

# THE Freemason's Chronicle;

A WEEKLY RECORD OF MASONIC INTELLIGENCE.

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the Most Worshipful the Grand Master of England.

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## FREEMASONRY IN OXFORDSHIRE.

THE year 1885 was a busy one for the Freemasons of Oxfordshire, the newly-appointed Provincial Grand Master (the Right Honourable the Earl of Jersey) and Provincial Grand Superintendent (Rev. H. Adair Pickard P.G.P.S.) having been duly installed into their respective offices during the twelve months. The Prov. G.M. on his appointment had to take charge of ten Lodges, with a joint membership of 540 brethren; while the Prov. G. Superintendent assumed the direction of three Chapters, the following particulars in regard to which are given in the Freemasons' Calendar and Directory for the Province for 1886-7:—

Lodge	Meeting at	No. of Members.
340	Alfred, Oxford	110
357	Apollo University, Oxford	163
478	Churchill, Oxford	46
599	Cherwell, Banbury	51
1036	Bowyer, Chipping Norton	16
1399	Marlborough, Woodstock	23
1515	Bertie, Oxford	34
1703	Windrush, Witney	39
1763	St. Mary's, Thame	18
1895	Thames, Henley-on-Thames	40
Chapter		
340	Alfred, Oxford	93
357	Apollo University, Oxford	32
1399	Marlborough, Woodstock	19

The Province of Oxfordshire presents many features of interest to the Freemason, among which may be mentioned the fact that one of its Lodges—the Alfred, No. 340—was the first warranted by the United Grand Lodge of England after the union of 1813. Then we can trace to Oxfordshire the initiation of many of the highest luminaries of the Order of the present day, and the mere perusal of the lists of Past Officers given in the Calendar already referred to gives practical illustration of the equality which Freemasonry induces even among the highest in the land. As an instance we may refer to the list of Past Provincial Grand Stewards, among whom we find that H.R.H. the late Duke of Albany served in 1875, rising to the dignity of Provincial Grand Master the following year, and occupying that position until the time of his death in 1884. There are many other well-known names to be met with in this list of Past Provincial Grand Stewards, that of Lord R. Churchill occurring in the list of 1873, and Lord Skelmersdale, our much-beloved Deputy Grand Master, in that of 1857, while in the lists of other Officers of the Province we find many to whom special reference could be made. The Provincial Grand Secretaryship appears to have been specially favoured, such brethren as the Earl of Jersey, Earl Percy, the Earl of Donoughmore, the Earl of Lincoln, Viscount Adaire, Viscount Newry, and Rev. C. J. Martyn appearing in the list of those who have filled the office in years gone by.

The largest Lodge in the Province—the Apollo University, No. 357—the membership of which is given as one hundred and sixty-three, can boast a history unequalled by any other in the kingdom, most of the brethren to whom we have just referred having been initiated into Freemasonry under its auspices. Looking through the roll of Past Masters of this Lodge we find that H.R.H. the Prince of Wales served the office in 1873, and His Royal Highness Prince Leopold in 1876, while Bro. W. W. B. Beach, the present ruler of the Masonic Province

of Hampshire and the Isle of Wight, presided over the Lodge in 1852 and 1854. The Chapters of Oxfordshire can boast some noble members, but not perhaps to the same extent as the Lodges, as very many of those initiated left the neighbourhood before advancing to the Royal Arch Degree.

## MARK BENEVOLENT FUND.

THE Eighteenth Annual Festival of the Mark Master Masons' Benevolent Fund was held on Wednesday last, in the Venetian Salon at the Holborn Restaurant, Wor. Bro. Augustus Frederick Godson, M.A., M.P., Provincial Grand Master for Worcestershire, presiding. The company comprised a large number of the Stewards and their friends and ladies, about 150 covers being laid. Amongst others present we noticed Bros. Shadwell H. Clerke, C. H. Driver, Baron De Ferrieres, Alfred Williams, R. Berridge, George Cooper, W. A. Scurrah, C. F. Matier, G. P. Festa, E. Letchworth, James Moon, T. C. Walls, James Terry, W. Lake, E. M. Lott, E. Massey, Rev. Richard Morris, J. S. Holloway, James Stevens, H. S. Goodall, D. P. Cama, J. T. Briggs, W. J. Freer, Henry Stone, Henry Roberts, Percy Wallis, W. G. Grosvenor, R. J. Voisey, G. Graveley, Col. W. Newton, J. D. Murray, W. J. Thompson, J. F. Tweedale, T. T. Strachan, Col. R. G. Smith, T. C. Thorburn, G. Hardiman, J. Sillitoe, &c., &c. The banquet was in every respect worthy of the repute of the well-known Restaurant, and, under the superintendence of Bro. Hamp, was most efficiently served. During the repast a string band enlivened the entertainment, and added considerably to the general enjoyment. At its conclusion, Grace (from the *Laudi Spirituali*, A.D. 1545) was sung by Miss Madeline Hardy, R.A.M., Miss Minnie Kirton, and Bros. Reginald Groome and Stanley Smith, under the direction of Wor. Bro. Edwin M. Lott Past Grand Organist, who accompanied a choice programme of music during the remainder of the evening. The toast of the Queen and Mark Masonry was given from the chair, Bro. Godson remarking on the many qualities which had endeared our Sovereign to her subjects during a reign of half a century, and especially to those of them who are Freemasons by her patronage. This toast was enthusiastically received, and the National Anthem was sung. In proposing the health of the Prince of Wales M.W.G.M.M.M., the Chairman referred to the recent installation of His Royal Highness as Grand Master of Mark Masons, and the happy augury it afforded of the great prosperity of the Order; and, knowing what the Prince of Wales undertook was certain of thorough performance, he congratulated Mark Masonry on the important event. Bro. Brook Smith, of the Province of Gloucestershire, was called upon to propose the Pro Grand Master, the Earl of Kintore, and the Past Grand Masters, the names of the latter brethren being recited at length. Bro. Smith said that though he came from the west, he should certainly be very far west indeed if he did not know that every brother present would welcome this toast in hearty expression of high esteem and gratitude for what each and all had done in placing the Order of Mark Masonry in the high position in which it now stood. Their respective exertions had been great indeed, and it was to be hoped that their successors would be of equal eminence and standing, doing their work as

nobly and worthily as these brethren had done theirs. Bro. Smith's remarks were heartily endorsed. The R.W. Deputy Grand Master, the Right Hon. Lord Egerton of Tatton, and the Grand Officers Present and Past, was proposed by Bro. E. Letchworth, who descanted on the great strides made in Mark Masonry during the past few years, and which could be attributed to no other cause than the exercise of zeal, ability, and energy on the part of those who had been entrusted with the conduct of its affairs. To one of the present Grand Officers, Bro. James Moon, Grand Treasurer, he desired particularly to refer, as that brother was associated with him in connection with the Royal Masonic Institution for Girls, and with him he would leave the response to the toast. Bro. Moon acknowledged gratefully the honour to every Grand Officer, as well Past as Present, by the appointments which had been conferred on them, and he could speak with certainty for the due performance by the present Grand Officers of the duties which devolved on them as supporters of their Royal Grand Master. Bro. Shadwell H. Clerke P.G.W., proposed the next toast, that of the Chairman, and eulogised the services which Bro. Godson had performed in every rank of Freemasonry. Particularly in the Mark Degree, wherein he now holds the high office of Provincial Grand Master of Worcestershire, had Bro. Godson distinguished himself, and the Degree itself was fortunate in having secured such services. On this occasion it should not be forgotten that the presence of the Chairman was at some sacrifice of personal convenience, for the business matters resulting from his recent election as Member of Parliament, upon the result of which the brethren would heartily congratulate him, still required attention. He would not embarrass Bro. Godson by saying all he might say with candour as to his merits, but he would add that his firm conviction was that the Chairman of this Festival would continue an honour to Society, to the Commons House of Parliament, and to Freemasonry. Bro. Godson, on rising to return thanks, was most cordially received, and, after the applause has subsided, expressed his thanks for the reception accorded to him. He hoped that in regard to this Festival the brethren would take the will for he deed. Under circumstances with which they had been made acquainted by the last speaker he had done his best, though perhaps that best should have been better, to fulfil the position in which, by their favour, he was placed. He was proud to belong to Mark Masonry, which was now a great power, and no brother could desire more than he did to perform good suit and service in its behalf. After a few further remarks, personal to himself, Bro. Godson said he now approached the toast of the evening, which was Prosperity to the Mark Benevolent Fund, with which the name of Canon Portal Past Grand Master must always be recognised and associated. He was the moving spirit in its origination, and since his time of office had watched over it as year by year it increased in prosperity. Last year, under the presidency of Lord Egerton of Tatton, the largest contribution to its funds at a Festival meeting was realised. To-day, probably, so large a contribution might not be received, nor was it to be reasonably expected, for a period of great trade depression, and the disturbance inseparable from electioneering proceedings, would certainly interfere with appeals of the nature put forth by this Benevolent Fund. Nevertheless, he hoped that the returns which would presently be read might not be deemed altogether unsatisfactory. Canon Portal had said that an average of a thousand pounds a-year would certainly sustain the fund, and there did not appear to be any reason to fear that such an amount would not be forthcoming, although times were not so good as they had been, and might even now be worse. No worthier object could be placed before the brethren than the support of their Benevolent and Educational Funds, and he was sure they would have their continued assistance. He would now call on Bro. Matier for the particulars of the subscription lists. The toast having been duly honoured, Bro. Matier announced the contributions, of which we give a list on the next page.

The Chairman, after the reading of the lists, proposed the Stewards, thanking them generally for their exertions in securing the subscriptions announced, and the Special Stewards for their excellent catering for the banquet and the provision for musical entertainment. Bro. Driver acknowledged the compliment on behalf of the Stewards, and promised a continuance of their efforts on behalf of the Fund; Bros. Grosvenor and Henry Stone also returned

thanks. The toast of the Ladies was proposed by Bro. Baron de Ferrieres, and was admirably responded to. Bro. Berridge proposed the Visitors, to which response was given by Bros. Strachan and Sillitoe. The last toast was that of the Special Stewards, coupled with the name of Bro. C. Matier, who, in reply, said his labour had been a labour of love. To the direction of the Chairman of the Board of Stewards, the Hon. Treasurer, and the Sub-Committee, they owed much of the success of the Festival, although not quite so large an amount as last year had been received in contributions. There certainly was a difference on the wrong side of £200, but the amount promised was still £200 more than in 1884, and as much as £1,423 more than was announced at the Festival ten years ago. What might be received from a similar source ten years hence none there could say, but he hoped for a like proportionate increase, and he could wish that all now present might be spared to see such progress made. Bro. Matier's speech concluded the proceedings of the evening, and the company then separated, all agreeing that the Festival had been a pronounced success throughout and in every respect. We missed several familiar faces on this occasion, notably that of the esteemed Secretary of the Mark Masons' Degree, Bro. F. Binckes, whose absence was particularly regretted by many of the brethren; but, with the solitary exception of "missing friends," nothing was wanting to make the reunion complete, and satisfactory to all who had the privilege of attending.

### MASONRY'S MISSION NOW.

WE are in troublous times. The sky of the commercial world is dark. Clouds have arisen. As a speck they appeared in the far west and have come eastwardly, gathering blackness and danger in their course. The breeze of discontented labour has grown to a storm of fearful magnitude. As the hurricane that spreads desolation on every side, it threatens some of the greatest interests of the land. Unchecked it will spread its dark, murky canopy over our whole land, and bring distress and famine and every sort of evil upon us. The outlook is certainly unpropitious. There is perhaps no doubt that the working man has much to complain of. There is no doubt there are many hardships they have endured. In many instances, perhaps, necessity has compelled them to submit to indignities that they should resent. They have seen days of suffering and hard work. They have, it may be, not had all that was their due, but how is it to be remedied? Will destruction of property secure it? Certainly not; for in the destruction of property the very means of securing employment is destroyed. Just demands, made in a firm spirit, will do much more than force of arms.

What then, can Masonry do now? Masonry teaches peace, moderation, submission to rightful rule. It abhors discord and riot. It discountenances rebellion. It holds up the scales of justice in the face of the whole world. There are Masons on both sides of this question. There are Masons among the capitalists, there are Masons among the labourers. These Masons ought to be brought together, for Masonry places all men on a level. All Masons, rich and poor, meet upon the level. All Masons *should* act by the plumb. And if the magnates will meet with the employèes and in the spirit of Masonry, yielding to what is right on both sides, the question of labour and capital will be settled on a basis of peace and unity. Masonry frowns upon the oppression of the poor, hard-working mechanic, and equally upon the wicked revolt of the labourer, who, taking the law into his own hands, destroys property that is not his own. Masonry should now stand as a mediator between these two mighty forces, and by the exercise of its mild, but firm policy, speak peace, and bring harmony out of discord. This can be done. The Masons in the "Knights of Labour" and the Masons in the "Knights of Money" can meet upon a level, and forgetting the difference in a worldly point, can settle the troubles between them; for just as surely as the *Masons on both sides* look at the question from an unbiassed standpoint, and in the spirit of justice as taught by the Order, they can agree. Masonry belts the world, and its influence can be made to be felt in every clime and among all people. Let Masonry promote peace and fraternity, and aid to bind up the wounds and heal the breaches between labour and capital.—*Dispatch*.

The following is a list of the amounts collected by the Stewards of the Eighteenth Annual Festival of the Mark Benevolent Fund:—

LONDON.			GIBRALTAR.			181			
Lodge	£	s d	Province	Sir H Burford Hancock	211	J T Briggs	-	21 10 6	
Grand Masters, Br. R Berridge	36	15 0			199	J Aillud	-		
Grand Stewards, Br. R P Spice	10	10 0	GLOUCESTERSHIRE.			211	{ W T Rickwood	7 7 0	
Bon Accord, Br. J M Collins	22	0 0	Province	J Brook-Smith	223	John Mason	-	10 10 0	
Old Kent, Br. J Ramsey	42	10 6	Lodge		234	H J Lardner	-	21 15 0	
1 { P L Simmonds	21	0 0	10	R V Vassar-Smith	238	T C Walls	-	13 2 0	
8 { G Kenning	6	16 6	340	Dr W C Heane	239	H S Goodall	-	12 1 6	
22	G P Festa	10 10 0	HANTS AND ISLE OF WIGHT.			251	T Pargeter	20 0 0	
363	S H Goldschmidt	14 14 0	54	H Stone	284	J D Birkin	-	12 12 0	
	E Letchworth	23 2 0	305	F Powell	315	James Terry	-	10 10 0	
			320	Col Lord J H Taylour	331	Algernon C Banke	-	15 4 0	
UNATTACHED.			HERTFORDSHIRE.			350	Geo Graveley	10 10 0	
Br. Jas Moon	5	5 0	241	J E Dawson	355	James Willing jun.	-	15 15 0	
A Tisley	5	5 0	354	F T Bennett	NEW SOUTH WALES.				
Henry George	5	5 0	366	H C Heard	Norman Selfe				10 10 0
S Mattison	-	-	367	J Brittain	NORTHUMBERLAND AND DURHAM.				
J T Tweedale	21	0 0	KENT.			Province	Thomas Bradley	5 5 0	
Geo Cooper	5	5 0	Province	Rev H Cummings	226	George Spinks	31 16 6		
Alfred Williams	10	10 0	Lodge		309	A H Bateman	12 15 0		
C H Driver	27	6 0	226	George Spinks	322	E G A Binstead	10 10 0		
C F Matier	52	10 0	309	A H Bateman	332	Henry Roberts	5 5 0		
Samuel Kelly	5	5 0	322	E G A Binstead	LANCASHIRE.				
Dr. Geo Mickley	6	6 0	332	Henry Roberts	T.I.	J Kenyon	5 5 0		
Rev. R Morris, LL.D.	5	5 0	LEICESTER, NORTHAMPTON, AND DERBYSHIRE.			32	J L Aspland	-	
Wm Maple	5	5 0	Province	W J Freer	65	{ W Brackenbury	-		
C S Lane	5	5 0	Lodge		113	D Davies	-		
A H Jefferis	5	5 0	302	W Whittaker	158	G T Hardman	5 5 0		
T M Humphries	5	5 0	302	A Woodiwiss		J D Murray	5 5 0		
Rev. T C Smith, D.D.	5	5 0	339	R L Homer Mole					
PROVINCES.			353	W L Ball					
BERKS AND OXON.			353	G Fletcher					
Province	C Stephens	15 7 0	353	Percy Wallis					
Lodge			LINCOLNSHIRE.						
27	Stephen Knight	7 5 6	Province	Jack Sutcliffe					
225	Maurice Wheeler	10 10 0	MIDDLESEX AND SURREY.						
235	F J Ferguson	14 1 0	Province	P A Scratchley					
BRISTOL.			Lodge						
Province	Col. J R Bramble	-	4	James Shilcock					
BUCKINGHAMSHIRE.			5	E M Lott					
Province	A McDowall	12 12 0	104	Jabez Church					
CHESHIRE.			13	D P Cama					
Lodge			114	E Whittaker					
11	T C Thorburn	5 5 0	139	C Quennell					
165	W Roberts	10 10 0	144						
196	Lilley Ellis	5 5 0	SUMMARY.						
327	W Wylde	5 5 0	Berks and Oxon	-	-	£	s d		
CORNWALL AND DEVON.			Bristol	-	-	47	3 6		
Province	F Crouch	30 10 6	Buckinghamshire	-	-	12	12 0		
CUMBERLAND AND WEST-MORELAND.			Cheshire	-	-	26	5 0		
Province	T Atkinson	36 15 0	Cornwall and Devon	-	-	30	10 6		
EAST ANGLIA.			Cumberland and Westmorland	-	-	36	15 0		
Province	J P Lewin	21 0 0	East Anglia	-	-	56	15 0		
Lodge			Gibraltar	-	-				
112	C A C Jones	20 0 0	Gloucestershire	-	-	39	5 0		
205	Geo Graveley (See Middlesex and Surrey)	-	Hants and Isle of Wight	-	-	39	0 6		
334	A H Moyes	15 15 0	Hertfordshire	-	-	44	5 0		
			Kent	-	-	165	6 6		
			Lancashire	-	-	15	15 0		
			Leicester, Northampton, and Derbyshire	-	-	86	0 0		
			Lincolnshire	-	-				
			Middlesex and Surrey	-	-	297	11 6		
			New South Wales	-	-	10	10 0		
			Northumberland and Durham	-	-	5	5 0		
			Nottingham	-	-	61	0 0		
			Sussex	-	-				
			Warwickshire	-	-	10	10 0		
			Worcestershire	-	-	70	17 6		
			Yorkshire (Town of Hull)	-	-	8	6 0		
			Royal Ark Mariners	-	-	5	5 0		
			Allied Masonic Degrees	-	-	82	8 6		
			Red Cross of Constantine	-	-	14	14 0		
			London, 26 Stewards	-	-	£363	5 0		
			Provinces, 88 Stewards	-	-	1166	0 6		
			Grand Total	-	-	£1529	5 6		

With 11 lists to come.

## DAVID, KING OF ISRAEL.

*An Address by Rev. James Byron Murray Grand Chaplain, before the Grand Chapter of Royal Arch Masons of New York, 3rd February 1886.*

**B**EFORE Homer sang his great song by the Ægean Sea, and Grecian temples rose, the wonder and inspiration of art, or Rome became the representative of dominion and law, on the hillsides of Judea David sang his songs, the voice and utterance of a world-wide humanity. He was the poet of the spiritual man, whether the soul sinks under the burden of misery, or tosses on the flames of passion, or rises in exultation of victory over wrong. Homer, in his exquisitely carved lines; Shakespeare, in the richly wrought architecture of his drama, present the physical and mental aspect of their age. Its special thought, its activities, its intellectual forces, its struggles arise before the eye, touched with the beauty of genius, instinct with the emotions, and breathing with strong pressure of the time and place. But the separate, personal individuality of the poets is lost in the grandeur of the work they wrought. History, with its variety of detail; man, in the travail of labour and of thought, what he said, what he did, are mirrored in their writings, as the mountain and cloud and splendour of sunset are mirrored in a tideless or many-waved sea. They were prophets with a message for their age and country; and in the movements of mind and deed, which they crystallize into immortality, they speak with impressive voice, lessons for all ages and conditions of men. But the lessons are so wrought in their subject, that it is only by a fine sensibility the mind can separate them from the numberless incidents of the humanity which they have presented with such intensity of colour, or touched into life with a master hand.

With David, the age and its movements are on a different plane. He reflects them as they relate to the spiritual and moral in man. His power and place in history was special and peculiar. He was one of those rare gifts to men; one of those centres of influence which send forth influence to cease only with the mortal life of mankind. Possessed by the spirit of the seer and teacher; gifted with the large and generous emotion of the poet, all the faculties of his being are gathered into one burning flame, which gives fire and light to the utterances of his spirit. In his verses all the stormy and lurid passions of man; all his raptures of devotion; his hopes, shames, hates, loves, penitence, moral defects, moral victories, have broken into manifoldness of colour, as the burning touches, the calm beauty of a day of heat or day of quiet, have wrought themselves into the massed richness of a sunset. Inspiration seizes him and guides his manhood, until from the full heart, the thousand voices that speak for all man's nature pour themselves forth in immortal expression. In burning words, in gentler tones, he laid his hand upon his heart and spoke to the heart of humanity. But though his Psalms have all this variety; though they reflect, in their clearer or darker depths, man's higher and lower nature; though they unveil in delicate lines his spiritual and moral being; though they glow as with the flame of the morning with profound and warmer sympathies, he is not lost in his subject, or drawn from his purpose. And by this variety he is no longer a man of one race, but of all races. His words are therefore the words of the ages: "Lord, I cry unto Thee; make haste to help me. Thou art my strong rock and my castle. In thee do I put my trust. I will sing unto to the Lord, because he hath dealt lovingly with me. How say ye then to my soul that she should flee as a bird unto the mountains. I do not fear what man can do unto me. The angel of the Lord encampeth round about them that fear Him, and delivereth them. Wait on the Lord and let thy heart be strong. The Lord is my light and my salvation; whom, then, shall I fear? Oh, that I had wings like a dove, for then should I flee away and be at rest. As the mountains stand round about Jerusalem, so the Lord standeth round about his people from this time forth, for evermore. The moon and the stars, which Thou hast ordained. Praise the Lord, O my soul! Let everything that hath breath praise the Lord." So he speaks for humanity, whether man moans in darkness or rises in light; whether he walks halt and lame in his weakness, or moves in the royalties of his powers; whether he lies crushed and bleeding under his broken faiths, or in the

victory of faith treads with imperial steps the stardust of the heavens.

Without the splendid gifts and intellectual resources of Plato and the cultured thinkers of Greece, David was a philosopher and statesman. He saw with a truer glance and clearer intuition than most men the underlying moral and social elements which were integral parts of a nation and which affect its destiny. He laid bare with finer insight the traditions and movements which clustered around Israel and lifted it to a moral grandeur in the history of the world. In the unseen nature of man, he reached out with the vision of a prophet to comprehend those highest interests and forces which act and react with unceasing influence for the growth or decay of humanity. With august power, with emotions strong and deep as the earth's central fires, he puts forth every faculty of his being to the unfolding of those principles which would in any way contribute to the progress and moral culture of men. In the great temple of spiritual thought he touched sanctified things which no other hand had touched. He saw into the deeper realities, the far-reaching responsibilities, the everlasting forces which live and move behind the outward aspects of this felt-visible life. And out of this knowledge and prophetic vision he assured mankind that the life for individuals and nations was the life of righteousness and morality, and that this life would be blessed with increasing power and the sight of Him whose presence will transform all being into immortality.

As a teacher, he is directed in his teaching by a divine inspiration. As a seer, his visions are shaped by poetry, to come near the masses of men and vivify them. As one commissioned by God to elevate man, his lips are aflame with sacred messages, and he touches all with the grace and lustre of a sanctified imagination. Teacher, seer, herald—he is a threefold man, yet a monarch in each manhood. Into this high estate in history David came, not alone by the working of his own powers, but by a power and design more grand than his. He was one chosen for a special purpose—to be the founder of a school of higher thought, and the expressed voice of the voiceless emotions that are shrined in the deeper recesses of the heart. He was an appointed one to bring man face to face with the passions and hidden movements of his own spirit. And in a large measure this grew out of the position which he occupied, and his nation occupied, as the expression of a plan of God in His dealings with men. In the nation was contained the seed which was to grow and fill the earth, and be for all times and races the revealing of His glory and law. For his nation had been drawn into close and particular relationship with God as its ruler and authority. The movements, therefore, of one who represented this authority and ruled because God designed him to rule, would, of necessity, be regarded as bearing in them a divine force and influence. Upon this special thought David rested unshaken, yet swept by all the impulses and passions that overwhelm the soul, and lifted up by the aspirations that make life a consecration and power. His life, therefore, was a typical life of whatever the spirit suffers or needs, of whatever delight and whatever sorrow it feels. He ascended to heights of rapture; he descended to depths of agony, such as only the most sensitive spirits can know. Centuries of humanity were unfolded before his prophetic gaze, and he would be their voice. And this was an element of his power. Hence all the grandest desires of the soul; all the yearnings of the weak and humble; all the tears and griefs that master nature can enter into his words and inspirations and claim them for their own. Standing in this attitude he saw that which others did not see, and became the interpreter of that marvel of marvels, the human soul.

He dipped into the future, father than the human eye could see,  
Saw the vision of the world and all the wonders that would be.

Among those, therefore, who have led men in spiritual power and impressed their own spirit as a hand on the centuries and moved in the inner destinies of men, David King of Israel, is of the highest. In the moralities of life, in the solemnities of religion, his Psalms have been a treasure-house of devotion. His name has been a name of marvellous force. It has opened to the mind a vast field of reflection; it has suggested the most sacred subjects, and molded to itself a literature of sad and earnest, of dark and splendid thought. David, Poet and King, is not, therefore, a dead man of the dead past. But in these grand sensibilities of our common nature; in these interplays of

thought; in the ministries of influence, he is a living man of the living present. He had a deep fellowship with men, and all his deeds and words are but the incidents that cluster around this brotherhood. And viewing his life in this light, its record is the record on an universal field of the hopes and conflicts of all men. His own career was a path leading from wonder to wonder. From a simple shepherd in Bethlehem he is led by patience and discipline to sit among the kings of the earth. And yet this man, so great an illustration of brotherhood of men, so strong and so weak, so erring and so penitent, so guilty and so spiritual, recedes from us as we seek to place him in his nineteenth century with its magnificent unfoldings of thought, and its splendour of achievement. But among the stately throngs of men who stand enshrined in the lettered niches of history, poets, warriors, philosophers, statesmen, thinkers, reformers, heroic achievers in the thick and saddening battles of life, no man of dead age presses into such close contact with the frailties and strength, the yearning and hopes of this individuality of ours. His life-strength grew out of the weakness, his life-work was shaped out of those secret inner struggles, which are the heritage of mankind. His purity was not the purity of the unstained soul of a child, but a purity wrought out and fashioned as the hot steel is fashioned by the quivering blows of hammer, by those fiercer conflicts with the evils that would destroy all that is best and noblest in the man. And out of such a life his words flow wide and deep in their meaning as a many-voiced sea. They tell us of depths of wretchedness unfathomable; of tempests more fierce than those that beat the seas into troubles; of calmness that follows storms more gentle than the massed calm of the still waters; of alternations of joy and sorrow, such as pass into the heart of all ranks and principalities and classes of men. Beneath that varied life of the King there was then a bond of union and interest which makes that life, in its victory and defeats, a life of high significance to the world and a personal present force.

In the ceaseless progress and activities of our age there is, to the unseeing eye, no connection between the spirit struggling for a higher life and the spirit of David. An eastern shepherd amid the sheepfolds is not the energetic toiler of a century that has swept into brief compass worlds of thought, of invention and discovery which call for every faculty of man to make them things of use and power. And yet that shepherd is taken from his humble toil to mark out a destiny for himself and by his utterances a destiny for many people. The valleys and hills of Bethlehem were his learning places. God was educating him amid the simple interchange of day and night, and the varying moods of nature. From the manifestations of the seen, he was leading him to thoughts of the unseen. The lowly things were but the opening ways to higher things. His courage was disciplined to nobler daring in the defense of his flocks. Storms and sunshine were teachers of the power of the invisible. In these he learned to lean on God, and, by means he knew not, was fitted for solemn times in a nation's history; and made strong to guide the troublous times of human ignorance and human jealousy, and turn them into channels of power.

He was disciplined in this way for his kingship by a higher discipline than by schools of philosophy; for his statesmanship by wiser councils than the senates of men. A divine guide was pointing out the path he should go, as he points out the path for every man. And here is the connection between David and each living soul. A divine hand directs; a divine voice speaks to it, amid the common duties or the severer competitions of life.

By this discipline he was led through times of waiting and times of peril. One was guiding the manifold currents of his life, however wide or narrow, however calm or tempestuous they might be. The hills and valleys of Bethlehem were his learning places only as they revealed him who made them. He had watched from their summits or depths the grander march of the planets in the far off spaces, or seen the firmament break into starflame as the day melted into night. He had heard the wind as it swept through the mountain gorges or passed along the ravines, and had felt that He who created these things was greater than the created. They taught him that he was surrounded by an infinite force. They lifted his spirit to think of a spirit greater than the passionless worlds which encompassed him; and they educated his mind to a knowledge that he was but a dependent creature amid the infinity which enclosed him. All nature was to him a larger

illuminated dwelling, calm, still, marvellous, but in it was a divine presence moving and directing by law those that inhabited it. The divine hand opened the gates of the morning and revealed the glory of the day; folded the veils of the day and spread abroad the splendours of the night. The worlds above and around him were vocal of the God that was leading him from the small to the great; from the pasture lands to the throne of material and spiritual empire. His spirit was admitted behind the veil that curtains creation, and brought into the vision of Him who orders all things on wise and unlimited plans. As the humble and the trusting are led to the shore of the sea by the products that are everywhere around them, and need no other proofs to tell them that there is the great wide sea; so the poet shepherd did not need the sharper process of reason, or the marshaled facts of argument to tell him that the hand of God was visible in creation, and that the wonders which encompassed him were but the unfolding of the infinite mind and will. He did not, like the modern doubter, pierce into the unseen law of the countless worlds above him to confirm his doubt, but to acknowledge the truth that a divine power was in the movements of the heavens. He did not take the plant that grew at his feet to assert that it sprung into being at its own will, but to accept it as the formation of one who sets His mystery in the smallest as the greatest. As the Mason before the inspired word needs no argument to confirm his belief in the truth that it is the word of God, and with bowed head and bended knee proclaims his faith, "I trust in God;" so David, kneeling face to face with the infinite in the depths of his spiritual being, proclaims his belief in God, his Creator. For God, by His wonders in nature and the outgoings of His Providence, had educated his soul to trust in Him, and disciplined it for the darkness or brightness of a throne.

And when the hour came in Israel's history for one to take the kingdom and govern it is a divine trust David was equal to the time and work. The questions that were waiting to be solved were questions that had a bearing not alone on Israel, but on the nations that came after it. The time was a time of danger and perplexity, and needed the wisdom of the statesman and the tempered chivalry of the hero. And it found them in that shepherd of the hills; in David whose skill was the skill of the warrior, and whose wisdom was the wisdom of the leader of men. He was the combined force of determination and gentleness—of gentleness because his spirit was tremulous at the thought of a Presence near at hand; of determination because it trusted in that Presence. And he was lifted from his shepherd life to the throne of Israel to make Judea a centre of influence and formulate fragments and tribes into a nation, and develop principles which were to be as widespread and healthful to humanity as the sea is widespread and healthful to the thousand growths of the earth.

In those solemn silences of the hills his faith in God was so fashioned that it was strong to sustain him in all his after life, as warrior, poet, exile, "in the fierce light that beats about a throne." It was the calm trust of a bird that falls and floats on the air; of the wild fowl that, with bowed head and folded wing, rests in the confidence of repose on the broad, dark waters. Like many of the leaders and commanders of the people, his life was attempered by the unconscious forces that touch it in the lonely places of nature. There is brought into the spirit in such places the treasure of a conscious faith, a wealth of new revelations of power. The mind becomes its own subject of thought, and learns the greatness of itself and of Him who made it, and gifted it with the imperial gifts of reason and imagination, of faith and aspiration.

God's power was manifest in that life of David, and by His presence working into visible action in the world around him and in the movements of his own being. He had disciplined and kept and led him up to the unfolding of a grand purpose and providential design. The King had given himself into God's hand, to guide by His rod and staff his life to dark or bright and more glorious issues at the end.

That old life of Bethlehem and Judea unfolds a truth for all men. Whatever may be the outward form, whatever may be the action of men's lives, they come within the circle of a general and special providence. In human life the great and small are working, showing the orderly movement of a divine hand, and touching life and guiding it through its manifold work to immortal issue. There is a secret power meeting it at every point, and lying like a

cord of gold all along its seeming chances and changes. For life, as man designed it and God designed, is not one. Its reality does not answer to the rich ideals he has formed with such splendour of imagination. The ideals were wrought with grander colours than nature gives in her brightest moods. But as life deepens in its meaning and results, the colours have vanished, leaving only the faded coldness as of a sky when the warmer sunset has gone. Its success is only a partial success, and is altogether removed from the gorgeous dreams that seemed only to await action to interpret them with victory. And here that life of Bethlehem teaches us that there is an Infinite power back of all the working of man; back of his writing times and thinking times, as the sun is back of the clouds turning them into beauty or blessing of the rain-drop, and making them sources of warning or influence, or of fruitage for himself and others.

Two great events in the world's history prepared the world for a broader civilisation and progress. They were the unconscious heralds of the proclamation of the brotherhood of the race. The Hebrew kingdom, with its wealth of spiritual power, its sacred associations, and its divine oracles, passed away; but that which seemed to be a destruction was only the source of a wider spread of its principles and a higher culture for the nations. The Roman empire, with its order and law, was shattered into fragments by blows of Goth and Vandal and Hun, as the great rock is shattered into pieces by blows of the hammer. But as each piece has in it the potentiality of a finished stone in a building, so these fragments had in them the possibility of order and law for new empires. They were informed with life; moved with thought, and held in them not only ideals but forces to press where they touched society into newer civilisations and into politics and growth in all that makes a people great. What Rome did for the world in government, civilisation and law, Judea did in morality and religion. The Hebrew, though retaining his race peculiarity, became, by his divine oracles, an inhabitant of all tribes and nationalities. Moving in all directions, trafficking with every people, he formed for those ancient days means of communication as widespread and enduring as those of modern life. And the seeds of truth, which he carried from land to land, dropped unconsciously, perhaps, from his grasp, grew and spread, until they found larger fields and richer soil in the commonwealths and kingdoms of the earth. And with this growth of truth, the Psalms of David passed on through lands and centuries like a river flowing without waste in its floods, the source and fountain of refreshment for man in his spiritual convictions and in his moral want of fulness. And this unites Judea and the present not only in the bond of history, but by those more subtle and unseen bonds of influence and thought. For David embodied in himself the epochs and the movements of the age and country, and in the passing of these through kingdoms and peoples he united all epochs to the present, and unfolded with a higher meaning the truth of the brotherhood of man. The fall of Jerusalem was the rise of kingdoms. The destruction of civilisation was the development of civilisation. The shattering of empire was the building up of the grander empire of the unity of the race.

Into our thoughts and feelings, into our emotions and interests, these Psalms of David have come. They have found their way through that great and manifold tissue of human life and action we call civilisation. Into our emotions and interests in our Masonic life as part of that civilisation they have penetrated and been enshrined as a visible power. Into our seventh degree they have wrought themselves as an educating and necessary force. And in that degree with its parable of the exile of man and his return to his true home, their hymned utterances have made that return a prayer and a manifestation of toil. And so among the leaders and builders, the philosophers and poets, the thinkers and achievers of our Order, David, king of Israel, takes his place and becomes a teacher in this great temple of Masonic thought and work.

David's life furnishes us with three thoughts. He gives us a temple, growth and an ever-rising structure, which though they may not seem of the subject, yet are a part of it, as the fruit of the tree is unlike the tree, and yet is a portion of it.

(To be continued.)

## FREEMASONRY IN BENGAL, 1740—1813, &c.

By BRO. W. J. HUGHAN, Past S.G.D. ENGLAND.

Dedicated to the W. Bro. PROSONNO COOMAR DUTT.

BRO. P. C. DUTT (P.M. 234, &c., &c.), a zealous Craftsman of Calcutta, has kindly sent me, for my friend and Bro. John Lane's "Masonic Records" (now preparing), copies of warrants of certain old Lodges, for which I have often asked, but without avail, until now. These transcripts (or rather one of them) open up a curious question or point for decision, for if the particulars the present warrant recites be correct, my "Masonic Register" of 1878 is wrong, which is based upon Grand Lodge Calendars, so they are wrong also. To put it clearly, there were seventeen Lodges granted for Bengal by the regular Grand Lodge known as the "Moderns" from 1740 to 1793, they being numbered respectively 1 to 13 in Bengal, four being excepted from such a renumeration.

They were as follows, with numbers as noted, and as altered:—

Warranted	Numbers from					Town.	In Bengal.	
	1781	1792	1814	1832	1863		To 1792	After 1793
1740	77	70	93	80	67	Calcutta	1	1
1752	101	...	...	...	...	Chardanagore	...	...
1761	167	143	174	126	109	Calcutta	2	2
1768	273	...	...	...	...	Patna	3	...
1768	280	...	...	...	...	Burdwan	4	...
1772	349	...	...	...	...	Dacca	5	...
1772	350	288	365	...	...	Calcutta	6	3
1772	351	...	...	...	...	1st Brigade	7	...
1772	352	...	...	...	...	3rd do.	8	...
1772	353	...	...	...	...	2nd do.	9	...
1773	360	292	371	...	...	Muxadavad (Cawnpore)	10	6
1773	361	293	373	...	...	Calcutta	11	5
1775	388	316	...	...	...	3rd Brigade	12	4
1786	489	399	...	...	...	Fattyghur	...	...
1789	555	464	...	...	...	Fredericksnagore	13	7
1793	...	528	...	...	...	Chnnar	...	8
1793	...	529	...	...	...	Cawnpore	...	9

A curious local change occurred in 1793, as several Lodges had died out; the No. 10 at Cawnpore, so the return stated to the Grand Lodge (Bro. Lane tells me) was not in existence, but another Lodge not previously registered, but working apparently from 1793, was put in its place as No. 292, and was numbered 292 in like manner, but locally in the re-arrangement it took No. 6, old eleven becoming 5, and old twelve becoming 4, old No. 6 taking the third position; Nos. 1 and 2 being undisturbed, 7 to 9 falling in as indicated. The new 6 was called "Anchor and Hope." At the Union of the two rival Grand Lodges in December 1813, Nos. 1, 2, and 3 were numbered locally as before (according to my researches) on the revised Roll, but the new 6 of 1793 became 4, and the new 5 of 1793 remained 5, the others being erased.

The "Atholl" Grand Lodge (Seceders) had warranted four Lodges, all for Calcutta, viz. :—

Warranted		Numbers from			Name.	No. in Bengal.
		1814	1832	1863		
1797	315	383	265	218	True Friendship	3
1798	317	402	279	229	Humility, &c.	4
1801	323	410	282	232	Marine	5
1801	325	413	284	234	Anchor and Hope	6

The local numbers, 3 to 6, were taken after the removal from the Roll of 365, 371, and 373 of the regular Grand Lodge, which occurred in 1817.

I have a copy of 218 warrant, but it lacks the original number. This I want badly, for although it was 315 before the "Union" of 1813, it took the place of 301 immediately afterwards. Will some brother kindly examine the document to discover the original number? The warrant of 229 Bro. Dutt has kindly sent me, and also that of 232, both of which accord with my "Masonic Register," and Bro. Gould's "Atholl Lodges," at least fairly so. But, the real point is as to No. 234, the warrant sent me by Bro. Dutt, or rather copy, printed in the Bye-laws of A.D. 1885 (being one of confirmation) recites that it was a Modern Lodge, not an "Atholl" Lodge, as all our Calendars state from 1815, (published a year in advance, as now) dating really from 1773, and bearing the numbers of 360 and 292 in 1781 and 1792, as original No. 10, and afterwards 6 of Bengal, also called the "Anchor and Hope" as original 325 of the "Atholl" Grand Lodge. The singular thing also is that in 1814, it is given the number 413, and

in 1832, numbered 284, as presumed to be taken by original 325 "Atholl," and thus is now 234, dating from 1801, not 1773. Now, either the recital of the warrant of confirmation is wrong, or all our Calendars are wrong from 1815. To discover which, I should like to know what light any of the earlier records throw on the subject, prior to December 1813, for according to our Registers, 292 (in 1792) became 371 in 1814, and died out in 1817. I await particulars with much interest, and hope that some competent brother will find a solution, and that speedily, in time for Bro. Lane's new work.—*Masonic Record of Western India.*

### CALLED OFF FROM LABOUR.

WE are at the close of the annual period of labour, and about to enter on the succeeding season of refreshment. Ten months of continuous work in the Craft prepares the brethren for the enjoyment of one or two months of rest. The sweltering nights of July and August may be spent in more airy quarters than those a Masonic Lodge or Chapter affords, and to the majority of Freemasons, therefore, the announcement of one or two months' refreshment comes with no unwelcome sound. It means, called off from labour, which, however pleasant, will be the more enjoyed after its cessation for a brief space of time. It means a break in our usual Masonic employment. It means a seasonable change, which must be for the better, since it rests and recuperates those faculties which have been habitually called into action. As men we recognise the utility of a season of midsummer rest for the body and mind, and as Masons we may analogously profit by being called off from the Craft's customary labour.

There is a just analogy between the refreshment which follows labour at the meeting of a Masonic body, and the summer rest which comes from the closing over during the months of July and August. Among the Jews, on the great day of the Feast, at the beginning of the Christian era, the Rabbis tell us that when water was drawn from the fountain of Siloam, and borne into the Temple, with the sound of the trumpet, "he who hath not seen the rejoicing on the drawing of this water hath seen no rejoicing at all." So he who has not seen Freemasons go from labour to refreshment, in the Lodge, Chapter or Commandery, and from the continuous labour of ten months to the enjoyable refreshment afforded by a two months' vacation, has failed to see the Craft when it is happiest, when its members are most gleesome, and their fraternal feelings most unmistakably manifested.

The gavel never falls with happier sound than it does at the close of the leafy month of June, when in its own language it says, "closed until the next stated meeting in September." The green doors of the year are thrown open to us, and we all step out into God's first Temple, amid the foliage of nature, where we see around us the buttercups and daisies, poetically styled "splashes from the chariot wheels of the sun;" where we breathe the perfume-laden air, and listen to the carol of birds, and perchance to the music of the waters as they play over the rocks in some sequestered brook. In these June and July days nature is giving us "more light" materially than ever during the year. We may gain more light Masonically, also, if we will well use our time. Times of rest are not times of waste. It is a pleasant time to read, to enjoy *The Keystone*, to do a little missionary work for it among the brethren—for, if it has proved entertaining and instructive to you, it may be the same to them. As the days are lengthened, both body and mind may thus be strengthened, and you be prepared to take a higher place in the Craft during the ensuing winter, when St. John's Day rolls around again.

Brethren who fail, during this season of Refreshment, to note and admire the temples of Wisdom, Strength and Beauty which the Grand Architect of the Universe is rearing everywhere around us—the trees robed in green, the bushes crowned with bloom, the grass as glossy as velvet, fail to derive the best enjoyment from this season. In these summer days we may realize more potently than at any other period of the revolving year the Wisdom of the Creator, the Strength of His laws, which govern the appearance of reviving vegetation, and the beauty of forest and field, city and country, seaside and mountain, now while the sun shines brightest, the southern breezes blow

the balmiest, and human faces all around us manifest the happiest play of countenance. We are "called off" from vocation to avocation, from thinking of Masonic work to enjoying Masonic rest, from contemplating self and man to contemplating Nature and God. That Masonic body which labours ten months is entitled to refreshment for two months; and yet there are times when it seems impossible to take such refreshment. Exigencies arise which seem to forbid a cessation of labour. There may be a continued request for the degrees, or an urgent demand for advancement, and either of these justifies a Masonic body in not closing over. Duty before pleasure should always be our rule, and however much we might enjoy a midsummer rest from Masonic labour, if that rest would be at the expense of the welfare of the Lodge, or to the detriment of the individual interest of some of the members who are seeking advancement, it would be indulged in at too great a cost. The Masonic refreshment that refreshes is that which comes from general consent, and is not forced upon a body, when a large minority is opposed to it. We have attended, as many of the readers of *The Keystone* no doubt have, most enjoyable Masonic meetings held during the months of July or August. When the weather is warmest sometimes the fraternal feelings are strongest. At all events not a few Freemasons are ready to yield to the call of duty, and you may sometimes judge as to who are the most assiduous, and perhaps self-sacrificing members of a Lodge, by noting those that are present at a meeting held during the "dog days."

One thing let us never be "called off"—from our ceaseless devotion to the highest interests of our Fraternity. Neither summer nor winter, labour nor refreshment, youth nor age should weaken our attachment to Freemasonry. Its principles are so pure, its membership so noble in character as well as strong in numbers, its past is so glorious, its present so prosperous and its future so promising, that it is worthy of our continuous admiration and our unflagging support.—*Keystone.*

We regret to have to record the death of Bro. William Mann P.M. 186, which occurred on Sunday, the 18th inst. at St. Leonards. It will be in the memory of our readers that Bro. Mann for many years occupied the position of Secretary of the Industry Lodge. The funeral took place on Wednesday, the 21st inst.

It is with extreme pleasure we hear that Bro. John Purrott, who was one of the earliest members of the Halsey Lodge, No. 1479, and who, during the past few years, has risen to high rank in the Province of which he is a member, is fast recovering from his recent indisposition. With the characteristic bluntness of Bro. Purrott, he writes us that he has "left off the crutches." We trust he may never have occasion to bring them again into use, but that he may enjoy continued good health for many years to come.

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Greenock ... "	5 38	7 13	9 3	11 57	7 5	—	8 30	10 43	2 46
Oban ... "	9 43	—	—	4 45	—	12 20	12 20	2 34	6 17
Perth ... "	6 45	—	9 35	11 50	7 15	8 15	8 23	11 10	3 35
Dundee ... "	7 30	—	10 30	12 40	8 20	9 50	9 50	12 5	4 45
Aberdeen ... "	10 0	—	—	3 5	9 55	12 0	12 0	2 15	8 30
Inverness ... "	—	—	—	8 5	11 50	2 45	2 45	6 5	10 5

The 8.40 p.m. EXPRESS from EUSTON to PERTH will run from Wednesday, 28th July to Tuesday, 10th August (Saturday and Sunday nights excepted), as a Relief Train to the 8.50 p.m. Limited Mail. The Train will take saloons with family parties and sleeping and ordinary carriages for Perth and beyond, but will not pick up passengers en route. By this means an undisturbed journey will be secured, and the earlier arrival at Perth will give ample time for breakfast, &c., before going forward to the Highlands.

The HIGHLAND EXPRESS (8.0 p.m.) will run every night (except Saturdays).

A will run every night, but on Sunday mornings its arrival at Dundee will be 9.5 a.m., Inverness 1.30 p.m., and it will have no connection to Oban (Saturday nights from London.) B will run every night, but will have no connection to Edinburgh and the North on Saturday night. C will run every night (Saturdays excepted).

On Saturdays passengers by the 11.0 a.m. Train from London are not conveyed beyond Perth by the Highland Railway, and only as far as Aberdeen by the Caledonian Railway.

Carriages with lavatory accommodation are run on the principal Express Trains between London and Scotland, without extra charge.

IMPROVED SLEEPING SALOONS, accompanied by an attendant, are run on the night trains between London, Edinburgh, Glasgow, Greenock, Stranraer, and Perth. Extra charge, 5s for each berth.

A Special Train leaves Euston (Saturdays and Sundays excepted) at 7.0 p.m. until Tuesday, 10th August, inclusive, for the conveyance of horses and carriages to all parts of Scotland.

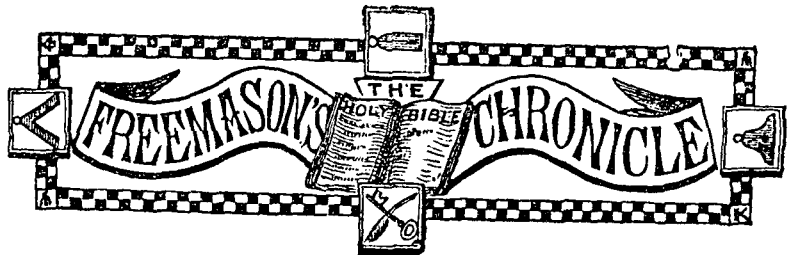
### Callander and Oban Line.

This line affords the quickest and most comfortable route to the Western Highlands and Islands of Scotland.

For particulars of improved train service from Scotland to London see the Companies' time bills.

G. FINDLAY, General Manager, L. and N.W. Railway.  
J. THOMPSON, General Manager, Caledonian Railway.

July 1886.



## ROYAL ARCH.

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### SUPREME GRAND CHAPTER.

A QUARTERLY Convocation of the Supreme Grand Chapter will be held at Freemasons' Hall, London, on Wednesday, the 4th day of August next, at six o'clock in the evening.

#### BUSINESS.

The minutes of the last Quarterly Convocation to be read for confirmation.

#### THE REPORT OF THE COMMITTEE OF GENERAL PURPOSES.

To the Supreme Grand Chapter of Royal Arch Masons of England.

The Committee of General Purposes beg to report that they have examined the accounts from the 21st April to the 20th July 1886, both inclusive, which they find to be as follows:—

	£	s	d		£	s	d
Balance Grand Chapter				Disbursements during			
„ Unappropriated	220	10	0	the quarter	466	5	4
Account	198	3	10	Balance	109	8	11
Subsequent Receipts	348	8	9	„ Unappropriated			
				Account	191	3	4
	£766	17	7		£766	17	7

which balances are in the Bank of England, Western Branch.

The Committee have likewise to report that they have received the following Petitions:—

1st. From Companions George Francis Travers-Dapes as Z., Newton Edward Jennings as H., Clavell F. Filliter as J., and seven others, for a Chapter to be attached to the Rangoon Lodge, No. 1268,



Rangoon, to be called the Pegu Chapter, and to meet at Rangoon, Burma.

2nd. From Companions Andrew Lawson as Z., George Thomas Alenson as H., William Joseph Rogerson as J., and six others, for a Chapter to be attached to the Annesley Lodge, No. 1435, Nottingham, to be called the Annesley Chapter, and to meet at the Masonic Hall, Nottingham, Nottinghamshire.

3rd. From Companions John Tricks Spalding as Z., Julius Marx as H., William Phelps as J., and six others, for a Chapter to be attached to the Carnarvon Lodge, No. 1909, Nottingham, to be called the Carnarvon Chapter, and to meet at the Masonic Hall, Nottingham, Nottinghamshire.

4th. From Companions Richard Carter as Z., Thomas Riley as H., John Richardson as J., and seven others, for a Chapter to be attached to the Harrogate and Claro Lodge, No. 1001, Harrogate, to be called the Harrogate and Claro Chapter, and to meet at the Masonic Hall, Avenue Road, Harrogate, Yorkshire (Western Division).

The foregoing petitions being in all respects regular, the Committee recommend that the prayers thereof be respectively granted.

The Committee have also received memorials, with copies of minutes, on removal of the undermentioned Chapters:—

The St. Mary's Chapter, No. 63, Kew Bridge, Ealing, for permission to remove to Freemasons' Hall, London.

The Stanhope Chapter, No. 1269, Southwark, for permission to remove to the Surrey Masonic Hall, Camberwell.

The Committee being satisfied of the reasonableness of the requests, recommend that the removal of these Chapters be sanctioned.

(Signed) ROBERT GREY P.A.G. Soj.  
President.

Freemasons' Hall, London, W.C.  
21st July 1886.

#### MASONIC BANQUET AT WIMBLEDON CAMP.

A VERY interesting and novel event took place on Wednesday evening, 21st July, at the Camp, Wimbledon, which was an invitation banquet to the Indian and Colonial brethren in Camp, given by the Worshipful Master and brethren of the Royal Arthur Lodge, No. 1360. This was a spontaneous and generous movement on the part of Brother W. N. Wingfield W.M., and the brethren of the Royal Arthur Lodge, meeting at the Prince of Wales Hotel, Wimbledon, to do honour to those visitors from India and the Colonies in Camp, who were Masons, and to whom invitations were freely given. The banquet took place at the Pavilion in the Camp, and the catering of Bro. Bertram left nothing to be desired. Amongst those present were: Bros. Reeves and Leech, of the Indian team; Sergeant-Major Le Page, Guernsey; Priestman, Jersey; Captain Adams and Private Mitchell, Canada; Reeves P.M.; Bird Treasurer; Major Tolley S.W., Cranmer, W. S. Heath, Band Master Watkins P.M.; while the Press was represented by Bros. H. Thompson P.M. and P.Z., R. Hancock, Bebbington, and others. At the conclusion of the banquet, Bro. Wingfield W.M., who presided, gave the Queen and the Craft, which was duly honoured, and afterwards the health of His Royal Highness the Prince of Wales Grand Master of Masons, and in doing so said a few days ago he had the pleasure and privilege of being present when his Royal Highness installed his brother, the Duke of Connaught, as Provincial Grand Master of Sussex, and certainly nothing could be more truly Masonic than the way in which he threw off all reserve upon that occasion, leaving all royalty except his title behind him, and completely identifying himself with the brethren by whom he was surrounded, and exemplifying the true principles of Freemasonry. The toast was enthusiastically responded to. The Worshipful Master said if the next toast was his last, it was by no means the least, as it was the health of the Visitors. Their Indian and Colonial brethren had come amongst them at great inconvenience and at a large charge upon their funds from all parts of the globe, and the brethren of the Royal Arthur Lodge thought that would be a fitting time to give them an entertainment in the mother country, and he trusted that when they left they would go away with some pleasing recollections of Wimbledon Camp and the Royal Arthur Lodge. He asked the brethren to drink to the health of their Indian and Colonial visitors, and coupled with the toast the representatives of the Press. The toast was most cordially received. Captain Adams, of the Canadian team, said the reception they had met with wherever they had been far exceeded his most sanguine expectations, and he should feel delighted if he should again come to Wimbledon, as he was sure he should always meet with a kindly reception. Sergeant-Major Le Page, from Guernsey, and Sergeant Priestman, from Jersey, severally returned thanks. On a call for a response on the part of the Press, Bro. H. Thompson P.M. said he wished the task had fallen upon some other brother, who could more ably and more adequately return thanks for the toast which had been proposed. However, as he was the oldest member of the Press then present, having attended every meeting of the Association since it was instituted and initiated by Her Majesty in 1860, he felt it an honour to have his name associated with the toast, however inefficiently he might reply to it. He certainly congratulated the Worshipful Master and the brethren of the Royal Arthur Lodge on the truly generous and Masonic hospitality with which they had received their Indian and Colonial visitors and the members of the Press, and as the originators of this fraternal gathering he felt sure that it would form the commencement of an era, and would ever redound to the honour and credit of the Royal Arthur Lodge, and at the same time form a red-letter day in its history. Having initiated this meeting—to use a Masonic term—he felt certain that it would be followed and imitated at future meetings of the Wimbledon Camp. Some years

ago, when there were theatrical performances, concerts, and camp fires in the Camp after the business of the day, he had suggested to his brother Maons who were present that they should endeavour to get up a meeting of Freemasons in the Camp, but it being then urged that such a meeting would lose its interest unless they could hold a Lodge, and as there was no place in which to hold it that could be properly tiled, for this and other reasons the idea was abandoned, and it had been left for the Royal Arthur Lodge after the lapse of many years to carry that idea into effect. He thanked the brethren for the kindness with which the toast had been received. They had that night met on the level, and like good Masons, he hoped that whenever they met they would always part on the square. Bro. R. Hancock and Bro. Bebbington, both of the Gallery Lodge, also returned thanks; the former alluding to a visit he recently paid to Jersey for the benefit of his health, and speaking in warm terms of the kindness he had received in the four Lodges on that island. The health of Bro. Wingfield W.M. was then given, and in returning thanks, he said he was always willing to do everything in his power for the good of Freemasonry in general, and the Royal Arthur Lodge in particular. For the kindness with which the toast had been received he tendered his hearty thanks, and he trusted that they might all be spared to meet next year in the true spirit of hospitality which should ever characterise Freemasonry. The meeting, which had been one of unalloyed pleasure, then terminated.

On the same evening on which the Masonic banquet was held, a banquet was given by the Council of the National Rifle Association, in another part of the Pavilion, to the Indian and Colonial Rifle Teams. Sir Henry Wilmot, President of the Association, occupied the chair, and there were present: Lieutenant-Colonel Rivett Carnec, C.I.E., commanding the Indian team; Colonel Tyrwhitt, commanding the Canadian team; Colonel Sleep, commanding the Australian team; Colonel Tandiff, commanding the Guernsey team; Major Robin, commanding the Jersey team; Colonel Wilson, captain of the Scotch eight; Colonel Wood, C.B.; Sir Saul Samuel; Sir Henry Fletcher; Colonel Eaton; Majors Bird, Waller, and Tynte; Captain St. John Mildmay, &c., &c.

#### Old Warrants (N).

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No. 54, "Atholl" Register. 74 at the "Union." Erased 1823.

No. 54. KELLY Grand Master.

LAURENCE DERMOTT for  
WILLM. DICKEY S.G.W. WILLM. OSBORN D.G.M. JAMES GIBSON J.G.W.

To all whom it may concern.

WE the Grand Lodge of the Most Ancient and Honourable Fraternity of Free and Accepted Masons (according to the old Constitutions granted by his Royal Highness Prince EDWIN at York Anno Domini Nine hundred twenty and six and in the year of Masonry Four thousand nine hundred twenty and six) in ample form assembled viz. The Right Worshipful and Right Honourable Thomas Erskine Earl of Kelly Viscount Fenton Lord Baron of Pitten Wean in Great Britain GRAND MASTER OF MASONS! The Worshipful Mr. William Osborn Deputy Grand Master The Worshipful Mr. William Dickey Senior Grand Warden and the Worshipful James Gibson, Esq. Junior Grand Warden (with the approbation and consent of the Warranted Lodges held within the Cities and Suburbs of London and Westminster) Do hereby authorise and empower our Trusty and Well beloved Brethren viz. Mr. Thomas Bold one of our Master Masons Mr. William Trew his Senior Warden, and Mr. David Morgan his Junior Warden to form and hold a Lodge of Free and Accepted Masons aforesaid at the sign of the Sun in Wheat Street, Brecon, upon the of every month and on all seasonable Times and lawful occasions And in the said Lodge (when duly congregated) to admit and make Free Masons, according to the most Ancient and Honourable Custom of the Royal Craft in all Ages and Nations throughout the known World, And we do hereby farther authorise and empower our said Trusty and Well beloved Brethren Messrs. Thos. Bold, William Trew and David Morgan (with the consent of the Members of their Lodge) to nominate chuse and install their Successors to whom they shall deliver this WARRANT and invest them with their Powers and Dignities as Free Masons &c. And such Successors shall in like manner nominate chuse and install their Successors &c. &c. &c. Such Installations to be upon (or near) every ST. JOHN'S DAY during the Continuance of this LODGE for ever. Providing the above named Brethren and all their Successors always pay due respect to this Right Worshipful GRAND LODGE otherwise this WARRANT to be of no force nor virtue.

Given under our Hands and the Seal of our GRAND LODGE in London this twenty-seventh Day of December in the year of our LORD one thousand seven hundred sixty and four and in the year of Masonry Five thousand seven hundred sixty and four.

LAU DERMOTT Grand Secretary

Renewed December 1764.

NOTE.—This Warrant is registered } June 14th  
in the Grand Lodge Vol. 2nd, Letter } 1756.  
B, and bears date

HOLLOWAY'S OINTMENT AND PILLS.—Counsel for the delicate.—Those to whom the changeable temperature is a protracted period of trial should seek the earliest opportunity of removing all obstacles to good health. This cooling Ointment, perseveringly rubbed upon the skin, is the most reliable remedy for overcoming all diseases of the throat and chest. Quinsy, relaxed tonsils, sore throat, swollen glands, ordinary catarrh, and bronchitis, usually prevailing at this season, may be arrested as soon as discovered, and every symptom banished by Holloway's simple and effective treatment. This Ointment and Pills are highly commended for the facility with which they successfully contend with influenza; they allay in an incredibly short time the distressing fever and teasing cough.

## IS THE BIBLE AN ANCIENT MASONIC LANDMARK?

WE reprint the following letter from the *Detroit Freemason*, of the 3rd instant:—

To the Editor of the *Detroit Freemason*.

DEAR SIR AND BROTHER.—A few months ago you published a letter of mine, wherein I endeavoured to convince the luminaries of the Grand Lodges of Texas, Ohio, and Canada, that belief in the inspiration of the Bible is not required of a candidate for Masonry under the jurisdiction of the Grand Lodge of England. I have unfortunately lost the said paper, but I remember, on reading my communication, that it contained several aggravating typographical blunders, to which I then called your attention; also that the said letter was reprinted in Canada with all the blunders. This fact proves conclusively that printers can make mistakes, and thus turn the writers ideas topsy-turvy. But transcribers of books or manuscripts have also, either through carelessness or design, changed the wording in their copies and even interpolated whole paragraphs. Nay, I can even point out books which were ascribed by their authors to writers who had died centuries before the books were written. Now, if Masons are required to believe in the inspiration of the Bible or to be expelled from Masonry it should at least be demonstrated: first, that the founders of our Masonry laid that rule down in their earliest Constitution; and second, it should also be proved that transcribers of the Bible never did, nor could have changed either a word or syllable. I do not indeed expect to influence the luminaries of the said three jurisdictions, for it is the nature of that class of Pietists never to recede from any false step they have taken. I may, however, stop the Contagion from spreading.

First then, the original Masonic association was simply a trade guild; their object was precisely that of our trade unions. In accordance with the fashion of trade guilds in the middle ages, Masons, had to have their patron saints (not necessarily the Saints John), and to believe in the doctrines of the church established by the law of the land; and such were the laws of the English Masons up to 1717, after which the Masonic organization was revolutionised. It then became what we call speculative or symbolic Masonry; the old laws and ritual were superceded by new laws and a new ritual, and symbolic teachings were then first introduced into the Masonic ritual; and from the earliest constitutions and rituals of the re-organized Masonry after 1717, we can best learn the aim and object of the new institution. Well, the first charge in the 1723 constitution says:

"But though in ancient times Masons were charged in every country to be of the religion of that country . . . whatever it was; yet it is now thought more expedient only to oblige them to that religion in which all men agree, leaving their particular opinions to themselves, that is to be good men, and true men of honour and honesty, by whatever denomination or persuasion they may be distinguished, whereby Masonry becomes the centre of union and means of conciliating true friendship among persons that must have remained at a perpetual distance."

There is no belief in the inspiration of the Bible mentioned in the above, nor is the Bible mentioned in the whole Constitution. That the Bible was not used in the Lodges at all even after 1723, may be learned from Dr. Anderson's narrative of 1730, when the Duke of Norfolk was installed Grand Master, the Grand Lodge was opened in due form, and on the pedestal (equivalent to our altar) was laid not the Bible, square, &c., but the Book of Constitutions, with a sword thereon, just the same as is now done in French Lodges.

Again, in four of the earliest rituals, the word Bible is not mentioned. In one of the early catechisms there is a question, viz: "What were you sworn by?" Answer:—"By God and the square;" thus proving that the Bible was not used even for obligating the candidate. "Three lights" were indeed in the earliest rituals, but they were differently explained, thus they were made to refer to the "Master Warden, and Fellow." Again, "A Right East, South and West," also, "Sun, Master and Square." There were also two other lights, viz: "One to see to go in, and another to see to work." A French writer remarked, that,

"Allegory is an instrument which will do anything. The system of figurative meaning once admitted, one soon sees anything and everything in the clouds. The matter is never embarrassing in all that is wanted in spirit and imagination. The field is large and fertile for whatever explication may be required."

Our early ritual tinkers also saw anything and everything in the clouds; sectarian explanations of the symbols were early introduced into the catechisms, but it took some years before they saw the Bible in the clouds, and still more years before they introduced the Bible as a great light; thus, in a ritual of 1730 the Bible, compass and square made their first appearance in a ritual, not however, as great lights, but as "the furniture of the Lodge."

Now, the Bible doubtless contains excellent codes of morals and laws, but the sacred books of the Egyptians, Hindoos, Buddhists, &c., also contain very good and just laws and morals. Why then must I believe that writers of the Bible were inspired, while the writers of the other sacred books were not inspired? Besides which, there are in the Bible certain narratives, dogmas and discrepancies, which hundreds of commentators and thousands of sermonisers were and are unable to explain or to reconcile. I will just give an instance. Ensebius doubted the inspirations of the Book of Revelations, and so did Erasmus, and Luther stoutly denied that the said book belongs to the Scriptures. I can name other Christians who are very "shaky" about the doctrine of inspiration, but nevertheless they are good men, and true men of honour and honesty. Men whom Anderson and Desaguliers, the founders of our modern Masonry, would not have scrupled at acknowledging as Brother Masons. But the luminaries of Texas, Ohio, and Canada set themselves up as holier men than

Martin Luther, Erasmus, Ensebius, and many others I could name, simply because they believe that every word in the Bible was inspired by the Holy Ghost.

Assuming, however, that every writer of every book in the Bible was supernaturally inspired, the question next comes are we very sure that every one of those books came down to our time just as they were written, without omissions, additions or alterations. The following facts must satisfy anyone that even the Bible was liable to mishaps.

First, Justin Martyr wrote an account of a controversy he had with a Jew named Trypho. Justin was a Greek, who early in the second century was converted to Christianity. As he did not know Hebrew, he derived his information from a Greek translation of the Old Testament. In a grove Justin happened to meet Trypho, whom he immediately tried to convert to Christianity. Justin informed Trypho that Isaiah said; "Behold, a Virgin shall be with child, and shall bring forth a son, and they shall call his name Emanuel." Trypho, however, at once denied that Isaiah ever said so. According to Trypho's version Isaiah said, "Behold the young woman is pregnant and will give birth to a son, and you shall call his name Emanuel." We see now what a difference between the two Bibles. One has it, a Virgin shall conceive, and the other refers to a "young woman" who had already conceived; one says, "they shall call," and the other "you shall call." Justin then exclaimed, "you Jews have corrupted your scriptures." Well, it is certain that either Jews or Christians have corrupted Isaiah's prophecy, and if passages in the Bible could be changed in one case why could not other parts of the Bible also have been changed?

Second; the Samaritans are said to possess the oldest manuscript Hebrew copy of the five books of Moses. Now, if you will read in the third volume of Smith's dictionary of the Bible, from page 1106 to 1118, I think you will find about two hundred variations between the Samaritans' version and the ordinary accepted Hebrew Pentateuch.

And third; there are a very large number of old manuscript copies of the New Testament preserved; some of them are perfect, some imperfect and also numerous fragments. The three oldest copies are known as the "Sinatic," the "Vatican," and "Alexandrian." Now, in Tischendorf's New Testament, the said oldest copies are compared with the King James' version, and I think that there are about five thousand variations between the said four versions, and some important variations too. For instance, the last twelve verses in the Book of Mark and the first eleven verses of the 8th chapter of the gospel of John, are minus in the Sinatic as well as in the Vatican copies, and verses 7th and 8th in the fifth chapter of the 1st Epistle of John are wanting in all the three copies. The Rev. Bro. Savage said in his pulpit, that on comparing all the old versions, manuscript, New Testaments (fragments included), with the King James' version, the variations figure up (I believe he said) to 30,000. And strange to say though the above subject has been extensively ventilated through the press and otherways, that our Masonic luminaries of three American Grand Lodges, seem as yet to be utterly ignorant thereof.

My dear brother, "the world moves" in spite of old opinions that it stood still. What was deemed orthodox in one age is regarded as superstition in the next age. One instance will suffice to demonstrate that fact. Well, about 200 years ago the people of Salem, in Massachusetts, were as firm believers that every word in the Bible was inspired by the Holy Ghost as our Masonic luminaries of three American jurisdictions do to-day; and as the Bible commands to kill all the witches, the good people of Salem went to work and burnt witches by wholesale; you see that the Salemites were then firm believers in witchcraft. But now, if Cotton Mather and Samuel Parris were brought to life and were allowed to visit Salem, oh! would not they jump! Yes, even you if you had not met and conversed with the Salem folks, you would scarcely believe how much they were changed since the days of Cotton Mather; why, even ministers of the gospel in Salem no longer believe in witchcraft. As an instance, the present worthy chaplain of the Grand Lodge of Massachusetts, who is highly esteemed for his piety and theologic lore, is a minister of a church in Salem, and he actually disbelieves in witchcraft, though witchcraft is still in the Bible; and I venture to assert that if the G. L. of Mass. took a notion to expel every Mason in her jurisdiction who does not believe that every word in the Bible was miraculously inspired by the Holy Ghost, that not a solitary conscientious man, who was endowed with a particle of common sense would remain in any of her Lodges.

Fraternally yours,

JACOB NORTON.

### ANNUAL PICNIC OF THE CANDOUR LODGE, No. 337.

ON Wednesday, the 21st inst., the members of this Lodge held their annual picnic, the place selected being the Dukeries. The party—eighty-one in number—were conveyed from Saddleworth Station in three saloon carriages, starting at half-past seven in the morning. At Stalybridge they were taken in hand by the M. S. and L. Railway, and they went round by Guide Bridge and through Woodhead on to Workop, which they reached at half-past ten, having been three hours on the journey. At Workop they alighted, and were then conveyed in waggonettes to the Dukeries. This entailed an hour or two's further riding, for the distance was 30 miles. At Welbeck Park the party lunched, and after taking a hurried survey of the beautiful scenery, they started again in waggonettes for Workop, and on arrival they sat down to an excellent repast, provided at the Lion Hotel. They left Workop by train at eight o'clock, and arrived at Saddleworth Station at half-past eleven. The day was fine throughout, the company was pleasant, and the scenery grand, and the outing was therefore thoroughly enjoyed. The party were riding in the train and waggonettes altogether about nine hours.

BLESSINGS OF THE LODGE.

AT the dedication of the new apartments of a Lodge in his jurisdiction, Most Worshipful Abraham H. Howland jun. Grand Master of Masons in Massachusetts, delivered the subjoined beautiful portrayal of the Blessings of the Lodge:

"These apartments, worthy of the Craft, should be occupied by those who strive to walk uprightly, to work diligently, live creditably, and act honourably by all men. From this altar should go forth such as are not only imbued with loyalty to country, and such as are strong in the principles of freedom and equality, but such as are imbued with loyalty to truth; such as are strong in the permanent and hopeful principles of our Constitutions; and such as realise the opportunities to affect the universal good by striving for the physical, mental and moral welfare of the entire people. 'The world is the field.' Upon you rests the great responsibility of bearing the radiance of our Great Lights into the business, pleasure, and struggle of life. Yours it is to exemplify those tenets which have survived the centuries, and which have ever tended to the peace, progress, and happiness of our race. Yours it is, walking fearlessly in the path of duty, to seek humanity's good, which is one of the principal objects of our Order. Let the light of the United Brethren shine in making others happy; in shunning hate, vengeance, vice, and crime; in respecting wisdom, virtue, and innocence; in sharing other's adversity, sorrow, and defeat, and in avoiding all things that dishonour the body and stain the soul. \* \* \* \* \*

"The opportunity of renewed interest is now presented, and upon you, brethren, rests the responsibility of recognising and discharging it. Excepting your own true and priceless homes, what place has more tender bonds and associations? Where are we brought more directly to consider present duty and present responsibility? Where is the jar of the world less felt and the voice of temptation less audible? Tired with the business whirl and ceaseless warfare, would you rest? Are you desirous of communing with wisdom, truth, love and friends. This very place is consecrated to all these, and urges you to share its blessings.

"The opportunity is now presented of frequent fraternal concourse of renewed works in behalf of the deserving brother, his widow or orphans, of listening to a service that has charmed an innumerable company, and of teaching by symbols those truths upon which the present and future welfare of mankind depends. Let not such opportunities pass unheeded, but seize them with true Masonic fervour, thereby discharging your responsibility and exemplifying the brotherhood of our Order. Such duties are yours. Such benefits are within your reach. To such high purposes has this hall been dedicated. To the full possession of them every member of this Lodge is called. To have them, to keep them, to increase them, and to lead others to possess and enjoy them, is the reason for the existence of this Lodge. To reject these opportunities by absence from the meetings, indifference to the work, violation of obligations and an un-Masonic walk in the world, is to defeat in a measure its purpose and the benefits of its principles.

"The spending of the evening in this consecrated place, in the enjoyment of Brotherly Love and concord, is infinitely preferable to passing it in frivolity and idleness. Here one retires from the noise and conflict of life, and is refreshed by the rich lessons our ritual presents. The carpet, canopy, altar, lights, furniture, with the ever impressive ritual, pour unmeasured benefits into the receptive mind. The past with its history, written and unwritten, the present with its opportunities, responsibilities, and promises, and the future with its hopes are here unfolded. Symbols, that generations of mankind have venerated for centuries, here disclose their hidden truth. The great drama of human life—youth, manhood, and age—passes in tenderness and power, teaching the frailty of the flesh and the hope of immortality. Is it not beneficial to enlarge and stimulate the mind by teaching these truths? Is it not beneficial to soften the heart and increase human sympathy by teaching such lessons? Like other sources of great good, Masonry is too often neglected. Its opportunities are too often unheeded, its responsibilities shunned, and thereby its benefits lost. Yet in its truth there are supreme possibilities. It will despoil old habits,

conquer vice, allay strife, upbuild manhood. It stands as a beacon light on the shore of time, casting its beams over the dangers around us and through the darkness before us, lighting up the pathway that leads to health and happiness, peace and love."—*Voice of Masonry.*

NOTICES OF MEETINGS.

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GREENWOOD LODGE, No. 1982.

IN these days, when pastoral plays are becoming the rage, and the grandest thoughts of our best poets are listened to by delighted audiences "neath the greenwood tree," we often wish that the installation ceremonies of some of our "summer" Lodges could similarly be performed in the open air, under a leafy canopy. But so far, we believe, arrangements have not been perfected for such a gathering in this country, and it would almost appear that the difficulties in the way of being "close tiled" present an almost insurmountable obstacle. This wish was foremost in our thoughts on the occasion of the installation meeting of the above Lodge, which took place on the 24th inst., but the Public Hall, Epsom, being the Masonic home of the Greenwood brethren, the gathering took place there. If there is a spot in Surrey the sun delights to warm, it would seem to be this quaint old town, a fact fully realised by those who visited it on Saturday. At the appointed hour a goodly number of the members and visitors assembled, amongst them being the W.M., Bro. S. Pidcock, with P.M.'s J. Steele P.P.G. Std. Br., C. R. Ellis P.P.G.S.B., H. E. Frances P.P.G.D., H. J. Levett S.W. W.M. elect, T. Squire J.W. P.P.G.P., H. H. Greenwood S.D., W. H. Down J.D., Nathan I.G. The honorary members present were: Bro. C. Greenwood D.P.G.M., T. Vincent P.P.G.S.B.; while Bros. Minns, Smyth, Carter, Rev. G. A. McDonnell, M.A., and A. Rosenbaum, represented the members. The visitors were Bro. G. White P.P.G.W., J. Rhodes P.P.G.O., H. Slyman P.G.D.C. Midx., C. M. Ohren P.M. 452, and E. Stenson P.M. 15. The initiation of another of the sons of the worthy and honoured brother whose name the Lodge bears, Mr. Climson Greenwood, with two of his personal friends, Messrs. Dakin, M.D., and Baillie, M.R.C.S., was an interesting event in the evening's business, though the low tone of voice in which the W.M. delivered the ritual, together with the bad acoustic qualities of the hall, somewhat marred the ceremony. The chair was then taken by Bro. Frances, who was better heard. Bro. Rosenbaum was passed, and Bros. Carter, Smyth, and McDonnell, were raised. Bro. Levett was presented for installation, and the ceremony was ably performed by Bro. Frances; the addresses being well rendered by Bro. Ellis P.M. The officers appointed were: Bros. T. Squire S.W., H. H. Greenwood J.W., Down S.D., Nathan I.G., Rev. G. A. McDonnell, M.A., Chaplain, Steele P.M. Treasurer, Frances P.M. Secretary. A jewel was presented to the retiring W.M., and the Lodge closed. At the banquet, which took place at the King's Head Hotel, the usual toasts were given by the W.M. in brief, comprehensive, and eloquent terms. Bro. C. Greenwood D.P.G.M., in returning thanks for the Province, spoke of his long connection with it, and the deep interest he took in its present and future welfare. Bro. Frances proposed the health of the W.M., alluding to him as one qualified in every way to do the work of the Lodge, conversant with the ceremonies, and to whom nature had given great histrionic powers, which he knew well how to use. The toast was received with great enthusiasm, and ably replied to. The initiates were also received with acclamation. Bro. G. White P.P.G.D. responded for the Visitors, testifying to the excellence of working and the cordial hospitality. Bro. Ellis replied in an eloquent manner for the P.M.'s; Bros. Steele P.M. and Frances P.M. for the Treasurer and Secretary, and Bro. Squire for the Officers. The pleasures of the evening were much enhanced by the singing of Bro. C. M. Ohren P.M. 452, who to an excellent voice unites a refined taste and exquisite feeling. Bros. Ellis, Minns, and Slyman, also contributed to the harmony, Bro. Rhodes P.G.O. putting to good use the piano, which the host had thoughtfully provided. When the Tyler's toast brought the meeting to a conclusion, each and all admitted that a most delightful day had been spent.

Fidelity Lodge of Instruction, No. 3.—At the usual weekly meeting on Wednesday, the 21st instant, held at the Alfred Tavern, Roman-road, Barnsbury, Brother Bleakley occupied the chair, supported by Bros. Ferguson Preceptor, Ross, Ament, Messer, Silvester Treasurer, Dimsdale Secretary, &c. After Lodge had been opened in due form, and the minutes of the previous meeting read and confirmed, the W.M. opened in the second and third degrees, and Bro. Ferguson worked the second and third sections of the third lecture. Lodge was resumed to the third degree; Bro. Ferguson acting as candidate for raising was examined and entrusted. The W.M. rehearsed the ceremony of raising in an impressive manner. No further business offering. Lodge closed in due form. Bro. Ross was unanimously elected W.M. for the following week.

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- 1182—Duke of Edinburgh, Masonic Hall, Liverpool, at 7.30. (Instruction)
- 123—Savile, Royal Hotel, Eiland
- 1282—Ancholme, Foresters' Hall, Brigg, Lincolnshire
- 1284—Brent, Globe Hotel, Topsham, Devonshire
- 1384—Fuity, Alford Chambers, Widnes
- 1500—Walpole, Bell Hotel, Norwich
- 1504—Red Rose of Lancaster, Starkie's Arms Hotel, Padiham, near Burnley
- 1680—Cranborne, Red Lion Hotel, Hatfield, Herts, at 8. (Instruction)
- 1807—Loyal Wye, Builth, Breconshire
- 1820—Burrell, George Hotel, Shoreham
- 2050—St. Trinians, Masonic Hall, Loch Parade, Douglas, Isle of Man
- R.A. 187—Charity, Freemasons' Hall, Park Street, Bristol
- R.A. 49C—Mount Edgumbe, Masonic Rooms, St. Austell
- R.A. 581—Rectitude, Corporation Hotel, Tipping-st., Ardwick, Oponshaw, Man
- R.A. 587—Iowe, Masonic Hall, New Street, Birmingham
- R.A. 758—Bridgewater, Freemasons' Hall, Runcorn, Cheshire
- M.M. 53—Britannia, Freemasons' Hall, Sheffield

**FRIDAY, 6th AUGUST.**

- Metropolitan Masonic Benevolent Association, 155 Fleet-street, E.C. at 8.30.  
 Emulation Lodge of Improvement, Freemasons' Hall, at 7  
 25—Robert Burns, Portland Arms Hotel, Great Portland Street, W., at 8. (Id)  
 507—United Pilgrims, Surrey Masonic Hall, Camberwell, at 7.30. (Inst.)  
 766—William Preston, St. Andrew's Tavern, George St., Baker St., at 8. (In)  
 831—Ranelagh, Six Bells, Hammersmith. (Instruction)  
 933—Doric, Duke's Head, 79 Whitechapel Road, at 8. (Instruction)  
 1056—Metropolitan, Portugal Hotel, Fleet Street, E.C., at 7. (Instruction)  
 1185—Lewis, Fishmongers' Arms Hotel, Wood Green, at 7.30. (Instruction)  
 1298—Royal Standard, Alwyne Castle, St. Paul's Road, Canonbury, at 8. (In)  
 1385—Clapton, White Hart, Lower Clapton, at 7.30. (Instruction)  
 1489—Marquess of Ripon, Metropolitan Societies Asylum, Balls Pond Road  
 1642—E. Carnarvon, Ladbroke Hall, Notting Hill, at 8. (Instruction)  
 1716—All Saints, Town Hall, Poplar  
 1789—Ubique, 79 Ebury Street, Pimlico, S.W., at 7.30. (Instruction)  
 1815—Fenge, Thicket Hotel, Anerley  
 R.A. Panmure C. of Improvement, Stirling Castle, Church Street, Camberwell  
 R.A. 79—Pythagorean, Portland Hotel, London Street, Greenwich. (Inst.)  
 R.A. 890—Hornsey, Porchester Hotel, Leinster Place, Cleveland Square, Paddington, W. (Improvement)  
 M.M.—Old Kent, Crown and Cushion, London Wall, E.C. (Instruction)  
 K.T. 134—Blondel, Freemasons' Tavern, W.C.
- 44—Friendship, Freemasons' Hall, Cooper-street, Manchester
  - 81—Doric, Private Room, Woodbridge, Suffolk.
  - 219—Prudence, Masonic Hall, Todmorden.
  - 242—St. George, Guildhall, Doncaster.
  - 336—Alfred, Masonic Hall, Kelsall-street, Leeds
  - 453—Chigwell, Public Hall, Station Road, Loughton, at 7.30. (Instruction)
  - 521—Truth, Freemasons' Hall, Fitzwilliam-street, Huddersfield.
  - 837—De Grey and Ripon, Town Hall, Ripon
  - 993—Welchpool Railway, Station, Welchpool
  - 1096—Lord Warden, Wellington Hall, Deal
  - 1387—Chorlton, Masonic Rooms, Chorlton Cum Hardy
  - 1393—Hamer, Masonic Hall, Liverpool, at 8. (Instruction)
  - 1523—Fort, Masonic Hall, Newquay, Cornwall.
  - 1557—Albert Edward, Bush Hotel, Hexham.
  - 1581—Morecambe, Masonic Hall, Edward-street, Morecambe, Lancashire.
  - 1648—Prince of Wales, Freemasons' Hall, Salem-street, Bradford.
  - 1664—Gosforth, Freemasons' Hall, High-street, Gosforth
- General Lodge of Instruction, Masonic Hall, New Street, Birmingham, at  
 R.A.—General Chapter of Improvement, Masonic Hall, Birmingham  
 R.A. 61—Sincerity, Freemasons' Hall, St. John's Place, Halifax  
 R.A. 214—Hope and Unity, White Hart, Romford  
 K.T.—Loyal Volunteers, Queens Arms Hotel, George-street, Ashton-under-Ly

**SATURDAY, 7th AUGUST.**

- 179—Manchester, Yorkshire Grey, London St., Tottenham Court Rd., at 8. (In)
- 1275—Star, Five Bells, 155 New Cross Road, S.E., at 7. (Instruction)
- 1364—Earl of Zetland, Royal Edward, Triangle, Hackney, at 7. (Instruction)
- 1624—Eccleston, Crown and Anchor, 79 Ebury Street, S.W., at 7. (Inst)
- 2012—Chiswick, Windsor Castle Hotel, King Street, Hammersmith, at 7.30. (In)
- Sinai Chapter of Improvement, Union, Air Street, Regent Street, W., at 8
- R.A. 820—Lily of Richmond, Greyhound, Richmond, at 8. (Improvement)
- 1223—Amherst, King's Arms Hotel, Riverhead, near Sevenoaks
- 1029—Mozart, Greyhound Hotel, Croydon

**ORPHAN HOMES AND SCHOOLS.**

SOME weeks ago, says the *New York Dispatch*, we sent a circular letter to various brethren all over the world, asking for information respecting Orphan Homes and Schools, and have received quite a number of responses. The following, from our distinguished Bro. Hughan, the well-known Masonic historian, is so full of interest that we with pleasure give it to our readers:—

“Torquay, England, 14th June 1886.

“To the Masonic Editor of the *New York Dispatch*.

“Although I confine myself mainly to my duties as a Masonic historian, I cannot let your request pass unnoticed.

“In England we have many charities connected with Freemasonry—our Grand Lodge being the most benevolent of any in the ‘wide, wide world.’ (a) The ‘Board of Benevolence’ disburses about £10,000 (about 50,000 dols.) annually to needy brethren, widows, &c. (b) The counties are formed into Provinces, and large sums are devoted annually to benevolence, in the form of annuities, educational grants, &c., amounting to about another £10,000 annually, including donations of Lodges for local cases, and one Province alone educates about 100 children. In Provinces the children are placed at local schools, under supervision of the Masonic authorities. (c) ‘Royal Masonic Institution for Girls,’ founded in 1788. The building is at Clapham, London, and now contains some 220 girls, who are fed, clothed, and educated to 16. (d) ‘Royal Masonic Institution for Boys,’ founded in 1798. The building is at Wood Green, London, and in it some 250 are clothed, fed, and educated to 16. The building has cost about £65,000 (about 325,000 dols.), and, like that of the Girls, is paid for. (e) ‘The Royal Masonic Benevolent Institution for Aged Freemasons and Widows,’ founded in 1842-9, grants annuities of £40 and £32 respectively, and, according to room, allows annuitants to live in the Asylum at Croydon—a fine and noble building. We have about 400 annuitants just now. To keep these three Institutions going, we raise about £50,000 per annum by voluntary subscriptions, &c.; so that our total for charity is about £70,000 per annum, or say 350,000 dols.

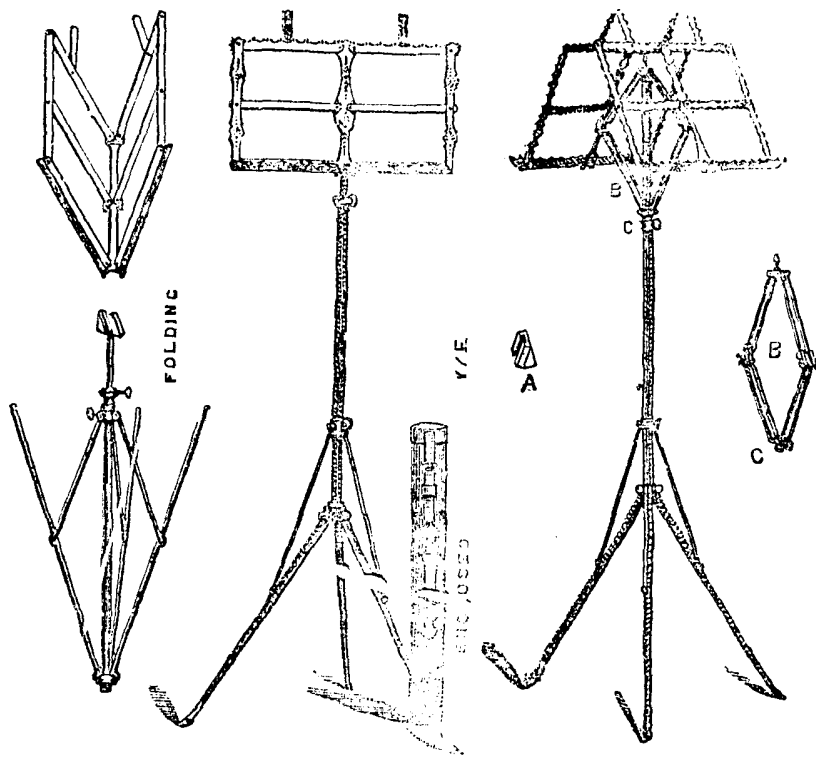
“Enclosed is a circular for the Festival of the ‘Boys.’ The Secretaries are (c) F. R. W. Hedges, (d) Frederick Binckes, and (e) James Terry, all of Freemasons' Hall, London.

“Faithfully yours, W. J. HUGHAN.”

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Sent, by post, on receipt of stamps, by the Author, Bro. JAMES STEVENS, 112 High-street, Clapham, S.W.; or by Bro. W. W. MORGAN Belvidere Works, Hermes Hill, Pentonville, London, N.

SECOND APPLICATION.  
OCTOBER ELECTION, 1886.

TO THE GOVERNORS AND SUBSCRIBERS OF THE  
**Royal Masonic Institution for Girls,**  
Your Votes and Interest are earnestly solicited on behalf of  
**LILIAN GERTRUDE RAWLINGS,**  
(Aged 9½ Years),

Whose father, Bro. ALFRED CHARLES RAWLINGS, late of 78 Church Street, Edgware Road, was initiated in the St. Luke's Lodge, No. 144, in 1879, and continued a subscribing member till December 1884. He was elected W.M. of that Lodge, but during his term of office a long illness ensued, which resulted in his death. Bro. A. C. RAWLINGS died in December 1884, leaving a wife and four children totally unprovided for. He was a Life Governor to the Girls' School.

THE CASE IS STRONGLY RECOMMENDED BY THE  
**ST. LUKE'S LODGE, No. 144.**

ALSO BY THE FOLLOWING BRETHERN:—

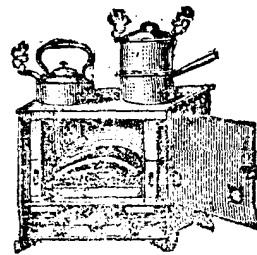
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