cock Tavern, Kennington-road, at 7.30 (Instruction)  
 1425—Hyde Park, The Westbourne, Craven-road, Paddington  
 1558—Duke of Connaught, Surrey Masonic Hall, Camberwell, S.E  
 1593—Ley Spring, Red Lion, Leytonstone  
 1614—Covent Garden, Constitution, Bedford-street, W.C., at 7.45 (Instruction.)  
 1642—Earl of Carnarvon, Ladbroke Hall, Notting Hill  
 1673—Langton, Mansion House Station Restaurant, E.C. at 6, (Instruction)  
 1677—Crusaders, Old Jerusalem Tav., St. John's Gate, Clerkenwell, at 9 (Inst.)  
 1901—Selwyn, East Dulwich Hotel, East Dulwich. (Instruction)  
 R.A. 753—Prince Frederick William, Lord's Hotel, St. John's Wood, at 8. (In.)  
 R.A. 1471—North London, Canonbury Tavern, Canonbury Place, at 8. (Inst.)  
 35—Medina, 85 High-street, Cowes.  
 97—Palatine, Masonic Hall, Toward-road, Sunderland.  
 139—Britannia, Freemasons' Hall, Surrey-street, Sheffield.  
 203—Ancient Union, Masonic Hall, Liverpool. (Instruction)  
 216—Harmonic, Adelphi Hotel, Liverpool.  
 249—Mariners, Masonic Hall, Liverpool, at 8 (Instruction)  
 333—Royal Preston, Castle Hotel, Preston  
 339—Unanimity, Crown Hotel, Penrith, Cumberland.  
 469—Hundred of Elloe, Masonic Rooms, London Road, Spalding.  
 546—Etruscan, Masonic Hall, Caroline-street, Longton, Stafford.  
 732—Royal Brunswick, Royal Pavilion, Brighton.  
 739—Temperance, Masonic Room, New-street, Birmingham.  
 784—Wellington, Public Rooms, Park-street, Deal  
 991—Tyne, Masonic Hall, Wellington Quay, Northumberland  
 1035—Prince of Wales, Masonic Hall, Kirkdale, Liverpool.  
 1055—Derby, Knowsley's Hotel, Cheetham, Lancashire.  
 1064—Borough, Bull Hotel, Burnley.  
 1088—St. George, Private Room, Temperance Hotel, Tredegar, Mon.  
 1144—Milton, Commercial Hotel, Ashton-under-Lyne.  
 1145—Equality, Red Lion Hotel, Accrington.  
 1182—Duke of Edinburgh, Masonic Hall, Liverpool.  
 1204—Roya, Imperial Hotel, Malvern, Worcestershire.  
 1273—St. Michael, Free Church School-rooms, Sittingbourne.  
 1360—Bala, Plasgoch Hotel, Bala.  
 1416—Falcon, Masonic Hall, Castle Yard, Thirsk.  
 1429—Albert Edward Prince of Wales, Masonic Hall, Newport, Mon.  
 1530—Cranbourne, Red Lion Hotel, Hatfield, Herts, at 8. (Instruction)  
 1583—Corbet, Corbet Arms, Towyn.  
 1697—Hospitality, Royal Hotel, Waterfoot, near Manchester.  
 1782—Machen, Swan Hotel, Coleshill.  
 R.A. 220—Harmony, Wellington Hotel, Garston, Lancashire  
 R.A. 613—Bridson, Masonic Hall, Southport.  
 M.M.—St. John's, Commercial Hotel, Bolton.

## FRIDAY, 15th SEPTEMBER.

- Emulation Lodge of Improvement, Freemasons' Hall, at 7.  
 25—Robert Burns, The North Pole, 115 Oxford-street, W., at 8 (Instruc.)  
 141—St. Luke, White Hart, King's-road, Chelsea, at 7.30. (Instruction)  
 507—United Pilgrims, Surrey Masonic Hall, Camberwell, at 7.30. (Instruction)  
 766—William Preston, Jacob's Well, George-st., Manchester-sq., at 8 (Inst.)  
 780—Royal Alfred, Star and Garter, Kew Bridge (Instruction)  
 831—Ranelagh, Six Bells, Hammersmith (Instruction)  
 933—Doric, Duke's Head, 79 Whitechapel-road, at 8. (Instruction)  
 975—Rose of Denmark, Greyhound, Richmond  
 1056—Metropolitan, Portugal Hotel, Fleet-street, E.C. at 7. (Instruction)  
 1153—Belgrave, Jermyn-street, S.W., at 8. (Instruction)  
 1298—Royal Standard, Alwyne Castle, St. Paul's-road, Canonbury, at 8. (In.)  
 1365—Clapton, White Hart, Lower Clapton, at 7.30. (Instruction)  
 R.A. 79—Pythagorean, Portland Hotel, London-street, Greenwich, (Inst.)



152—Virtue, Freemasons' Hall, Manchester  
 453—Chigwell, Prince's Hall, Buckhurst Hill, at 7.30 (Instruction)  
 516—Phoenix, Fox Hotel, Stowmarket  
 541—De Lorraine, Freemasons' Hall, Grainger-street, Newcastle  
 993—Alexandra, Midway Hotel, Levenshulme  
 1096—Lord Warden, Wellington Hall, Deal  
 1311—Zetland, Masonic Hall, Great George-street, Leeds  
 1393—Hamer, Masonic Hall, Liverpool, at 8. (Instruction)  
 1773—Albert Victor, Town Hall, Pendleton  
 General Lodge of Instruction, Masonic Hall, New-street, Birmingham, at 7  
 R.A.—General Chapter of Improvement, Masonic Hall, Birmingham, at 5.30  
 R.A. 403—Hertford, Shire Hall, Hertford.  
 R.A. 521—Truth, Freemasons' Hall, Fitzwilliam-street, Huddersfield  
 R.A. 837—Marquess of Ripon, Town Hall, Ripon  
 K.T.—De Farnival, Freemasons' Hall, Sheffield

### SATURDAY, 16th SEPTEMBER.

198—Percy, Jolly Farmers' Tavern, Southgate-road, N., at 8 (Instruction)  
 1275—Star, Five Bells, 155 New Cross-road, S.E., at 7. (Instruction)  
 1278—Burdett Coutts, Lamb Tavern, opposite Bethnal G. Junct., at 8. (Inst.)  
 1329—Sphinx, Surrey Masonic Hall, Camberwell, S.E.  
 1364—Earl of Zetland, Royal Edward, Triangle, Hackney, at 7 (Instruction)  
 1624—Eccleston, Grosvenor Club, Ebury-square, Pimlico, at 7 (Instruction)  
 1767—Kensington, Courthill Hotel, Earl's Court, S.W.  
 Sinai Chapter of Improvement, Union, Air-street, Regent-st., W., at 8

## NOTICES OF MEETINGS.

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**Prosperity Lodge of Instruction, No. 65.**—On Tuesday, 29th August, at the Hercules Tavern, Leadenhall-street. Bros. Mann W.M., Posener S.W., Oxley J.W., Clements Sec., Daniel S.D., Saint I.G.; P.M.'s Bros. Daniel and Webb; Bros. Moss (Preceptor), Marshall, &c. Lodge was opened in due form, and the minutes of last meeting were read and confirmed. The ceremony of initiation was rehearsed, Bro. Marshall candidate. Lodge was advanced, and the ceremony of raising was most ably rehearsed by Bro. Preceptor Moss, Bro. Marshall again acting as candidate. Lodge resumed to first degree, when it was announced that Bro. P.M. Webb would, on Tuesday evening, the 19th inst., at seven o'clock, rehearse the ceremony of installation. Brethren are cordially invited, as a pleasant and instructive evening will undoubtedly be spent. Those brethren who are more particularly interested in the working of ceremonies will do well to visit this Lodge of Instruction, which meets every Tuesday evening, at seven o'clock.

**Royal Union Lodge of Instruction, No. 382.**—A very successful beginning was made with the new session of the above Lodge, on 4th inst., at the Chequers Hotel, Uxbridge, when there were present—two members, four hon. members, and five visitors, the special feature of the evening being the rehearsal of the ceremony of installation by Bro. C. Andrews P.M., an honorary member of this Lodge of Instruction. The following were the Officers for the evening:—Bros. Lonsdale W.M. 382 W.M., C. E. Botley 780 S.W., Farenbach P.M. Treas. 382, J. W., Cotton 382 S.D., S.D., Nicholson S.W. 382 J.D., Taplin 382 I.G. and Tyler, Brooks Sec., Tucker S.W. 1612 Preceptor. Lodge was opened in due form, and the minutes of the previous meeting read, confirmed and signed. Lodge was opened in the second degree. Bro. Lonsdale W.M., vacated the chair in favour of Bro. C. Andrews P.M., the Installing Master for the present occasion. The W.M. elect was presented by Bro. F. Botley. The ancient charges and regulations were read by the Secretary. The ceremony of installation was rehearsed by Bro. C. Andrews P.M., Bro. Lonsdale W.M. 312 being duly placed in the chair, after which he appointed and invested his Officers. A hearty vote of thanks was proposed by Bro. Tucker, seconded by Bro. Rowles, and carried unanimously, to Bro. C. Andrews. This was very appropriately acknowledged. After the appointment of a Committee to audit the accounts, Lodge was closed, and adjourned until the 11th September.

**United Pilgrims Lodge of Instruction, No. 507.**—The usual weekly meeting, held at the Surrey Masonic Hall, Camberwell, on Friday, 1st inst., was attended by Bros. H. M. Williams W.M., C. H. Phillips S.W., R. Poore J.W., J. N. Bate S.D., F. Thurston J.D., W. B. Briscoe I.G., James Stevens P.M. Preceptor, John S. Terry P.M. Secretary, J. B. Sarjeant, G. W. Wright, G. Hubbard, and others. The working was entirely in the first degree, and comprised ceremony and Charge, both of which were ably rehearsed, the former by the W.M. and the latter by Bro. Sarjeant. The lecture of the degree, by Bro. Stevens, was listened to with great attention, the explanations of the tracing board being given in full. Lodge was called off for "entry drill," and called on for ordinary business of election of members and W.M. for the ensuing week, Bro. Phillips being unanimously elected. Lodge was then closed in harmony.

**Royal Alfred Lodge of Instruction, No. 780.**—A meeting was held on Friday last, at the Star and Garter Hotel, Kew Bridge. Present—Bros. Tucker Treasurer W.M., Gomm P.M. S.W., F. Botley J.W., Gunner S.D., C. E. Botley Sec. J.D., Sperrin I.G., P.M.'s Bros. Goss, Roe and Blasby; Bros. Franckel, Maton, &c. Lodge was opened in first degree, and the minutes were read, confirmed and signed. Lodge opened in second and third degrees, and resumed to first. The ceremony of initiation was rehearsed, Bro. Roe candidate. Bro. Goss answered questions leading to second degree, and was entrusted. The ceremony of passing was then rehearsed. Bro. Andrews, with the assistance of the brethren, worked the second section of the first lecture. Bro. Andrews proposed, and Bro. F.

Botley seconded, that Bro. Gomm be elected W.M. for the next meeting. Lodge was then closed with solemn prayer, and adjourned till Friday, at 8 p.m.

**Dalhousie Lodge of Instruction, No. 860.**—A meeting was held on Tuesday, the 29th inst., at Bro. Smyth's, Sisters' Tavern, Pownall-road, Dalston. Present—Bros. F. Carr (Secretary) W.M., Marsh S.W., Robinson J.W., T. Clark S.D., Christian J.D., Smyth I.G.; P.M. Wallington Preceptor. After the minutes of last meeting had been read and confirmed, the ceremony of initiation was rehearsed, Bro. Baker candidate. The questions leading to the third degree were answered by Bro. A. J. Clark, and the ceremony of raising was in due course rehearsed by the W.M. Lodge was resumed, and Bro. Marsh was appointed to preside on Tuesday, the 5th of September.

On Tuesday last there were present Bros. Marsh W.M., T. Clark S.W., Christian J.W., Smyth S.D., A. J. Clark J.D., Baker I.G., F. Carr Secretary, Wallington P.M. Preceptor. After preliminaries, the ceremony of initiation was rehearsed. Bro. Brasted candidate. In accordance with promise, Bro. W. W. Morgan Secretary 211 delivered one of his interesting lectures, his discourse being founded on the Masonic Institutions, which was well received, and kept the brethren in rapt attention for a good half-hour. At the close of his lecture a cordial vote of thanks was accorded to Bro. Morgan for his address, together with an earnest request that he would attend again at his earliest convenience. Bro. T. Clark was elected as W.M. for the meeting on Tuesday evening next.

Our readers will be gratified to know that His Royal Highness the Duke of Albany Provincial Grand Master Oxfordshire is recovering from the effects of his recent illness. On Wednesday the Duke and Duchess left Osborne House about one p.m. to take a cruise in the Admiralty yacht *Lively*, the tender of Rear Admiral the Duke of Edinburgh. Their Royal Highnesses drove to Trinity Wharf, East Cowes, to embark in the Royal yacht *Alberta*, which conveyed them to the *Lively*, which laid at anchor in the roadstead. At the Trinity Wharf a deputation from the inhabitants of East Cowes met their Royal Highnesses, and presented an address of welcome and congratulation to the Duke and Duchess. The Duke accepted the address, and gave a written reply, as follows:—

Mr. Robertson, Mr. Burnaby, Ladies and gentlemen,—I beg to thank you most cordially, both on the Duchess of Albany's and on my own behalf, for the kind and hearty welcome you have extended to us on our arrival at East Cowes, and for the good wishes which you express for our future happiness. The reception which the inhabitants of East Cowes have given us will serve to strengthen the interest I have always felt in a neighbourhood in which I have spent so many years of my past life, and which we hope we may frequently revisit in future."

It is believed that the destination of the *Lively* is the Scotch Coast, and our Royal brother with the Duchess will afterwards visit Her Most Gracious Majesty the Queen at Balmoral. In reference to Prince Leopold's illness the *Lancet* says:—

"The Prince is known to suffer from constitutional weakness, with liability to hæmorrhage—hæmatophilia. Of this malady he has recently had an attack. Hæmatophilia ten years ago had no place in the College of Physicians' 'Nomenclature of Diseases.' The malady is interesting for several features other than the tendency to spontaneous hæmorrhage, or to bleeding from slight traumatic causes; such, for example, as the great proclivity to painful swellings of the joints, dependent or not upon injury, the fact of the morbid condition being in many cases congenital, and its hereditary transmission to males especially. It may be hoped that the present indisposition of the Duke of Albany is not of a serious character, and that His Royal Highness will make a good recovery; but it is abundantly evident that the avoidance of any considerable exertion must be continued for some time to come, and the Duke will need regard himself as an invalid. Since his marriage His Royal Highness has made a laudable and highly appreciated effort to assume a full share of those toils of State which in England have for many years devolved on the younger members of the Royal Family. The state of His Royal Highness's health clearly necessitates more than ordinary caution in the expenditure of strength. The care which the Duke of Albany is receiving from those about him is likely to carry him safely through the present trouble, and such self-restraint as he must be enjoined to practice rigorously in the future will, it is hoped, be successful in preserving a life which, like that of every other member of the reigning family, is dear to the heart of a loyal people."

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## WHAT IS THE REMEDY.

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Great stress is justly laid upon the secrecy and inviolability of the ballot as used in passing upon the applications of candidates. It is a well understood law of Masonry that every member of a Lodge possesses the right to interpose an effectual bar against the entrance of an unworthy applicant, and that he is not to be questioned for his exercise of this right through the secret ballot. Great care is needed in the selection of new material, and the safeguards and tests which have been provided are, perhaps, none too many or severe. When a Brother casts an adverse ballot it is quite possible that he is performing a most important service to his Lodge and to the Craft. Brethren who have the courage of their convictions, so that they do not hesitate to bring about the rejection of unworthy applicants, are entitled to special honour. May the number of these watchful and conscientious brethren never grow less.

The fact, however, is nevertheless evident, that the secret ballot is liable to abuse, and sometimes occasions a good deal of trouble. In this country, where the rule of strict unanimity prevails in passing upon the names of petitioners for the degrees, a vast power is entrusted to the individual member, who, if ruled by a narrow, selfish, or malignant spirit, may wield this power in ways that are as base as their results are sad and disastrous. For some insufficient reason, influenced, perhaps, by some improper motive, a Mason bars the way of a deserving applicant, thus causing injury to his feelings if not to his reputation, while very likely the course taken introduces an element of confusion into the Lodge and tends to bring reproach upon the Institution.

Who does not know how ungenerously and offensively the ballot is sometimes used? A brother becomes aggrieved with his Lodge for something done or left undone, and straightway he resolves that the Body shall do no more work until the wrong is righted. Perhaps a friend of his has been rejected for good cause, other members of the Lodge must now have their friends rejected, cause or no cause. Perhaps the trouble is a personal difficulty with the Master, or some of the officers or members, and the casting of a negative ballot on every application is the method of retaliation adopted by a mean and cowardly nature. Perhaps the opposing Brother has failed to carry some measure on which his heart was set, and the failure has moved him to antagonise the Lodge by making his power felt through the exercise of the secret ballot. We have been cognisant of several instances where the best of material was rejected, evidently not on account of any personal feeling against or objection to the candidates, but rather because there was a desire to block the wheels of the Lodge and prevent all work until something was conceded or changed. Other motives may govern—those equally unjust and unmasonic—all tending to sad and disastrous results. Surely nothing can be more pitiable and vexatious than to have the harmony of a Lodge disturbed and its good reputation affected by the practices of a single obstructionist, perhaps, who seems determined that no work shall be done. Such an abuse of the ballot not only inflicts an injury upon the feelings and characters of good men outside the Fraternity, but it cuts deeper, and grievously wounds the Institution itself.

What is the remedy? In what way can the improper use of the ballot be checked? How can the wilful obstructionist be restrained in his purposes of evil? To attempt to answer these questions brings us face to face with several difficulties. Whatever is done, there must be no infringement upon the right of the ballot—no attempt to remove the secrecy which ought always to attend the exercise of this right. If therefore a member of a Lodge shall persist in casting a negative ballot whenever the names of candidates are proposed, having no sufficient reasons for such a course, but acting from caprice, resentment, or some other unworthy personal feeling, we do not see how such an obstructionist can be restrained in his use of the ballot, or disciplined, so long as he keeps his lips closed and plants himself upon the ground that the absolute freedom and secrecy of the ballot are assured to every Mason. It may be a defect of the system that Masonry cannot deal with an undeserving member holding this position, but it is to be remembered that only in exceptional cases is any gross abuse of the privilege of the ballot manifested—that the governing law in this matter works well in the great majority of instances where it is applied.

It will often happen, however, in a condition of things such as we have indicated, that the Brother casting an adverse ballot will voluntarily avow his act, and very likely boast of what he has done, or of what he proposes to do in making his power felt. If he thus lifts the veil of secrecy in which it is his prerogative to be hidden, the Lodge acquires the right of passing upon his cause,—of inquiring into the motives by which he is evidently acting, and of administering a severe discipline should it be found that he has been making use of the ballot to gratify personal animosity or to secure some selfish benefit. The Lodge should not hesitate to proceed against any obstructionist when the proof is available that he acted from so base a spirit. Expulsion is the proper penalty to be imposed upon a Craftsman who is proved to have persisted in systematic and indiscriminate blackballing. Brethren have been excluded from the rights and benefits of Masonry for exercising the right of the ballot in an unjust and offensive manner, and few will be found to deny that they were treated according to their deservings. Make examples of those who persistently abuse the ballot, and boast of what they are doing—those who avow their intention of preventing all work in the Lodge or other organisation—and in a little time the evil complained of will be abated, whilst Masonry will stand more firmly for having resolutely applied so stern a remedy.

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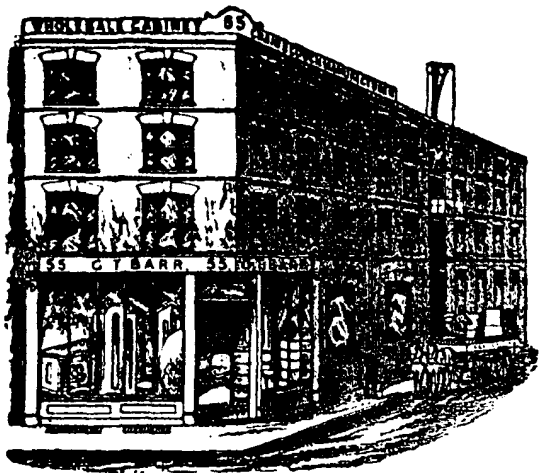
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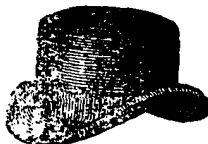
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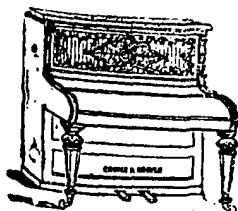
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