

# Freemason's Chronicle;

A WEEKLY RECORD OF MASONIC INTELLIGENCE.

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## ANCIENT MASONIC HISTORY.

WITHIN the last few days notices have appeared, in the general press of the country, referring to two matters of ancient history with which the Craft of Freemasonry is claimed to be intimately associated, and which will, perhaps, arouse some amount of enthusiasm among the increasing band who make a study of archaeological matters so far as they are connected with the Masonic Order.

In the one case a discovery has been made, by Mr. C. R. Rivington, Clerk of the Stationers' Company, of London, who, in a letter to the *City Press*, says, "In looking over the registers of the Company, I observe that the title of 'Freemason' occurs as early as 1578. In June of that year Richard Wylde, sonne of Thomas Wylde, late citizen and freemason of London, deceased, was bound apprentice to Christopher Barker." In the other case, reference is made to the discovery, a few years back, at Brading, in the Isle of Wight, of some Roman remains, and in regard to which it is now stated, that every probability exists that the building was originally a Masonic Lodge. As it dates from A.D. 150, says the *Hampshire Telegraph*, "it is probably therefore one of the oldest in the world," a supposition which, if it can be maintained, is "probably" correct. Our contemporary speaks of a paper written upon the subject by Colonel Crease, C.B., Royal Marine Artillery, which was read before a "learned Masonic Society in London," and remarks that if the conclusions drawn therein be correct, there seems to be little doubt but that the Roman villa in question was what he states it to have been. It is very curious, continues the writer, that all the Mosaic pavements have clear Masonic meanings, which Col. Crease has very plainly deciphered. The whole matter, observes the *Telegraph*, is one of the very deepest interest to all Masons, inasmuch as no written Masonic records go back beyond 1717. "This Roman record, therefore, written as it is in stone, becomes of immense importance, and carries Masonry back at once fifteen and a half centuries, to the times in fact when the Romans occupied Britain, about two hundred years after Julius Cæsar's first invasion." We shall no doubt hear further of these matters in course of time, but whatever the result of future investigation may be, it must be admitted there is ample food for reflection in the two items which have so recently come under our notice. The earlier one may, perhaps, prove to be a myth, or founded upon a somewhat slender basis, but in regard to the other—which takes us, or at least the word "Freemason," as far back as 1578, it must be admitted the evidence of identity, &c., is ample to secure for it the fullest inquiry and consideration. Concluding their remarks on the Roman remains subject, the contemporary from whom we have already quoted says, "two very curious points; amongst others, have been alluded to by Colonel Crease; the first that

Constantine the Great was born at York, and there succeeded his father Constantine, and made his first entry into public life; the second, that the early Christian 'position' was in the west, and not in the east, as it is at present; the eastern position in those days being considered as idolatrous and appertaining to the heathen." The association of this latter subject with that of Freemasonry may be regarded by some as direct evidence that the matter has no connection with Freemasonry, but such a consideration need have no force when we look back so many years. If Freemasonry then existed it was very different to anything we can imagine, judging it from a nineteenth century standpoint, but the whole matter is so far beyond the scope of ordinary discussion that we may safely leave it to the tender mercies of those who feel a pleasure and a delight in attempting to unravel the mysteries of the past. The question of the 1578 reference to the title of "Freemasonry" is of a widely different character. Here there is reliable data to work upon, and more trustworthy opinions can be formed, as we have no doubt they will be before a very long period has been allowed to elapse.

## THE IDEAL AND THE ACTUAL.

IN the application of Freemasonry there is a wide difference between the ideal and the actual. Masonic principles and teachings point to a condition of harmonious intercourse and cooperation among brethren, and the expression of individual character in noblest and most attractive form. In neither of these respects is the ideal realised. Masonic organizations do not always work together in a peaceable and fraternal spirit. Disturbing questions concerning authority, jurisdiction, methods, &c., arise; these are discussed with acrimony, and the result is seen in bitter feeling and open strife. The dissensions among bodies bearing the Masonic name have frequently brought reproach on the Institution. And when we take into account individual character and conduct we can but notice many of the same sharp contrasts between what is called for by Freemasonry and what is produced in the lives of its followers. Alas that there should be such a divergence between theory and practice—between ideal and applied Masonry.

Not long ago a keen observer, not a Mason, said to the writer of this article: "Why is it that Masonic fruitage is not of better character?" He was not an unfriendly critic, for he admitted the worth of our Institution and the general respectability of its members, but he thought that more might be expected than was shown in the products of the Fraternity. "Freemasonry," said he, "ought to give the world a class of perfect men; why does it not do this?" That Masons are not all full formed, strong, symmetrical men, models of excellence in every respect, goes without saying. The perfect type of character is rarely shown, however much its attainment may be desired and sought for. Freemasonry contributes some important aids towards realizing such a character, but it cannot do everything. It is charged with no magical

power for the illumination of the mind and the uplifting of the soul above debasing tendencies. It applies its lessons and does its work within limitations. The material upon which it exerts its morally stimulating and restraining influence bears the touch of earth—is compounded of passions and forces that mix together all so wonderfully in the complex nature of our humanity. Too much must not be expected of the system as thus applied.

It is perverse human nature that is responsible for results sometimes charged upon the system or the organisation. Great and precious are the truths which are fundamental to Freemasonry, and invaluable are the teachings of Masonic symbols and ceremonies; but it is to human hearts and lives that this instruction is to be applied, and no wonder there is sometimes apparent failure. Earthborn passions, innate selfishness, narrowness of thought, ignorance, and manifold dispositions and tendencies toward evil—all these opposing forces must be encountered in an attempt to apply Freemasonry to the right development of character and ordering of life. If it is true to itself and faithfully applied it must exert a potential ministry of good. Its ideals are indeed grand and glorious, and toward the realization of these, both in the character of individual members and by the organization itself, its genius and work are constantly tending; but it is too much to expect a full manifestation of the vision which is seen afar off. The Masonic system is not to be disparaged because envyings, dissensions, and uncharitableness are still rife among its members, so many of whom fail to rise to the full standard of noble living. Its aim is to produce the best sort of fruit—to make all its members good men and true—and if the result is not equal to the endeavour, if the actual does not conform to the ideal, much must be allowed for the weakness and imperfections of the material with which it has to deal. There are spots on all our feasts of charity and many hindrances to the perfect working of any system or institution.

—*Freemasons' Repository.*

## LODGE HISTORIES.

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### CANONGATE KILWINNING, No. 2, SCOTLAND.

HAVING opened our present issue with remarks on what we have termed the ancient history of the Craft, we feel we cannot do better than continue on somewhat similar lines, especially as we have before us a work, compiled by Bro. Allan Mackenzie, from records of 1677-1888, which has for some months past awaited notice at our hands. The History of the Lodge Canongate Kilwinning, No. 2 (Scotland), as Brother Mackenzie's work is called, carries us far back into the early days of Freemasonry—although if anything comes of the discovery to which we refer above, we shall have to stop looking upon 1677 as being entitled to that designation. The year 1677 is, however, far enough back in the history of Freemasonry to secure from most Craftsmen something more than a passing thought for events that occurred at that time, and we can fully endorse the remarks of Bro. Mackenzie, who, in his Preface says, "when an Institution has survived the vicissitudes of over two centuries, it becomes entitled to our veneration and respect. But it is not only in point of age that the history of Lodge Canongate Kilwinning becomes interesting reading, for, in the words of the Bi-Centenary Memorial of 1877, "to her ranks has come such a phalanx of the great and good in every field of human activity, as might well make her the envy of the proudest sister in the land. Her brightest names are not hers alone, but Scotland's; and among them many that posterity 'will not willingly let die.' If she has basked in the sunshine, she has also felt the shade; but even then, as it is now, her watchword was the bright characters of Hope engraven on her banner—'Post Nubila Phœbus'—Behind the clouds the sun."

The Historian of Canongate Kilwinning considers his Lodge a fair subject for congratulation, not only because it has existed for upwards of 200 years, but further because it has always assembled in the same district, under the same name, and, for over one hundred and fifty years, under the same roof. This is indeed a record calling for congratulation, and there can be no other feeling than one of satisfaction that any Masonic body should have attained to such distinction as justly belongs to this old Lodge.

From Chapter I. of Bro. Mackenzie's history we gather that the Masons in the Canongate obtained a Charter from the Mother Lodge of Scotland at Kilwinning in the year 1677, the application for the Charter being dated the 6th December of that year. This Charter was renewed in the year 1736, and a fac simile of the Warrant of Confirmation is one of the principal matters introduced into the volume before us. As the perusal of this document will probably prove interesting to many who have no opportunity of seeing the original, or the fac simile, we reproduce the substance of it, *verbatim et literalim* :—

To all to whom these Presents shall come Greeting; Know ye, us Patrick Montgomerie of Bourcreehill Esq<sup>r</sup>, Right Worshipfull Master of the Antient Lodge of & at Kilwinning, Mr. David Logan Senior Warden, & Mr. John Boyd Junior Warden, & the other Members of the Said Lodge of Kilwinning :

Whereas upon a Petition, dated the 6th Day of December 1677 of the Right Worshipfull Master & Brethren of the Mason Lodge in the Cannongate of Edinburgh, Representing, That, as they were part of the Company belonging to Kilwinning Lodge, & in Regard of the former correspondence betwixt our Said Lodge & them, They humbly craved our then Right Worshipfull Master, & the other Members of our Said Lodge, would Authorise them to meet together in a Lawfull Lodge, & To Receive, Enter, & Pass any Qualified Persons as Free & Accepted Masons, in the Name & behalf and as part of the Lodge of Kilwinning and to receive the Entry moneys due to the Said Lodge from such Qualified Persons as should be passed by them. For which Reason they Bound & Obligated themselves Conjunctly & Severally & their Successors to Maintain & defend the Rights and Privileges of our Said Lodge, & never to do anything prejudicial thereto. Which Petition having been considered by our Said Lodge, They unanimously granted the Desire thereof on all Points, Authorising the Said Brethren in the Cannongate of Edinburgh, To Meet in a regular Lodge, Receive & Enter Free Masons, and to receive dues for the Same as our Predecessors did, as appears from Said Minute of Kilwinning Lodge Dated the 20th of December in the Said Year. And now Seeing We the present Right Worshipfull Master, Wardens & Brethren of Said Antient Lodge of & at Kilwinning, are perfectly satisfied of the Fidelity & Regard the said Brethren in the Cannongate have to our said Lodge, & of their Constant Endeavours to Maintain & Defend the Rights & Privileges of our said Lodge. And Further in regard George Fraser Esq<sup>r</sup> Dep<sup>ty</sup> Auditor of Excise the present Right Worshipfull Master, David Home Esq<sup>r</sup> Sen Warden & Richard Cooper Esq<sup>r</sup> Dep<sup>ty</sup> Jun<sup>r</sup> Warden, have for themselves, & in name of the Other Brethren & their Successors of Said Cannongate Lodge, by their Application & Petition Dated the 16th day of February 1736 desired to renew the former Obligations come under to our said Lodge by their Predecessors, Therefore to have it Confirmed, Ratified & Approven. Likeas, We, by these Presents, not only Confirm, Ratify, & Approve our said former Grant in the whole heads privileges & Clauses, But also De novo, Give, Grant & Commit to them & their Successors, all the Privileges of a Free Mason Lodge, Particularly with Power to their present Right Worshipfull Master, Wardens & Brethren, to Meet together in a Lawfull Lodge, Receive Enter & Pass any Qualified Persons in name & behalf, and as part of our Said Antient Lodge of Kilwinning & to receive the Entry-money due & payable by Entrants, and, We hereby declare the said Lodge in the Cannongate to be one of the Antient Branches of our said Lodge of Kilwinning, And we Ordain all regular Lodges to Hold and Respect them as such. given at our Mason Court of & at Kilwinning, the 24th Day of June One thousand seven hundred & Thirty Six years.

[The Warrant is signed by Pat Montgomerie, Master, and twenty-six other brethren.]

[It is endorsed as follows:]

Edinburgh 13th Aprile 1737. These the Patent or Confirmation above written, was produced in the Grand Lodge By the Right worshipfull the above George Frazer, and Being publicly read was ordained to be Recorded In the books of the Grand lodge and is to be returned. The same therefore is recorded on the first leaf of the Books kept for that Purpose by me Robert Alison Clerk to and Keeper of the records of the s<sup>d</sup> Grand Lodge.

(S<sup>d</sup>) R. ALISON Clerk.

(To be continued).

## ROYAL MASONIC INSTITUTION FOR BOYS.

THE July Quarterly Court was held on the 25th ult., at Freemasons' Hall, Bro. George Plucknett P.G.D., Treasurer of the Institution, in the chair. There were also present Bros. Geo. Everett, G. Adamson, R. W. Bourne, A. C. Spaul, S. J. Attenborough, W. Masters, W. W. Morgan, J. L. Mather, J. S. Cumberland, J. E. Le Feuvre, H. Massey, Charles Frederick Hogard, and F. Binckes. After the reading and confirmation of the minutes of the Quarterly Court of April last, Bro. Binckes read a letter from the family of the late Bro. Raynham W. Stewart P.G.D., thanking the Court for the vote of sympathy with them in their bereavement. He also read

a letter from Bro. W. W. B. Beach, Prov. G.M. Hants and the Isle of Wight, accepting the office of Trustee of the Institution, to which he was elected at the April Court, and thanking the brethren for the honour conferred. The brethren discussed a resolution of the General Committee of Saturday, 7th June 1890, referring to this Court an appeal from the Province of Cumberland and Westmoreland for the admission to the Institution of James Carruthers, unsuccessful on his last application, with 1768 votes, in April last. A letter was read from Bro. George J. Mackay, the Secretary of the Province, appealing to the brethren on behalf of Carruthers. Bro. J. S. Cumberland said it was a disagreeable duty to oppose anything of this kind. Bro. Mackay was very unfortunate in not getting his candidate elected, but no exception to the established rule could be made. If that Committee opened the door in one case they would have to do so again and again. They must not strain the laws of the Institution. Brother A. C. Spauld said they would all be glad to take a boy into the Institution if they possibly could do so. Bro. J. E. Le Feuvre did not see what else they could do but refuse this boy. The Institution had its laws, and the Court and Committee were bound to abide by them. His own Province was in the same position, with regard to a widow. They thought 100 votes more were polled than had been polled, and their candidate was the highest unsuccessful. She was only out by seven votes. The appeal was rejected. Bro. A. C. Spauld moved, and Bro. Hogard seconded, the approval of a list of 53 candidates, on the recommendation of the General Committee, from which 19 boys shall be elected at the Quarterly General Court to be held on Friday, the 31st October next. This was carried. Bro. John Glass's motion "That the by-laws of the Institution as altered and amended by the Provisional Management Committee be substituted for the laws at present in force. Such alterations and amendments in no way to be contrary to the spirit of the fundamental principles upon which the Institution is founded. A copy of the proposed by-laws is appended hereto, and can be seen at the office of the Institution at any time during the usual office hours," was declared to have been withdrawn. Bro. Cumberland asked whether it would not be better first to consult the Committee of the Girls' School, and to delegate a certain number of their body to meet such Committee. He only throw it out as a hint, because hitherto the rules of the two Institutions had been identically the same. Bro. Binckes said there were certain points of difference in the rules of the respective Institutions. Brother Hogard observed that there could be no harm in sending to the Committee of the Girls' School a copy of the new laws of the Boys' School. Brother Stanley J. Attenborough observed that the object was to have the draft laws as altered placed in the hands of the General Committee for deliberation on the 9th of August. Brother J. S. Cumberland remarked that he understood it was not intended to send the new rules out to the Provincial Secretaries. Bro. Attenborough said that on the 9th of August the by-laws would be presented to the General Committee, and the Secretaries of the Provinces could attend that meeting. The new laws were not to be passed at the meeting on the 9th August; they were only to be presented to the General Committee, and the General Committee were to have from that day to the Quarterly Court in October to consider them; that would give them two months. Bro. Hogard said that for the meeting in October a notice could be given under Law 34. Bro. J. S. Cumberland thereupon moved that a copy of these by-laws be sent to each Provincial Grand Secretary. Bro. Spauld said it would be quite soon enough to make this motion at the meeting of the 9th of August. The by-laws were not ready yet. He did not think it would be courteous to send them out to the Provinces before they came before the Committee. The whole constituency was from 8000 to 9000. A vote of thanks to the Chairman closed the proceedings.

### ROYAL MASONIC INSTITUTION FOR GIRLS.

THE Quarterly Court of the sister Institution was held on Saturday, Bro. Frank Richardson in the chair.

Other brethren present were J. S. Cumberland, James Terry, J. G. Stevens, W. Dodd, T. Massa, H. Massey, and Peachey (for the Secretary). The minutes of the Quarterly Court of 26th April, and of the Special General Court of 11th July, were read and confirmed. In answer to Bro. Cumberland, the Chairman said nearly all the memorial windows in the new hall of the Institution had been subscribed for. In answer to further inquiries, the Chairman said the building was almost complete; the scaffolding was down. Between now and Christmas all the rooms would be finished, and steps would be taken to furnish them, so that the new children would be amply provided for. Brother Cumberland moved, and Brother J. G. Stevens seconded, "That the 19 eligible candidates remaining from the last Election, together with the 13 whose petitions have been since approved, be placed upon the list for the November Election, and that 14 vacancies, caused by girls leaving, be declared." This was carried. Bro. Cumberland, referring to the revised rules of the Boys' School, asked whether it had not been the custom to have the laws of the Boys' School similar to those of the Girls' School. The Chairman said the rules of the two Institutions were alike at one time. Bro. Cumberland said he referred to the subject because he raised the question the day before at the Boys' Quarterly Court. He thought it would be rather a pity that there should be any difference. The Chairman said he took rather a different view to some brethren on this matter. The two Institutions were distinct, and governed by two separate bodies. He was not sure it was a good thing that the rules of the two Institutions should be similar. He had been revising the rules of the Boys' Institution, and had spent a good many hours with Lord Euston upon them. They thought it better to let these rules pass, and then have a committee to consider the revision of their own rules. As a foundation, they might be accepted, but where an alteration was a good one it should be adopted. There was a great deal to be said on both sides. A vote of thanks to the Chairman closed the proceedings.

The July meeting of the Board of Benevolence was held at Freemasons' Hall, London, on the 23rd ult., under the presidency of Bro. Robert Grey P.G.D. There were 28 cases on the list, and of these two were deferred and one dismissed. Relief was given to the remaining 25 cases, amounting to £575. At the corresponding meeting last year 37 applicants were relieved.

A warrant has been granted for a Lodge to be named after Bro. James Terry, the popular Secretary of the Royal Masonic Benevolent Institution. The new Lodge will meet at Cheshunt, and it is anticipated the consecration will take place in September next.

The run of the successful comic opera "Marjorie" will be brought to a close to-night (Saturday). Capital business has been done all the week, and a full house may confidently be expected to-night to bid farewell to the opera.

Mr. Freeman Thomas announces that his ninth season of Promenade Concerts at Covent Garden will commence on Saturday next, the 9th inst. Mr. A. Gwyllym Crowe will once more be the conductor. The prices of admission are as usual, while that of the season ticket is one guinea.

In consequence of the expiration of the present tenancy of the Lyric, "Sweet Nancy" was withdrawn last night, but we are glad to hear that arrangements have been made to reproduce the piece at another West End theatre on the 1st September next.

The Mohawk Minstrels will return to their headquarters, the Royal Agricultural Hall, on August Bank Holiday, 4th inst. Two performances will be given on that day, after which the performance will be continued every evening as usual. A capital programme has been arranged, which is sure to please the patrons of these popular entertainers.

HOLLOWAY'S PILLS.—Weakening Weather.—The sultry summer days strain the nerves of the feeble and decrepit, and disease may eventuate unless some restorative, such as these purifying Pills, be found to correct the disordered tendency. Holloway's medicine give potency to the nervous system, which is the source of all vital movements, and preside over every action which maintains the growth and well-being of the body. No one can over estimate the necessity of keeping the nerves well strung, or the ease with which these Pills accomplish that end. They are the most unfailing antidotes to digestion, irregular circulation, palpitation, sick headache, and costiveness, and have therefore attained the largest sale and highest reputation.

## THE ANTIQUITY OF MASONIC DEGREES.

By Bro. R. F. GOULD.

**I**N a recent lecture, I alluded to Old Regulation XIII., and placed upon it the interpretation, that the degrees of Masonry, as recognised by the Grand Lodge of England in 1723, were two in number.

The lecture in question was printed in *Ars Quatuor Coronatorum*, and reviewed in the FREEMASON'S CHRONICLE by Bro. Jacob Norton—of whom it may be said:—

"He study'd well the point and found  
His foes conclusions were not sound,  
From premises erroneous brought,  
And therefore the deduction's nought."

According to an authority of great weight and reputation:—

"False facts are highly injurious to the progress of science, for they often long endure; but false views, if supported by some evidence, do little harm, as every one takes a salutary pleasure in proving their fulness; and when this is done, one path towards error is closed and the road to truth is often at the same time opened." Darwin—"The Descent of Man" 1871, Vol. II. p 385.

The distinction which is thus drawn between "false facts," and "false views," might well serve as the text for a long homily, but my reason for introducing the quotation may be expressed in a few words. The universal belief that three degrees were mentioned in the Constitution of 1723, seemed to me a *false fact*, and I attempted to uproot it in the seventeenth chapter of my History of Freemasonry. Quite recently, however, my own reading of the evidence has been impugned by Bro. Norton, and if he is right, the belief I pronounced to be a delusion is a reality, and the only "false fact" in the whole matter is my own unwarrantable assumption, that *two* degrees and not *three*, are referred to in O. R. XIII.

As this ancient law is worthy of any attention that can be bestowed upon it, I extract the clause which is material to the present inquiry:—

"Apprentices must be admitted Masters and Fellow Craft only here" [*i.e.* in the Grand Lodge].

The meaning or signification of these words, as I have elsewhere (*Hist. of Freemasonry*, chap. xvii.) contended is, that two classes of brethren are mentioned, Apprentices, and Masters or Fellow Crafts.

Two additional illustrations, however, occur to me, which I will proceed to set out.

The *Daily Journal* of 15th August 1730 has the following:—

"N.B.—When you are first made a Mason, you are only entered Apprentice; and till you are made a Master, or as they call it, pass'd the Master's Part, you are only an entered Apprentice. NOTE.—There is not one man in a hundred that will be at the expence to pass the Master's Part, except it be for interest."

The Catechism from which the foregoing is an extract, has been frequently reprinted, either wholly or in part, as all well informed students are aware. It was reproduced by many London newspapers within a few days of its first appearance; by Benjamin Franklin in the *Pennsylvania Gazette* of 8th December 1730; in the *Westminster Journal* of 8th May 1742; and copies of uncertain date are to be met with in the British Museum and Guildhall Libraries.

Next, let me ask any one who is acquainted with the early ceremonial of Masonry, whether it is even remotely possible that the word "Fellow Craft," in O. R. XIII., *could* have been used to describe what is *now* the second degree?

For the restriction limiting the admission of Masters to the Quarterly Assemblies of Grand Lodge, there is much to be said. Not so, however, with regard to any previous portion of the Masonic ceremonial. "New Men" at their entrance, were instructed as much through the eye as through the ear. What are now two steps were then only one, and it is equally impossible that either portion of the old "Apprentice Part" was withheld from the candidate for Freemasonry.

But I must now come to the object with which this article has been written. It is clear, to demonstration, that *two*, and not *three* degrees, are mentioned in the Constitutions of 1723. My desire, therefore, is not to labour this point, though I have dwelt upon it somewhat, as in my judgment the popular delusion I have sought to dispel, is the cause of a great deal of the confusion which,

as instanced by the reasoning of Bro. Norton, still prevails with regard to the degrees of early Freemasonry.

The degrees, as existing in 1723, were long arbitrarily put down as being *three*, and this number being unknown in either England or Scotland before 1717, the supposition that the ceremonial had been added to, between the latter year and 1723, was by no means an unreasonable one.

In other words, if the premises are conceded, the conclusion follows in due course.

But let us view matters as they really were, and not as, until a very recent period, they were universally supposed to have been.

Let us imagine, therefore, that a student of Masonry is desirous of tracing the origin of its symbolism:—

Proceeding retrogressively, in due time he gets back to 1723, and finds in the Constitutions of that year a code of laws which, by necessary implication, assure him that the degrees then recognized were two in number.

Going back still further, he finds, in the Manuscript Constitutions of the English Masons, that there were two grades before the era of Grand Lodges, those of Apprentice and Fellow (or Master). The Statutes and Minutes of the Scottish Masons disclose the same result, but with the slight difference that the first grade is Entered Apprentice, and the second Fellow Craft (or Master).

Hence there would be no room for the visionary speculation, that a new degree, or new degrees, had been concocted by the founders of the Grand Lodge of England.

The degrees of Ancient Masonry were two only, and those of Modern Masonry were the same in number—at least until 1723.

The esoteric evidence, upon which I cannot here enlarge, points in entirely the same direction.

Lastly, and this is the conclusion which I shall seek to enforce—if Old Regulation XIII. had been properly understood by the past generation of Masonic writers, we should have heard nothing whatever of a new ceremonial (or new degrees) having been concocted between 1717 and 1723.

## DID ASHMOLE EVER OWN A MASONIC MANUSCRIPT?

By Bro. JACOB NORTON.

**I**N a foot note, page 51, of Oliver's "History of Masonic Persecutions," he says:—

"The following account—taken from a MS. in possession of Elias Ashmole—gives a lucid explanation of the revival of Masonry at this period [meaning the Athelstan period]. It states, 'that though the ancient records of the brotherhood in England were many of them destroyed, or lost in the wars of the Saxons and Danes, yet King Athelstan, the grandson of Alfred the Great, a mighty architect, the first anointed King of England, and who translated the Holy Bible into the Saxon tongue, when he had brought the land into rest and peace, built many great works, and encouraged many Masons from France, who were appointed overseers thereof, and brought with them the charges and regulations of the Lodges, preserved since the Roman times, who also prevailed on the King to improve the constitution of the English Lodges according to the foreign model, and to increase the wages of working Masons. That the said King's brother, Prince Edwin, being taught Masonry, and taking upon him the charges of a Master Mason, for the love he had to the said Craft, and the honourable principles whereon it is founded, purchased a free charter of his father [Query—Was Athelstan Edwin's father, or his brother?] for the Masons to have a correction among themselves, as it was anciently expressed, or a freedom and power to regulate themselves, to amend what might happen amiss within the Craft, and to hold a yearly communication and general assembly. That accordingly Prince Edwin summoned all the Masons in the realm to meet him in congregation at York, in June A.D. 926, who came and composed a general Grand Lodge, of which he was Grand Master, and having brought with them all the old writings and records of the Craft extant, some in Greek, some in Latin, some in French, and other languages, from the contents thereof that assembly framed the constitution and charges of an English Lodge; made a law to preserve and observe the same in all time coming, and ordained good pay for the working Masons.'"

In Bro. Gould's "History of Freemasonry," Vol. II. p 44, he says, in reference to Preston:—

"In his use, however, of the word 'records,' the author of the 'Illustrations' sets an example which has been closely followed by Dr. Oliver, and whenever either of these writers present a statement requiring for its acceptance the exercise of more than ordinary credulity, it will invariably be found to rest upon the authority, in the one case of an old record, and in the other of a manuscript of the Society."

Unfortunately, that plan of referring to old records or

manuscripts is older than Preston. Yes, it may be truly called "an ancient landmark" for Masonic historians. Thus, the very oldest Masonic MS. we have, begins with

"Whose wold bothe rede and loke,  
He may fynd wryte yn old boke."

What boke? The author of the Cooke MS. refers to old chronicles, and Anderson was not a whit better than the above worthies. Indeed, in one way or another, Masonic writers indulged in that kind of trickery, and even now that class of Masonic luminaries, if they do not appeal to old records or MSS., appeal to traditions of their own invention. Dr. Oliver, however, was not only the most unscrupulous (that is, if there was any choice between them) of all the older English manufacturers of Masonic history, but as he has written twenty times as many books as either of his predecessors, he wrote twenty times as many falsehoods as either of them; add to which, his having been a D.D. caused him to be looked up to by the pious ones (or the pretended pious ones) as a Masonic oracle, and his admirers lauded up his writings (especially in America) as "Gospel truth." I think, therefore, that of all the sinning English falsifiers of Masonic history Dr. Oliver was not only the greatest, but the most mischievous; he not only deceived his unwary readers, but he set a pernicious example to others, which they did not fail to follow. Bro. Gould, in a footnote on the above named page, gives a specimen of an American Masonic luminary lauding up Dr. Oliver's merits. Bro. Gould, with evident contempt says, that Oliver was "styled, by Mackey in his Encyclopædia of Freemasonry, (as) the most learned Mason, and most indefatigable and copious Masonic author of his age." But Charles W. Moore put it on thicker: in his dedication of his 1844 Magazine to Dr. Oliver, after lauding his Christian teaching to the skies, he goes on to say:—

"The Freemason whose vigorous intellect has penetrated the arcana of Masonry; brought forth the invaluable treasures, and restored the Holy Vessels; whose enlarged mind has shed brighter rays around the Masonic altar, and is beaming with invigorating power over this Western Hemisphere, enlightening with that wisdom which leadeth to the Holy of Holies."

After such praising up of Dr. Oliver's Masonic importance by the two greatest American luminaries, it is no wonder that all the American lesser lights blazed away after the same fashion, that every St. John's Day orator, every pious Grand Master, or Magazine writer, or Monitor writer, or history writer, never failed to show up his learning and piety without proving his theories from the writings of "the learned Dr. Oliver."

Oliver's "History of Masonic Persecution" is by no means free from its author's peculiarities, and I firmly believe that the alleged old MS. was no more in possession of Elias Ashmole than it was in possession of Father Adam; for in the first place I never heard of such an MS. ever having been owned by Ashmole. I searched through Bro. Gould's "History of Freemasonry," and Bro. D. M. Lyon's History too, but could find no allusion to an Ashmole Masonic MS.

Again, Oliver gave, or rather say he pretended to give, but part of the MS., for he began it in the middle of a sentence, and from the words "that though" to the end of the MS. it is placed between quotation marks, implying that it is a *verbatim* copy of the original, but its wording and spelling show that it was written in the nineteenth and not in the seventeenth century.

And still again. Oliver very well knew, what Dr. Plot pointed out in his History of Staffordshire, in 1686, that Prince Edwin was not (as our old Masonic MSS. assert) a son of Athelstan, but his brother. The so-called Ashmole MS. making Edwin both son and brother may have been a mistake of the transcriber or printer, who in a hurry wrote *son* instead of *brother*, but the phrases of *Grand Master*, and of *Grand Lodge*, cannot very well be ascribed to mistakes of either the transcriber or the printer. Be it further remembered, that when Oliver wrote his "History of Masonic Persecutions" in 1847, no one then doubted the antiquity of Masons' Grand Masters or Grand Lodges, hence Oliver had no idea that the words *Grand Master* and *Grand Lodge* would ever lead any one to doubt the genuineness of his MS. Now, however, with few exceptions, it is generally admitted that Grand Masters and Grand Lodges were unknown to pre-1717 Masons, and if the latter are correct, that MS. could not have existed in the days of Ashmole.

And still again. Why did not Dr. Oliver state where he

found that MS., or who owned it in 1847, when he wrote his "History of Masonic Persecutions"?

When, adding to the above reasons, the undeniable fact of Oliver's habit of asserting, perverting and manufacturing of history, I must come to the conclusion, that the so-called Ashmole Masonic MS. was manufactured by Dr. Oliver himself.

But, on the other hand, notwithstanding the above reasons, Dr. Oliver may after all have told the truth about the said MS. His statement that the said MS. was in possession of Elias Ashmole is *improbable*, but I cannot say that it is *impossible*. If therefore, after due inquiry, Oliver's statement should prove correct, it would conclusively prove that Grand Masters and Grand Lodges were known to Ashmole to have existed since A.D. 926. This, if proved, would destroy "the 1717 theory," much more so than all that has been printed in the *Quatuor Coronati Lodge Transactions* about "The Ark of the Covenant," "Joseph's Bones," "Masons' Marks," the old "Roman Villa at Morton," and "Urbanitatis" in the bargain. The arguments and reasonings based upon the above topics I always regarded chimerical and imaginary, but the Ashmole MS., if it was owned by Ashmole, would not only prove, as above stated, the knowledge to Ashmole that the Craft was governed at one time by Grand Lodges and Grand Masters, but it might further be the means of restoring the old belief, that from the day of St. Austin down to Sir Christopher Wren, the English Craft was not without Grand Masters. And if this is proved, it will not be difficult to prove the Grand Mastership of King Solomon, and of old Father Adam too.

Well, now, I have done my duty by calling attention to the said MS., which, if proved to be O.K., its value cannot be over-estimated, for it will wipe out in a *trice* all the *pretentious* theories promulgated by the sceptical Masonic school. And it now remains for the conservative, orthodox, or Masonic *antiquity believing* scholars to do their duty, by demonstrating, *if they can*, the genuineness of the said MS.

BOSTON, U.S., 13th June 1890.

#### OPENING OF THE BURY ST. EDMUND'S MASONIC HALL.

ON Monday evening, the 14th ult., the St. Edmund's Bury Masonic Hall was opened. It was formerly the Six Bells Hotel, and faces the Norman Tower and Chequer Square. What were originally six rooms have now been converted into one large hall, of symmetrical proportions and artistic appearance. Overlooking Chequer Square, it is lighted by five windows, each of which is draped by heavy curtains of deep blue, in unison with the prevailing colour of the room. The ceiling is bordered by a prettily moulded cornice, and the walls are painted in an agreeable blue of light tint, relieved by a string-course of white, a colour which has been adopted also for the doors. A dado of darker blue than the above is strikingly picked out with gold, and brings into marked contrast the crimson bordering of the carpet, which is of tessellated pavement design, in black and white. The Worshipful Master's chair, handsomely carved and adorned with the emblems of St. Edmund and of the Fraternity, stands at the end of the room next the Norman Tower, while hung above it is a framed portrait of the Grand Master, the Prince of Wales. Opposite are the chair and pedestal of the Senior Warden, the Junior Warden's chair being opposite the entrance. The old tracing boards of the Lodge, presented by Bro. M. T. Cocksedge, a former Master of the Royal St. Edmund Lodge, are hung upon the wall near the Senior Warden's chair, while in other parts of the room are several old escutcheons of former Bury Lodges. The hall is adequately lighted. The alterations have been effected by the St. Edmund's Bury Masonic Club Company, Limited, under whom the members of the Royal St. Edmund Lodge are tenants, but so far only as concerns the temple and supper room; the rooms upon the ground floor, forming the club proper, being open by subscription to those who are qualified as members of the Masonic Fraternity. The brethren assembled at half-past five, and the Lodge was opened at six. Bro. John G. Oliver P.M. 1008 and P.P.G.S.W. presided, in the absence of the Deputy Provincial Grand Master the Rev. C. J. Martyn. The Senior Warden's chair was occupied by Bro. C. D. Leech W.M. 1008, Brother James Reach W.M. 1592 being in the Junior Warden's chair. Brother J. G. Oliver formally declared the hall open, and later in the evening presided at a banquet.

A stained glass window, from the studio of Mr. Taylor, of Berners Street, has been erected in the Church of Plympton St. Maurice, Devon (the gift of the family), in memory of 2nd Lieut. Henry Maxwell Buller Tritton, 14th the King's Hussars.

**FUNERALS** properly carried out and personally attended, in London and Country, by Bro. G. A. HUTTON, 17 Newcastle Street, Strand, W.C. Monuments erected. Valuations made.

## THE THEATRES, &amp;c.

—:—

**Terry's**—An amusing farcical play, entitled the "The Judge," which, quite in accordance with "the fitness of things," is written by Mr. Arthur Law, was produced here on Thursday evening, and received a fairly favourable verdict. The plot is somewhat weak for three acts, and the story is rather strained at points, still the audience laugh at the comical, not to say absurd, complications evolved, and that is the result desired. Sir John Pye, a judge on circuit, arrives at Woolchester, his native town, on assize business, and is disturbed in the middle of the night by a bawdy dame, who forthwith announces that she is an escaped prisoner, and claims his protection. It is then discovered that she is a former sweetheart of Sir John's, but she is now, by a peculiar turn of fortune's wheel, awaiting her trial for bigamy, before her old flame. The soft-hearted judge takes pity upon her, and permits her to remain in his sitting room, to avoid pursuit, until she is discovered by the old man's two daughters. Not knowing who the young ladies are, and unable to account for her presence in the judge's room at night time, she staggers then with the announcement that she is the judge's wife. By press of circumstances Sir John is compelled to fall in with the arrangement, with the inevitable result that confusion becomes worse confounded. It is finally ascertained that the lady is no bigamist at all, and she is handed over to her lawful spouse, to the great satisfaction of the judge. The piece is full of witty sayings and unexpected repartee, but requires closer acting than it received on Thursday. Mr. Penley is most droll as the hypochondriacal judge, and is ably assisted by Miss Emily Thorne as Mrs. Shuttleworth. Miss Emily Leyton and Miss Cissy Grahame prettily represent the two daughters, Chloe and Daphne, while Messrs. W. Herbert and F. H. Fenton are their sweethearts. A clever character part of a lady detective is capably played by Miss Elsie Chester, while Mr. Mark Kinghorne and Mr. W. Lestocq make the most of two small personages.

**Haymarket.**—Through the kindness of Mr. Beerbohm Tree, an afternoon performance was given at this theatre, on Wednesday, for the benefit of Mrs. Beverley, widow of the late Mr. W. R. Beverley, the eminent scenic artist; the piece selected for representation being a new comedy in three acts entitled "That Girl," written by Mr. Henry Hamilton and Mrs. Oscar Beringer. Some of the characters are forcibly drawn, but the story requires compression, especially as it does not run on any new dramatic lines. Capt. Wentworth is a disreputable officer who has become a *chevalier d'industrie*, who selects a fashionable hotel in Switzerland as the scene of his exploits. He is assisted, though much against her inclination, by his daughter Iris, who attracts the pigeons for the father to pluck. One of the victims, Lumley Brereton, for the purposes of revenge, writes a number of *billéts doux* to Iris, purporting to come from one Phillip Challoner, of whom the girl is fond, but who sees through the schemes of the father. When Phillip arrives at the Pension des Alps-Vaudaises, Iris perceives at once by his manner of addressing her that she has been deceived, but the tables are turned by Challoner asking Iris to become his wife; and the gallant captain meets with a better fate than he deserves, by pairing off with a wealthy American widow, Mrs. Cyrus P. Dodge. Miss Norreys plays the part of Iris prettily and pathetically, and Mr. C. W. Somerset acted the Captain to perfection. Miss Vera Beringer, as Aphrodite Dodge, aged 12, was smart and amusing, her quaint remarks, made with all American brusqueness, causing no little laughter. Miss Helen Leigh was well placed as Mrs. Dodge, Mr. H. Reeves Smith was easy and natural as Phillip, and Mr. E. W. Gardner as Brereton, Mr. E. Douglas as McNab, and Mrs. E. H. Brooke gave admirable assistance. The house was well filled, and we trust the financial result will be as satisfactory as the object was worthy.

**Shaftesbury.**—Mr. Willard has indeed been lucky in securing the services of Miss Eleanor Calhoun to take the place of Miss Olga Brandon, who was secured by Messrs. Gatti for their new piece some time back. The part of Vashti Debbio loses nothing in the hands of Miss Calhoun, her playing being all that could be desired. In the scene outside the tower, and in the final act, the actress showed the truest feeling and genuine impulse. In no part does the character lose in Miss Calhoun's hands, and Mr. Willard need have no fear as to the change proving as great a success as in the hands of Miss Brandon. All the other parts are capably portrayed, and we feel sure that the drawing powers of "Judah" will be far from exhausted when Mr. Willard quits the Shaftesbury for his American tour.

The Autumn Season at the Adelphi will commence to-night (Saturday), with a new and original drama, entitled "The English Rose," by Messrs. Geo. R. Sims and Robert Buchanan. The following is the cast:—Messrs. Leonard Boyne, J. D. Beveridge, J. L. Shine, Charles Dalton, Lionel Rignold, T. B. Thalberg, W. L. Abingdon, Bassett Roe, James East, J. Northcote, W. Northcote; the Misses Olga Brandon, Mary Rorke, Kate James, Clara Jecks, M. Mildren, and Essex Dane. The scenery is by Messrs. Bruce Smith, Phil Goatcher, and W. Perkins, the music by Henry Sprake, while the play will be produced by Mr. Wm. Sydney.

A new play by Mr. Pierre Leclercq, entitled "This Woman and That," will be produced at the Globe this (Saturday) afternoon. Miss Adelaide Moore will appear as Eva Fluierier.

A new comedy, by the late James Albery, entitled "Welcome little Stranger," will be produced at the Criterion on Wednesday next, the 6th inst.

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## FREEMASONRY UNVEILED.

WE extract the following "short essay" from a recent number of *The Topical Times*:—

Freemasonry is a very long subject, and one with which it is really impossible to deal exhaustively in a short essay. There are many varieties in Masonry, not counting the differences of degrees. There are common Masons, "Mark" Masons, "Arch" Masons—so-called because they preserve an innocent and unsophisticated air when questioned as to their mysteries by the profane; Knights of St. John of Jerusalem, Gibraltar, and Malta, "Royal Star" Masons, Rosicrucians or "Rosy Crossers," "stone" Masons, and many other Orders of Masons who have just simply gone into the thing with no idea of personal aggrandisement, but with the honest wish to benefit their fellow men and anybody rather than themselves. One of the first rules of Freemasonry is that members of the Craft shall always give the preference, in cases where employment or patronage is at their disposal, to outsiders. This salutary regulation at once knocks on the head any tendency of a novice to be too precocious. There is a kind of imitation Freemasonry to be met with among persons describing themselves as Oddfellows, Buffaloes, Templars, Druids, Sons of the Phoenix, Offspring of the Owl-bird, Children of the Soil, Rechabites, Fleabites, Foresters, and the like. But such inferior associations do not enter into the scope of this article; they are not a patch upon real Freemasonry, which enjoys the antiquity of Solomon's period and the vitality of an eel. They have little in common with the genuine article, and if, for instance, a "Druid," even if dressed in full canonicals and with a clean surplice and a new Clarkson wig were to come up and give me the "grip," he would get no countersign from me. Thank heaven, I know better than to give the secrets of our Craft away to a man who has been seen in the streets without a hat. Similarly with regard to Oddfellows and people who parade with sashes on them in public thoroughfares. No; when I want to do a little dressing up, I pack my decent apron in my gripsack and go down to the Freemasons' Tavern in a cab. When the door is "tyled" I put on my finery, and not till then. I have not been a Freemason long, having only joined comparatively recently, and my apron has not got as many frills upon it as I could wish. But I do hope and believe that I have a proper appreciation of my high calling, and, though I may be as yet only a humble pillar of the magnificent edifice, I am putting out to take the thirty-third degree which will show you the class of hair-pin that any ribald scoffer who seeks to run down Freemasonry has got to reckon with.

My initiation was a very interesting affair. People had come down to our Lodge from all parts of the kingdom to witness the ceremony, which was even more imposing than usual. There was hardly a dry eye in the room when I took the oath and my seat, and the only marring influence was the execrable nature of the music discoursed by the then "Organist," who strangled a broken-winded harmonium. At the conclusion of the rite he was severely *cuffed* by the Grand Master, and I need hardly say that I very shortly took his *collar* from him. I am the Organist now; and it is sweet on a summer's evening to listen to the melodies that I liberate from a spavined concertina. Like every distinguished man, of course I have my detractors, some of whom say that the Lodge must be pretty far gone if I am the best "Organist" that it can galvanise into action. But this is merely "the idle breath" which I regard not, and a more industrious blast from my instrument generally has the effect of paralysing calumniators. The Organist of a Lodge has a distinct pull.

I would like to tell you what occurred at my initiation, but I have promised not to do so. People are now-a-days so censorious that they might insinuate (behind my back) that I were guilty of a breach of faith if, after having been made an "Officer," I did not scrupulously avoid provoking a breach of the peace. I may not agree with such strict discipline, but I will be on the safe side, and merely observe that when I had been finally baptized on the crumpet, and told by the Junior Deacon in a loud whisper to take a back seat, there was no prouder man than myself in the entire procession. And I may here remark that, when the Worshipful Grand Master twittered, that procession was pretty apt to move.

I started out on this article with the idea that I could, without betraying any of the secrets of Freemasonry, at any rate give the profane public a general idea of the grandiose aims of the gentle Craft. But at every turn I find myself hampered by the reflection that if I do not watch it very carefully I may get my head punched or be struck off the rolls—or both; and, anyhow, I do not want to prejudice my chances of the thirty-third degree. I am living with that aim before me. Nothing impedes my march to success, except our banquets. They throw me back a bit. But I have hitherto recovered consciousness and my lost ground. What I said to my wife when I took this matter up was, "It is good enough for H.R.H. the Prince of Wales, and it ought to be good enough for me." That, however, the future will decide. Meanwhile I attend a Lodge of Instruction—which I need badly; I read up at home, and I mortify my flesh in a thousand ways. I never miss a Lodge meeting; my concertina and myself are always on deck; I give the "poverty sign" with a dexterity begotten of considerable practice, and which ensures me a free drink in nearly every bar I use. I am going to fetch that thirty-third degree "if it takes me all summer."

Mrs. John Wood having been ordered complete rest, the run of "The Cabinet Minister" will be suspended from Friday, the 5th inst., until October next, when the performances will be resumed, with the original cast.

## DEATH.

PERRYMAN.—On the 30th ult., WILLIAM HENRY PERRYMAN, of Little Queen Street, W.C.

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July 1890.

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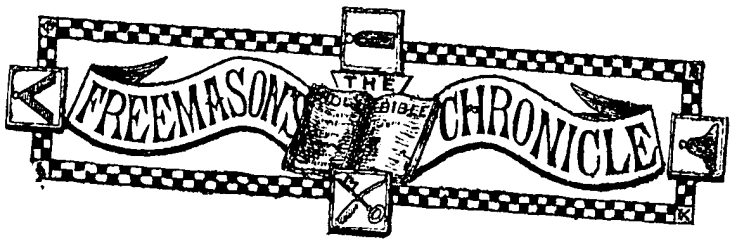
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ODD VOLUMES of the FREEMASONS' MAGAZINE and MASONIC MIRROR. The Volumes for 1863 especially wanted. Address, stating price asked, W., Office of the FREEMASON'S CHRONICLE, Belvidere Works, Hermes Hill, Pentonville, London, N.

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Four days' silence a negative.



SATURDAY, 2ND AUGUST 1890.

## 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 6th day of August, 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 16th April to the 15th July 1890, both inclusive, which they find to be as follows:—

	£	s	d		£	s	d
Balance Grand Chapter				Disbursements during the quarter	296	8	8
Unappropriated Account	359	0	7	Balance	455	16	9
Subsequent Receipts	183	3	7	Unappropriated Account	183	4	7
	393	5	10				
	£935	10	0		£935	10	0

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 Comps. Adam Winlaw as Z, John Ashworth as H, Robert Graham as J, and thirteen others for a Chapter to be attached to the St. David's Lodge, No. 393, Berwick-upon-Tweed, to be called the Berwick-upon-Tweed Chapter, and to meet at the Masonic Hall, Parade, Berwick-upon-Tweed, Northumberland.



2nd. From Comps. William Shurmer as Z., Daniel Pound Holness as H., Thomas Scoresby Jackson as J., and sixteen others for a Chapter to be attached to the Warner Lodge, No. 2256, Chingford, to be called the Warner Chapter, and to meet at the Royal Forest Hotel, Chingford, in the County of Essex.

3rd. From Comps. William Henry Miles as Z., John Edward Green as H., Charles Aburrow as J., and six others for a Chapter to be attached to the Johannesburg Lodge, No. 2313, to be called the Johannesburg Chapter, and to meet at the Masonic Temple, Johannesburg, in the South African Republic.

4th. From the Principals and members of the Wanderers' Chapter, No. 1604, meeting at Freemasons' Hall, London, for a Charter of Confirmation, the original Charter having been lost, and all efforts to recover it having failed.

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

The Committee have received Memorials, with extracts of Minutes, on the removal of the following Chapters:—

The Northampton Chapter, No. 360, Northampton, for permission to remove to the Masonic Hall, Princess Street, Northampton.

The Eyton Chapter of St. John, No. 601, Wellington, for permission to remove to the Charlton Arms Hotel, Wellington, Shropshire.

The Prince of Wales' Chapter, No. 259, London, for permission to remove to the Criterion, Piccadilly.

The Lebanon Chapter, No. 1326, Hampton, for permission to remove to the Greyhound Hotel, Hampton Court.

The Gallery Chapter, No. 1928, Brixton, for permission to remove to Anderton's Hotel, Fleet Street, in the City of London.

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

The Committee beg further to recommend that the sum of £250 be voted, from the balance in the bank to the credit of Grand Chapter, as a contribution from it towards the expenses incurred by the installation of the electric lighting at Freemasons' Hall.

(Signed) ROBERT GREY,  
President.

FREEMASONS' HALL, LONDON, W.C.  
16th July 1890.

#### FRANCIS WHITE CHAPTER, No. 1437.

A CONVOCATION of this Chapter was held at the Golden Lion Hotel, Romford, on Thursday, the 10th ult., Comp. White P.Z. in the chair. Bros. Bereham and Tack were balloted for and duly exalted, and the following Officers were elected for the ensuing year:—Comps. R. J. Warren M.E.Z., T. Humphreys H., A. E. Albert J., G. B. Gilbey S.E., R. Jennings S.N., Clements Treasurer, J. S. Hammond P.S., H. T. Hardy 1st A.S., J. Wild 2nd A.S.

#### FARRINGDON WITHOUT CHAPTER, No. 1745.

AT the installation meeting of this Chapter, recently held at Anderton's Hotel, Fleet Street, E.C., Comp. Simpson was installed as M.E.Z., G. Herbert H., and Webber J. The following investitures then took place:—Comps. Captain Walls S.E., N. Prower S.N., H. J. Lardner Treasurer, Lane P.S., H. Herbert 1st A.S., E. Brenelli 2nd A.S., and Mallet Janitor.

### MARK MASONRY.

#### PROV. GRAND LODGE OF DORSET.

THE annual meeting was held, under the banner of St. Mary's Lodge, No. 121, at the Masonic Hall, Bridport, on Tuesday, the 22nd ult. The Provincial Grand Master, Bro. the Rev. W. Mortimer Heath, was supported by Bros. Sir R. N. Howard Deputy Provincial Grand Master, J. M. P. Montagu, W. J. Nosworthy Grand Organist, and a large number of brethren. Provincial Grand Lodge was formally opened, and the roll of the Lodges called over, when it was found all were represented. The Provincial Grand Treasurer's accounts having been received and passed, the Provincial Grand Master shortly addressed the brethren on the state and prospects of Mark Masonry and the general business of the Province. The Provincial Grand Master then proposed that a sum of £5 be subscribed from Provincial Grand Lodge funds towards the Portal Memorial Organ to be erected in Grand Mark Lodge. This was seconded by Bro. W. J. Nosworthy Grand Organist, supported by the Deputy Provincial Grand Master, and carried *nem con.* The Provincial Grand Treasurer, Auditors and Tyler were re-elected. The Provincial Grand Master then proceeded to appoint and invest his Officers, as follow:—

Bro. Sir R. N. Howard ...	...	Deputy Master
S. R. Baskett ...	...	Senior Warden
Dr. Allan McLean ...	...	Junior Warden
C. G. Nantes ...	...	M.O.
H. Cooke... ..	...	S.O.
E. Mills ... ..	...	J.O.
Rev. W. C. Browne ...	...	Chaplain
G. Habgood ... ..	...	Treasurer
W. B. Morgan ... ..	...	Registrar
H. F. Harvey ... ..	...	Secretary
R. R. Sampson ... ..	...	Senior Deacon
R. Tolman ... ..	...	Junior Deacon
W. J. Fletcher ... ..	...	Inspector of Works
R. Cox ... ..	...	Dir. of Cors.
W. J. Nosworthy ... ..	...	Organist
Reed ... ..	...	I.G.
R. Simmonds ... ..	...	Tyler

The Provincial Grand Lodge was closed, and the brethren adjourned to the Town Hall, where an excellent banquet was served. The Provincial Grand Master presided, and the toasts proper to the occasion were duly honoured.

#### SOUTHDOWN LODGE, No. 164.

AT a meeting, held at the Station Hotel, Hayward's Heath, on the 23rd ult., Bro. the Rev. W. A. Tooth (Provincial Grand Chaplain) was installed W.M. for the ensuing year. The meeting was honoured by the attendance of the Deputy Provincial Grand Master, the Very Rev. E. R. Currie, Dean of Battle.

#### DERBY LODGE, No. 302.

THE anniversary took place at the Masonic Hall, Derby, on Monday evening, the 14th ult. There was a large and influential gathering, a deputation being present from the Grand Lodge, including the Deputy Grand Master Bro. Lord Euston, and Bro. C. F. Matier the Grand Secretary, whilst Bro. Lord Dungarvan Grand Senior Warden, and Bro. Robert Berridge Grand Master of Ceremonies, wrote expressing regret at their inability to be present on the occasion. Bro. Woodiwiss, the W.M., impressively installed his successor, Bro. R. L. Homer Mole, into the chair, the newly-appointed W.M. subsequently investing his Officers, as follow:—Bros. John Walker S.W., W. J. Piper J.W., W. B. Woodforde M.O., Severn Taylor S.O., C. D. Hart J.O., T. Orrell Chaplain, J. O. Manton Treas., J. P. Fearfield Registrar of Marks, W. Cooper Secretary, T. E. Yeomans S.D., E. J. H. Hoskyns J.D., E. Horne Organist, W. H. Wheelton D. of C., S. J. Sanders I.G., and W. Stone Tyler. At the conclusion of the business of the Lodge the brethren dined together in the lower room.

### CORRESPONDENCE.

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

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

We cannot undertake to return rejected communications.

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#### A MASONIC PILGRIMAGE TO PALESTINE ADVERTISED IN PHILADELPHIA.

To the Editor of the FREEMASON'S CHRONICLE.

DEAR SIR AND BROTHER,—A Philadelphia pamphlet is circulated here, inviting Knight Templars and Master Masons, with their ladies, to make a pilgrimage to the Holy Land. The pilgrims in olden times we read of used to travel on foot. The present pilgrims are promised to sail in first class steamships, and to ride in first class railway carriages. The advertisement goes on to say:—

"The proposed Masonic pilgrimage to Jerusalem has been in contemplation for more than ten years, by prominent members of the Fraternity, but, for various reasons, the proper time for carrying the plan into operation has not come until now. The organizer of the party, Bro. Charles F. Thomas, D.D., is a Knight Templar. He has large experience in organizing and conducting European and Eastern parties, having just returned from Palestine with his twelfth party, composed of over sixty persons, more than half of whom were prominent clergymen.

"In Palestine, the programme has been conscientiously arranged to follow the footsteps of the Crusaders, in their efforts to wrest the tomb of the Saviour from Islam's power, culminating in Jerusalem, the ever memorable site of King Solomon's Temple, of lasting interest to every Mason. Special interest will also centre around the Grand Tower of the Crusader Cathedral at Ramleh, the magnificent remains of the Church of St. John in Jerusalem, the Tower of David, as perfect as when erected, the stables of King Solomon, where are still to be seen rings in the columns, placed there to hold the Crusaders' horses, and the foundation of King Solomon's Temple, those huge stones placed by the Fellow Crafts, without sound of hammer, chisel, or any tool of iron. The Corner Stone has recently been discovered. It is in shape and finish unlike any of its fellows, and when rejected by the builders, became 'the head of the corner.'"

Now, I have no objection to a pilgrimage, especially to a jolly pilgrimage, when pilgrims may enjoy fun and comfort during their journey. I do not, however, like deception; I do not want an adver-

tiser to promise what he cannot do. The rev. advertiser promises to show the pilgrims the corner stone of Solomon's Temple, which the builders rejected. Now, I do not believe that Solomon's builders rejected that or any other stone. Our Royal Arch Inimaries will have it that a rejected stone was placed at the top of the Arch, and I do not believe that either. The fact is, our theological Ritual tinkers not only confuse top and bottom, but they can see no difference between past, present, and future. The blunder about the rejected stone originated through one of those pious worthies having read in the Bible (Psalm cxviii. 22) :—

"The stone which the builders refused is become the head stone of the corner."

Now just notice the words in the above verse; thus "refused," no doubt refers to the past, and "is become" means present; and not a word in the above verse indicates future. Now, the Psalms are ascribed to the pen of David, and David died before a solitary stone was hewn from the quarry for Solomon's Temple, hence David must have referred to a corner stone of some other building. And again, as the author of that Psalm, whoever he may have been, did not specify the name of the building, it is therefore a piece of mere assumption to say that he referred to the corner stone of Solomon's Temple. But that is not all, for my friend the Rev. Bro. Oliver A. Roberts, who visited Jerusalem, and paid to the Turkish Sheik five dollars for being allowed to examine the stones on Mount Moriah, and who examined them very carefully, assured me that he doubted the alleged discovery of the corner stone. The pilgrims, therefore, who expect to see the rejected stone will be disappointed. But nevertheless, if the remaining promises of the pamphlet are not exaggerated the pilgrims will be amply rewarded for their money (namely, seven hundred and fifty dollars, besides extras for each pilgrim), by seeing "the greatest show on earth." Yes, it will beat the very best and finest show ever seen. It will beat the very best pantomime ever produced by Bro. Harris in Drury Lane Theatre, and the best of Barnum's shows, including the *Mermuid*, *Tom Thumb*, and the *Great Jumbo*,—as the following announcement in the pamphlet will show, viz. :—

"Under the authority of the Grand Master of Masons in Pennsylvania, it is expected that a Grand Lodge of Emergency will be opened and held by him in the subterranean quarries of the Temple. As appropriate to the signal importance of this occasion, it is to be hoped that the three principal stations will be filled by present Grand Masters of Masons in the party. These quarries are immense in size, and remain as they were left by the builders of the Temple. The 'rough' and 'perfect ashlar' lie side by side, the marks of the workmen still clearly discernible. There, in the most interesting spot in the whole world to our Craft of every degree, a lawful Masonic Emergent Communication will be held."

It is suspected hereabouts that Grand Master MacCalla of Pennsylvania, and the other two Grand Masters "of the party," are to have their fun "gratis, for nothing," and I say, so they ought, for they will not only attract squads of pilgrims from their respective jurisdictions, but, unitedly, they will form and perform the most wonderful part in the show to be exhibited in the Palestine quarries. But anyhow I wish them a pleasant pilgrimage and safe return. And I hope that my friend Bro. MacCalla, G.M. of Pennsylvania, will not fail to hunt up the graves of the Saints John, and bring the inscriptions of their tombstones, &c., &c. So that, on the Saturday before the next Saint John's Day, he may enlighten us, through the pages of *The Keystone*, with something new about the Masonry of the Saints John. I mean something that he has not repeated again and again during the last twenty years on every Saturday before each Saint John's Day.

Hoping that Bro. MacCalla will take the above hint, and will act accordingly.

I remain, fraternally yours,

JACOB NORTON.

BOSTON, U.S., 8th July 1890.

## NOTICES OF MEETINGS.

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### PERSEVERANCE LODGE, No. 164.

THE members held their annual installation festival on Wednesday, the 16th ult., when Bro. J. Albert Orchard was again installed into the chair. We understand that the re-election of Bro. Orchard was intended as a compliment to him in order that he may be the first Brother to occupy that high position in the new Lodge which will shortly be opened. The proceedings were quietly carried out, it being understood that no visitors should be invited, having regard to the fact that on the opening ceremony a number of influential Brethren would be present. At the conclusion of the installation, which was ably performed by Bro. John Stocker, the new Worshipful Master appointed his Officers, after which a repast was provided by Bro. Huxtable, which gave satisfaction, and a very pleasant evening was spent.

### UNITY LODGE, No. 267.

ON the 17th ult., the Worshipful Master elect Bro. C. A. Bradley was installed by Bros. E. Brough and A. Cockayne, previous to the annual banquet, on the occasion of the Festival of St. John the Baptist. The banquet was prepared in the Masonic room at the Macclesfield Arms, Macclesfield. No less than seventy-one were present, among whom were Bros. Newhouse, C. A. Horden I.P.M., W. Carswell S.W., R. Edwards J.W., T. Brough P.M. Treas., B. Morton Sec., J. Morton S.D., George Fountain J.D., A. Cockayne P.M. Dir. of Cers., James Ford Organist, T. Birchenough I.G., F. Hulme assistant Tyler, C. Stoneley, T. Foden and B. P. Wigan

Stewards, Claye, J. Wilson, R. Brown, Williams. In all there were no less than thirty Past Masters present.

### FAWCETT LODGE, No. 661.

ON Wednesday, the 9th ult., a general meeting was held at the Masonic Hall, North Road, Seaham Harbour, when the Lodge was visited by the Officers of Provincial Grand Lodge. The W.M. Bro. John Smith presided, and among those present were:—Bros. R. W. Halfnight, R. Hudson, J. R. Pattison, C. M. Wake, W. Dawson, Thomas Henderson, William Dawson, J. Mitchinson, J. J. Athley, J. H. Morton, Thomas Conlson, M. Douglass, J. C. Moor, R. Singleton, Alex. T. Munro, Thomas Atkinson, J. J. Wilson, H. W. Emerson, H. C. Jopps, J. Richardson, Rev. D. W. James, R. Todd, T. Gibbon, F. S. Cowper Fawcett, J. B. Wells, S. J. Cockburn, Barrett Wells, E. Atkinson, T. Richardson, D. G. Smith, Johnson, Stephen Varey, F. Toogood. The visitors met with a very hearty reception, and after the business a pleasant evening was spent. The toast of the Grand Lodge having been duly honoured, Bro. R. Hudson, in responding, referred in the highest terms to the great services rendered to the Craft by the late Earl of Carnarvon, Pro Grand Master of England, amongst whose latest services was the federation of the Grand Lodges of New South Wales.

### BENEVOLENCE LODGE, No. 666.

THE members held their annual meeting on the 9th ult., at the Chapel Schoolroom, Princetown. The Treasurer's report showed the Lodge to be in a very satisfactory financial condition, and the past year was declared to have been to the Lodge a very successful one. The W.M. elect Bro. Joseph Geake was installed. Bros. E. M. Ellis the retiring W.M. and W. Holdstock Secretary were the installing Officers. The Officers invested were Bros. E. M. Ellis I.P.M., C. Whiter S.W., J. H. Weekes J.W., Captain O. W. Every Treasurer, W. H. Johns Secretary, R. Baker S.D., A. Rowe J.D., W. Male D.C., R. Leak Organist, T. C. Balkwill I.G., C. W. Barnett, and D. H. Stant Stewards, and T. Robinson Tyler. At the close of the business of the Lodge its members and visitors adjourned to the Duchy Hotel, where they dined together. Bro. J. Geake the W.M. presided.

### ELLESMERE LODGE, No. 758.

ON the 17th ult., the members celebrated the Festival of St. John, in the Masonic Hall, Devonshire Square, Runcorn. The Lodge having been opened in due and solemn form, Bro. T. H. Annett W.M. impressively performed the ceremony of installing Bro. J. Cooper as W.M. for the ensuing year. The following Officers were also invested:—Bros. T. H. Annett I.P.M., Jas. Littler S.W., C. W. Phillips J.W., T. S. Burgess S.D., W. Hankinson J.D., A. Linaker I.G., W. R. Wass P.M. Treasurer (re-elected), J. Sharrecks Secretary, J. Caxhill D.C., W. G. Lancaster Organist, J. Le Conteur Almoner, T. Lydiate Tyler. Bro. T. H. Annett I.P.M. was presented with a Past Master's jewel and a Life Governorship in the Cheshire Masonic Educational Institution; and he was asked to convey to Mrs. Annett a handsome electro-plated crest frame, which was placed in his hands. At the conclusion of the formal proceedings the brethren sat down to dinner, when the usual Loyal and Masonic toasts were proposed and honoured.

### EVERTON LODGE, No. 823.

BRO. ROBERT TAYLOR BRITTEN was, on the 16th ult., at the Masonic Temple, Hope Street, Liverpool, in the presence of one of the largest assemblies of Freemasons ever seen on the premises, duly installed as Worshipful Master for the ensuing year. The Presenting Officers were Bros. W. J. Lunt and John Houlding, and the ceremony of installation was most efficiently performed by Bro. R. S. Milne the retiring Master, who was afterwards presented with a P.M.'s jewel, Bro. W. Maddox P.M. I.D.C., being presented with a Past Master's apron. Having been duly installed, Bro. Britten proceeded to invest his Officers, as follow:—Bros. Robert Sewill Milne I.P.M., John Mantle S.W., Edwin Kite J.W., Wm. John Lunt P.M. Treasurer (for the 23rd time), W. J. Guilbert Secretary, Thos. W. King S.D., William Spencer J.D., A. B. Ewart Organist, T. C. Millington I.G., Frederick Turner, J. Bates, Joseph Bennett, L. G. Davey and Arthur Villar Stewards, W. H. Ball Tyler, John Galley P.M. Charity Representative, and William Maddox D.C. No fewer than 162 brethren partook of the annual installation banquet, served in faultless style by Bro. James Casey, the house steward. The musical brethren contributing during the evening included Bros. Ewart, Pugh, Handford, Ironside, N. F. Bart, J. West, W. H. Latham, and J. Tarbuck.

### MERIDIAN LODGE, No. 893.

THE members recently held their annual meeting, at Milbrook. The W.M. elect Bro. Edward Price was installed. The installing Master was the retiring W.M. Brother W. B. Carne. The Officers invested were Bros. W. E. Marchant I.P.M., G. Nichol S.W., S. Stanton J.W., the Rev. R. F. Frazer Frizell Chaplain, C. A. Bersey Treasurer, W. H. Bickford Secretary, W. R. Wilton S.E., T. Candy J.D., W. B. Carne Organist, J. Price D.C., W. J. Rowe I.G., A. Hocking and E. Eveleigh Stewards, J. Ewens Tyler. The annual banquet followed, at Bro. Bickford's Commercial Hotel. The catering and serving were very creditable to the host and hostelry. A capital entertainment of vocal music was intermixed with the toasts. Among others who entertained were Bros. Powell, Price, Palfitt, Nicol, and Bond.

### CALLENDER LODGE, No. 1052.

THE brethren of the above Lodge, represented by a committee, consisting of Bros. J. Campbell W.M., A. Williams P.M., W. W. Lofthouse S.W., Seth Wrigley P.M., A. Bowham P.M. (Treasurer),

H. White P.M. (Secretary), J. Brierley Steward, R. Williams Organist, entertained Bro. N. Battersby, late Junior Warden, at the Chapel House Hotel, Heaton Chapel, on Thursday, the 10th ult., and presented him with an illuminated address and a Junior Warden's gold jewel, to mark the high estimation in which he was held by the brethren of his Lodge, on his leaving England for Australia.

#### CORINTHIAN LODGE, No. 1382.

A REGULAR meeting was held on Wednesday, the 16th ultimo, there being, as usual in this large and rapidly-growing Lodge, a long evening's work, the agenda including five raisings, eight passings, three initiations, and one joining member. The various exigencies of business kept some of the candidates away, but the work left was ample enough. Bro. R. Perry W.M. occupied the chair, and was well supported by the following Officers:—Bros. W. J. Millington P.M. D.C., J. Carnaby Treasurer, C. McLeod I.P.M., J. Morrison P.M., W. Blois acting as S.W., R. J. Pitt J.W., A. H. Oakley Secretary, G. A. Saunders S.D., J. S. Linn J.D., A. J. Delves I.G., J. Williams Tyler. Lodge being duly opened, and minutes read and confirmed, Messrs. Nightscales, Knowles, and Flint were initiated into the mysteries appertaining to the degree of the Apprentice Freemason. The usual questions having been duly put and responded to by Bros. Echevarri and Bailey, they were passed to the second degree. Bro. Millington having, after the usual questions to the candidate, opened the Lodge in the required degree, Brothers Cayley, Corker, and Anthony were raised to the sublime degree of Master Mason. The necessary forms having then been passed through, Lodge was closed, and the brethren adjourned to refreshment. The inner man rejuvenated, the W.M. gave the Queen and Craft, which received the orthodox honours. The W.M. was, in his turn, proposed by the I.P.M. Bro. Cornelius McLeod, who referred to his excellent management of the Lodge. This was acknowledged by the W.M. in terms precise and simple. Time being advanced, the remaining toasts were briefly put and replied to. The Initiates, responding for their toast, confined it to one who put the whole matter in a small nutshell. A very pleasant hour or so proved a reward for the arduous labours of the business transacted in the several previous hours.

#### LIVERPOOL LODGE, No. 1547.

THE annual picnic in connection with this Lodge took place on Wednesday, the 16th ult. This year the resorts selected were the famous Yorkshire rugged scenery, comprising Malham Tarn (the source of the river Aire) and Malham Core, a precipice 286 feet in height, down which the water of the river falls. A numerous company of brethren and their wives, together with several visitors, journeyed by Lancashire and Yorkshire Railway to Hellifield, whence they proceeded in conveyances through a beautiful country, passing the villages of Otterburn, Ayrton, and Kirkby. At the latter place there is an ancient church of much historic interest, as being associated with the name of Oliver Cromwell. It is said that in the 17th century the Protector converted this church into a temporary barracks. The entire company halted here for the purpose of a brief inspection of the sacred edifice. They then completed their journey, arriving at their destination, the Lister Arms Hotel, Malham, where a substantial dinner had been provided; but before dinner it was decided to pay a visit to the Tarn, which is within easy access of the hotel. After the meal had been partaken of, Loyal and Masonic toasts were honoured, under the presidency of the newly-elected W.M. Brother R. E. W. Stephenson. Then those of the party who were of an adventurous turn ascended Gordale Scar to the Tarn above, whilst another portion, including a fair sprinkling of ladies, elected to reach that spot by taking a circuitous route in conveyances, going through the Morrison estate. Returning to the hotel, tea was partaken of, and, after a brief rest, the company re-entered the several conveyances and were driven to Hellifield, where they took train for Liverpool, arriving shortly before 10 o'clock. These admirable arrangements were carried out under the superintendence of a special committee of the Lodge, consisting of Bros. R. H. Lake, W. Lodge, and F. W. Soldat. Amongst the visiting brethren present were Bros. J. M. Smythe W.M. 2114, Hyslop, and Crosshaw.

#### OGMORE LODGE, No. 1752.

THE annual gathering was held on Monday, the 28th ult., at the Lodge Room, Bridgend, for the purpose of installing Bro. F. T. Coleridge Boles as Worshipful Master for the ensuing year. A large number of brethren assembled, among the visitors being Bros. M. Tennant D.P.G.M., J. H. Taylor W.M. 1573, John McClune W.M. 1578, W. R. Davies I.P.M. 1578, J. Smith P.P.G. Treasurer, F. O. Williams 244, S. Lewis P.M. 1578, T. Rogers, F. W. Hall, E. Price, W. H. Hutchins, W. Hyslop, W. E. Perry, Birt St. A. Jenner, &c. The Worshipful Master was duly installed by the retiring Master Brother Boucher, after which the W.M. appointed his Officers, as follow:—Bros. T. B. Boucher I.P.M., E. T. David S.W., D. M'Lellan J.W., Jno. Herdman Treasurer, Robert Scalo Secretary, William Francis S.D., T. C. Forester J.D., W. H. Hitchings I.G., L. Beha D.C., William Jones Organist, E. Jenkins and J. S. Harris Stewards, J. Hemming Charity Steward, and A. D. Webber Tyler. Arrangements were made by the Officers of the Ogmere Lodge for a drive to Southend, of which the brethren gladly availed themselves. On their return a banquet was served at the Wyndham Arms Hotel, by host Bro. Hyslop.

#### GROVE LODGE, No. 1957.

ON Thursday, the 17th ult., about 20 members and friends of this Lodge, which holds its meetings at the Cock Inn, Hazel Grove, had their annual picnic. The party left Hazel Grove Station at 9.45 for Chapel-en-le-Frith, where conveyances were in attendance to take them to Castleton. On arriving, their dinner was served at

the Castle Hotel, and after a look round the neighbourhood, the drive was continued to Buxton, where tea was partaken of, at the Burlington Hotel. Among the brethren present were Bros. Wm. R. Clayton I.P.M., J. H. Foster S.W., C. Higginbotham J.W., and J. P. Bardsley Secretary. The party arrived home by ten o'clock.

#### HUNDRED OF BOSMERE LODGE, No. 1958.

THE installation of Bro. J. W. Digby, as Worshipful Master for the ensuing year, took place on Tuesday evening, the 22nd ult., at the Masonic Hall, Waterloo-road, Havant, when there was a good attendance of visitors from Lodges in the district, including Bros. W. Dart P.M. 2074, T. W. Haydon, S. E. Spriggins W.M. 804, W. Miller W.M. 1428, Austin, Wiggins W.M. 2074, Woodrow P.M. 2074, Bundy J.W. 2074, J. Bassey, A. Stokes 2068. The installation ceremony was effectively performed by Bro. W. J. Borrow, and Bro. J. W. Digby, the Worshipful Master, appointed his Officers for the year ensuing, as follows:—Bros. F. Jerome I.P.M., J. Borrow S.W., J. T. Hill J.W., R. Stokes Treasurer, W. J. Borrow Secretary, J. Hill S.D., A. Manistre J.D., H. Aucell I.G., W. Goodman and W. H. Austey Stewards, and G. Blackmore Tyler. The business of the Lodge being concluded, the visitors, with the members of the Lodge, adjourned to the Dolphin Hotel, where a banquet was provided by Mr. R. Ellis, and which gave great satisfaction. At the conclusion, an interesting presentation was made to Bro. A. Stokes P.M. of the Hundred of Bosmere Lodge. The present consisted of a handsome marble clock. Bro. F. Jerome, in making the presentation, spoke of the good services rendered by Bro. Stokes during his term of office, and begged his acceptance of the clock as a mark of esteem and respect from the brethren of the Lodge. Bro. Stokes suitably acknowledged the gift, and the company dispersed at 10.30.

#### EPPING LODGE, No. 2077.

THE above Lodge celebrated its summer outing one day last week—when the brethren were accompanied by their lady friends—at the Royal Forest Hotel, Chingford. After a most enjoyable drive, an excellent banquet was provided, which was done ample justice to. Bro. E. F. Moore presided; he was supported by Bros. Tyler S.W., T. Chew J.W., James Salmon P.P.G.R., Alfred Shonstone, H. Jones, Sutton Abbott the Treasurer of the Lodge, and Lewis P.M. Founder. A goodly number of other brethren were at the banquet. Some excellent songs were contributed, and a dance afterwards took place. The ladies of the party expressed themselves highly delighted with the general arrangements.

#### WESTERN DISTRICT UNITED SERVICE LODGE, No. 2258.

THE annual meeting was held at the Masonic Rooms, Caroline Place, Stonehouse, on the 16th ult., to instal Bro. A. Revill S.W. as W.M. for the year ensuing. The Installing Officer was Bro. W. Powell P.M. 2258, assisted by Bros. S. Jew P.M. 2258 P.P.G. Treasurer, and G. S. Strode Lowe P.M. 2258 P.G. Sword Bearer. The Board of Installed Masters was declared closed, and the Worshipful Master invested his Officers, as follow:—Bros. Col. J. Philips, C.B., I.P.M., Major C. B. Dick S.W., Lieutenant Allen, R.N., J.W., S. Jew Chaplain, D. Cross Treasurer, W. Powell Secretary, A. Jones S.D., Captain Swanton J.D., Lieut. Graham I.G., Siuger D.C., J. Davidson A.D.C., Captain D. Chichester Organist, Lieutenant Finch and Engineer Stewart, R.N., Stewards, Lieutenant D. Fable A. Steward, James Gidley Tyler, and S. Jew Representative Committee on Petitions and Charity Steward of the Lodge. Prior to the ceremony of installation, a candidate was initiated into Freemasonry. At the close of the meeting the brethren adjourned to the Freemasons' Club, Princess Square, Plymouth, to partake of an excellent banquet, prepared by the manager, Bro. Harvey. A pleasant and enjoyable evening was spent, under the presidency of the W.M., Bro. A. Revill. The usual Loyal and Masonic toasts were duly honoured and responded to.

Camden Lodge of Instruction, No. 704.—This Lodge of Instruction held its weekly meeting at the Masonic Rooms, 116 High Street, Lewisham, on Thursday, the 24th ult., Bro. J. P. Axford P.M. W.M., who was supported by Bros. F. V. Catt S.W., T. White J.W., James Stevens P.M. Preceptor, Walter Robin Secretary, C. G. Sheppard S.D., H. R. Trant J.D., J. E. Coxwell I.G., S. Lancaster P.M., Don, White, and others. The W.M. rehearsed the first ceremony in a very able manner. A period of the evening was devoted to the discussion of many interesting points in the ritual, after which the Lodge was closed in perfect harmony. Brother Walter Robin (Secretary), will discharge the duties of the chair on Thursday next, the 7th inst.

Merchant Navy Lodge of Instruction, No. 781.—On Wednesday, the 10th ult., the annual outing of this Lodge of Instruction took place. Owing to the inclemency of the weather, the party, including ladies, did not exceed forty. The train was timed for Stepney (where the greater portion started from) at 9.33 a.m. The banquet took place at the London Hotel, Southend, at 2.30. It was served in a manner that reflected great credit on the worthy host, and gave universal satisfaction. Another commendable point deserves notice. Although the number dining fell considerably short of that guaranteed, the proprietor, in a liberal spirit, only made his charges for half the number deficient. Bro. S. W. Timson W.M. presided, Bro. Shepherd taking the vice-chair. Bro. Timson proposed the Queen and Craft, and Miss Cotter sang the solo part of the Royal Anthem. Bro. Shepherd proposed the Ladies, to which Bro. Hayward responded; and to that of the Visitors, proposed by Bro. Hugh Cotter, Bro. J. J. Berry replied. Among brethren present were the following:—Bros. Breden (P.M. and Secretary), Burges, Brebrough, Griffiths, Hancock, J. G. Walker, Captain Rugg, G. Bonner, Bull, Cooper, and Thompson, who were for the most part accompanied by their respective ladies.



## THE ETERNAL FITNESS OF THINGS.

WHEN the poet Pope, in one of his Epistles, said that "Order is heaven's first law," and when St. Paul wrote to the Corinthians, "Let all things be done decently and in order," both struck the key-note of a great truth. Disorder is dangerous, and opens the way to destruction, while order is the demand alike of the all-wise God and of all wise men. A popular assembly out of order is a bear-garden. Fortunate is it that, owing to the peculiar constitution of the Craft, a Masonic assemblage can never degenerate into that condition. Order always prevails in a Masonic Lodge. It must prevail. There is a power that demands it, an emblem of authority which enforces it.

But sometimes, in some jurisdictions, the Craft exposes itself to liability to error by going outside of itself, in two particulars, first by meeting in a place that is not Masonic, and second by sharing its official ceremonies with those who are not Freemasons. It also errs when it formally uses its Lodge Rooms for non-Masonic purposes, and invites the public to share in such proceedings.

There is an eternal fitness of things. Heaven's, and earth's, and the Craft's, first law of order secures this fitness, while disorder mars whatever it dominates.

Our attention has just been called to two occurrences, or classes of occurrences, which suggest these thoughts, and the application of the principle we have invoked.

Wherever, by the unwise permission of the supreme Masonic authority, the installation of the officers of a Lodge, or other Masonic body, is allowed to take place in a church, or public hall, where the profane are present, disorder is inevitable. A disturbance from this cause, not in the Craft, but among the profane, is now rife in the city of Chicago. One of the profane, who took exception to the proceeding, is reported as saying: "When they turn the Presbyterian Church into a Lodge Room, and into a place for theatrical performances, it is time that somebody should interfere." We would say, on behalf of many Freemasons, that when the Craft assumes to thus make itself a public spectacle, and posturize and declaim in public, it is time that the Supreme Authority of the Craft should interfere.

We would leave the public to fight their own battles. If the churches are willing to permit the use of their chancels, pulpits and auditoriums for exhibitions by organizations outside of themselves, as Freemasons we have nothing to do with that aspect of the subject; but we have everything to do with the Masonic feature of such proceedings. We would not have the dignity of the Fraternity lessened or lowered; we would not have its non-proselyting characteristic abolished; we would not have an official act, such as the installation of Lodge Officers—without which installation, duly performed, no Officers are lawfully invested with power to execute the functions of their stations—so executed as to render it a nullity; we would not lay the Craft open to the ridicule of the profane, who laugh at these evident attempts to win the favour of the public and the patronage of applicants for initiation. No matter if the thing has been done again and again, through a series of years, in some localities—it is wrong now, it was always wrong, and it will never be right, no matter how often performed, or how much endorsed. There is an eternal fitness of things, and it is not fit for Freemasons, in the performance of an official ceremony, to go outside of their Lodge Room into profane company, and there expose a part of the ceremonial of the Craft to those who are not Freemasons.

Another disorderly proceeding, in a different direction, was noted in the news columns of the *Keystone* in its issue of last week. In that case religious services were held on a Sunday in a Masonic Hall, under the auspices of What Cheer Lodge, Providence, R.I., profanes being present, and a Grand Officer delivered a formal religious address. This was an extraordinary proceeding. It is as improper, more improper from a Masonic standpoint, to turn a Lodge Room into a Masonic church, and hold public religious services there on a Sunday, merely on general principles, as it is to turn a church into a quasi Lodge Room, and have what, to the profane present, is simply a theatrical performance, a vain show.

Brethren, there is an eternal fitness of things. "Order is heaven's first law." "Let all things be done decently and in order."—*Keystone*.

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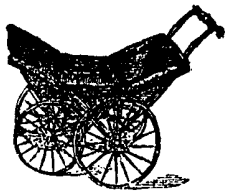
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