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LODGE HISTORIES.

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CANONGATE KILWINNING, No. 2, SCOTLAND.

(Continued from p 114.)

THE meeting of the 15th October 1736, to which reference has already been made, was attended by delegates from four of the Edinburgh Lodges—Mary's Chapel, Canongate Kilwinning, Kilwinning Scots Arms, and Leith Kilwinning—and the result of their deliberations is set forth in the minutes, of which the following is a summary: In the first place, it was decided the four Lodges should not insist on any precedency, but that the Officials should take their place "according as they enter the room." The Clerk of Mary's Chapel was appointed to act as Clerk to the meetings, and it was agreed that such proposals as were approved of should be communicated by circular letter to the respective Lodges of Scotland—signed by the Masters of the particular Lodges by turns—in order to have their approbation. Lodges were to be represented upon the day of election of Grand Master by their Master and Wardens, either personally or by proxy. Mary's Chapel was appointed as the place of election of Grand Master, who would there name his Deputy and Wardens. We thus see that particular care was taken in these early days to prevent anything like jealousy, or undue preference, among the four Lodges taking the leading part in this important work, and brethren of to-day will fully recognise the benefit of the course adopted. On 3rd November following Canongate Kilwinning Lodge took into consideration the method proposed for bringing about a Grand Master, and were unanimously of opinion that Bro. William Sinclair of Rosline was the most worthy person, and "recommended to the Brotherhood his interest in a very earnest manner." Four brethren were also named as deserving of the principal offices of the Grand Lodge which was to be formed, and other details were settled.

On 22nd November Wm. St. Clair was raised to the third degree in the Lodge, and the members at once raised him to the dignity of its Master, he, together with the acting Wardens, signing the minutes of the meeting at which he was raised. This William St. Clair was a sort of hereditary Grand Master, patron, protector or judge of Scottish Masons, and at a meeting on 30th November a resignation of his office was read, by which St. Clair transferred the honour of the appointment to whomsoever the brethren should be pleased to elect to the high office. It was decided this revocation should be recorded in the books to be kept in the Grand Lodge of Scotland, and then the brethren proceeded to the election of a Grand Master. In consideration of his noble and ancient family, and for the zeal he himself had shown for the good and prosperity of the Craft, the brethren thought they could not confer the high honour upon any brother better qualified or more properly entitled than this Bro. St. Clair, and he was accordingly by unanimous voice elected, and was subsequently placed in the chair, "installed, saluted, homaged, and acknowledged" as Grand Master Mason of all Scotland.

The facts as set out conclusively prove that the Lodge Canongate Kilwinning took the initiative in the erection of

a Grand Lodge for Scotland, and its members were to be found filling some of the highest offices for many years afterwards. Several other interesting items regarding the early days of the Grand Lodge of Scotland are referred to in this chapter, but sufficient has already been extracted to prove the position of the Canongate Lodge at the period.

Reverting to the history of the Lodge itself, we find that on 3rd December 1735 a visitor, who affirmed he was a Master Mason, was challenged, but refused to undergo a "tryall" in the same way the other visitors had done. The Master accordingly dismissed the "Fellow Crafts and Prentices," and proceeded to interrogate the visitor, the opinion being that he was neither Fellow Craft nor Master Mason, upon which the Lodge expressed the view that he had imposed upon them, and considered he was a very weak entered Prentice, and that was all he could pretend to.

The minutes of 24th June 1736 record an application from three brethren asking to be separated from the Lodge and formed into a new Lodge at Leith. The application was granted, and the new Lodge was regularly consecrated and ordained, and thus we see the origin of the Leith Kilwinning Lodge, from which "branched off St. David's, No. 36 on the roll of the Grand Lodge of Scotland." At the meeting of 27th December 1736 many distinguished Masons were present, among them John third Earl of Kintore, who was Grand Master of Scotland in 1738, and of England in 1740. This brother was appointed by Grand Master St. Clair one of the Grand Wardens at this same meeting. The Grand Master presided at several of the meetings at this time, at one of which (3rd January 1737) the Right Hon. the Lord Drummore, one of the Lords of Session, was admitted, while among the visitors was the Earl of Kintore, now described as Master of the Lodge at Aberdeen.

The minutes of this period abound in items of general interest, and from their perusal we may derive some opinion of the state of affairs at the time. The fees were reduced, as also the penalty for non-attendance, and in regard to this latter it was resolved that no excuse, save absence from the kingdom, should be accepted as valid. The meetings were generally attended by distinguished Craftsmen, and it is evident that the Lodge was regarded as one of the foremost of the time, both by those on the spot as well as by those from a distance. Its membership was continuously augmented by the admission of men of distinction, and from the details before us we may regard the period as one of great prosperity for the Lodge.

(To be continued.)

MASONIC TOLERATION.

THERE is a great deal of sacred truth lying at the foundation of Freemasonry, which pervades every bone, every sinew, and every blood-vessel of its constitution and its organization. It expresses itself in the words of the Masonic regulation, which all men are required to adhere to, and that truth is Toleration. Here each of us holds his own religion; here each of us tolerates the religion of his brethren. We come together not to propagate our own creeds, but to meet those who are our equals, and to make each other feel that there are good moral qualities, and high

virtues, and things to be remembered and respected among all men and all creeds. To my mind, sir, away back in that far past, one hundred and sixty years ago—I do not know but more—for I am not to be bounded and limited by any of these common periods of time in my belief of the antiquity of the breadth or spiritual character of Freemasonry—but away back as far as we know it in our English history, the element which gave vitality to Masonry, the element which created brotherhood among its members, the element which gave force and impetus, and sent it forward as the great pioneer of liberty throughout all the world, to raise the oppressed, to break the bonds, and proclaim the brotherhood of man—aye, the equality of the races—was that same clause that we should tolerate the religion that our brothers professed; and that, while we claimed the individual and independent right to hold our own creed, we should give our brother the equal right to hold his creed and worship his God in the same purity and with the same independence that we claim for ourselves. We started there, and that spirit spread throughout the world; and whenever you will point to me the religious persecution during the history of the Masonic organization—and there has been many such—I will show you that it was born of bigotry and intolerance. The church led in the persecution, and it was liberty and independence and religious toleration that resisted.

I remember the time, since I have been a Mason, when there was hardly a country in Europe where Masonry was not under the ban, where it was not oppressed, where it was not attacked; and yet now, throughout the whole broad expanse, from Siberia to the Atlantic, from the Atlantic to the North Pole, and from the North Pole to the Pacific, Masonry is an honoured institution. You can hardly imagine how in those dark days—those days of feudal mediævalism—Masonry alone held up the candle of liberty to the oppressed of all races and all nations. From the Church and State down to the lowest bigot or mercenary in rank, all combined to put out the light. But the light would not be put out; and, though the blood of our brothers has been shed in every country in Europe, yet the blood of our brothers has been the blood of martyrs, which was the seed of the Masonic church—aye, and the seed of the church of liberty throughout all the world. There has not been a step of progress for the last two hundred years that the light of Freemasonry has not shone in front, leading the way, and pointing to the equality of man and to the elevation of the human race. The day has come when things are changed completely, and now kings, dukes, and lords, side by side with the humble artizan, seek our altars and our shrines, desire to put on the apron of the workman, to be classed with us, and, with Fellow Crafts and Masters, to work in the re-generation of millions.—*Bro. Charles L. Woodbury.*

BRO. SPETH'S COMMENTARY ON THE COOKE MANUSCRIPT ONCE MORE.

BY BRO. JACOB NORTON.

IN my former paper I quoted from Bro. Speth's Commentary on the Cooke MS. that the said MS. contains 13 times the Anglo Saxon letter \mathfrak{z} , and that I counted in the Regius poem that letter 172 times. Upon further examination I found that we were both wrong. The Cooke MS. has that letter 16 instead of 13 times; and instead of 172, I have since then found in that poem no less than 191 times that letter \mathfrak{z} . This would average that letter to every 100 lines in one case to $1\frac{1}{2}$ and a fraction, and in the other case to about 24 to every 100 lines.

But another fact must not be overlooked, viz., that while in the Cooke MS. the letter \mathfrak{z} is exclusively confined to the words *Right, Might, Night, Wrought, and Taught*, and always represents the letter *g* only, in the poem we have such words as *ze, zef, zet, zer, zese, zurn*, and a number of other such words, in many of which that letter represents an *e, i, y, &c.* Indeed, in some words it stands for something I cannot make out at all, and sometimes even the modern English version of the Regius poem, published by Bro. Woodford, leaves doubts in my mind as to the meaning of certain phrases; for instance—

(Original).—"This craft com ynto England as y \mathfrak{z} ow say."

(Translated).—"This Craft came into England as I you say." The reader will observe in the first place that in the upper line the letter \mathfrak{z} stands for say; and second, the phrase "as I you say" is a puzzle. *I do not understand it.*

I got hold of a book called "English Past and Present," by Archbishop Richard Chenevix Trench. It contains a course of lectures on the evolution of the English language, and the first lecture opens thus:—

"A very slight acquaintance with the history of our own language will teach us that the speech of Chaucer's age is not the speech of Skelton's—that there is a great difference between the language under Elizabeth and that under Charles the First, between that under Charles the First and Charles the Second, between Charles the Second and Queen Anne—that considerable changes had taken place between the beginning and the middle of the last century, and that Johnson and Fielding did not write altogether as we do now."

When I first got hold of the Masonic poem, I was surprised to see the great difference in the English language between *now* and *then*; but if any of my moderately informed readers should take up for the first time the Chronicle written by King Alfred, in or about 901, he would probably doubt the possibility that the language used by the Masonic poet about the year 1450, or so, could have descended from the language used by Alfred the Great in 901: he not only could not understand one word out of fifty or more, but he would not know what half of the letters in the book stood for. In a former paper I stated that I counted in one 100 lines one hundred times the letter \mathfrak{z} in King Alfred's Chronicle. On further examination I found that neither *g* nor *G* could be found in the said Chronicle. It is evident, therefore, that the letter \mathfrak{z} then stood altogether for the letter *g*; but whether the letter \mathfrak{z} represented, as in the Masonic poem, other letters in the *alphabet*, I know not. But, on the other hand, in our old poem, while the letter *g* is plentifully scattered, the letter \mathfrak{z} diminishes from one hundred to every 100 lines to only 24 of the same number of lines, while in the Cooke MS. that letter can be found only about $1\frac{1}{2}$ to every 100 lines.

Now, I would like to find out at what rate, say *per fifty years*, has the use of the letter \mathfrak{z} decreased between the time of Alfred the Great and the middle of the 15th century? and also, as to when *our* letter *g* was first used by the Anglo-Saxon writers? But, unfortunately, my curiosity cannot be gratified, simply because Anglo-Saxon literature did not exist between the Anglo-Saxon period and the days of Edward the Third. It is, therefore, impossible to trace the history of the English language, and much more so of the changes made in the form and shape of letters during that period; for between the Conquest and the days of Edward the Third, in Parliament and in Courts of Justice, the Norman French language only was used, and in cloisters they used only the Latin language, hence that long period of several hundred years, as far as vernacular literature is concerned, is a perfect blank.* Since the days of Chaucer, however, the gradual changes the English language underwent can be traced, and since the invention of printing, one can trace the history of the changes made in the shape and form of English letters, even if we have no access to older MSS. Hence, what Archbishop Trench did in tracing the successive changes made in English words, could also be made for ascertaining the periods when new-shaped letters were first adopted by English writers, and when the old-shaped letters were entirely abandoned; and that is just what ought to be done to settle the question relative to the respective ages of the two oldest Masonic MSS. By examining books in the English language printed, say, every tenth year after the first English book was printed, until the letter \mathfrak{z} ceases to be used altogether, they might arrive at a pretty correct

* Since the above was written, I have seen a book, "The English Hexzapple," and from its Introduction I learn that there are some Anglo-Saxon portions of the New Testament preserved in the Public Library, Cambridge, in the Bodleian Library, in the British Museum, &c. But here is a specimen of the Anglo-Saxon language. It is said to have come down from King Alfred's time, but I have reason to believe that it is not quite so old. But, any how, the reader will see how many words he can understand of the "Lord's Prayer" in the Anglo-Saxon language.

"Fader uren thee arth in heofnum sie ge halgud noma thin: to cymeth ricthin: sie willo thin suael in heofne & in ertho; hlaf snerne ofer wistlie sel us to-daeg; & forgef us scylda usna swae nae forgesfen scyldgum usum; & ne inlaed in costunge uh gefrig usich from yfe." N.B.—Wicliff's N.T. is printed in the same book, and the letter " \mathfrak{z} ," as well as the letter "*g*," are both found therein.

estimate as to the respective periods when the two MSS. in question were written. Of course other peculiarities must be noted, and if there is no reasonable room to doubt that neither author nor the scribe purposely made the Cooke MS. appear older than it really is, the question will be settled.

I will now consider the question from another standpoint. The poet referred to an "old boke" for evidence of his Euclid story, and about the Athelstan story all the reason he gave for its truth was, "as y^e zow say." Now suppose that phrase stood for our phrase, "Tradition informs us," it would then be a question as to whether that tradition did really exist before the poet became a Mason. That such inventions could be palmed off on Masons as *old traditions*, could be proved from the tradition (so-called) of the Masonry and Grand Mastership of the Saints John, and from the story of Hiram Abif's monument, both of which inventions were palmed off on Masons in the 19th century, and what could be done in the 19th century could have been done in the 15th century too. But, nevertheless, it is possible that, like other learned Masons, Bro. Speth may sincerely believe that the Athelstan story is not only possible, but also highly probable. The author of the Cooke MS. did not, however, insinuate that his *new* stories about Masonry were traditions, but, on the contrary, he pretended to have found all his stories either in the Bible, the Father of History, the Polycronycon, and in other works he named. He tells us that David began to build the Temple, that he loved Masons and gave them charges, that Saint Alban loved Masons, and gave them charges and increased their pay, and other stories, "many more." Now our good Brother Speth should have tried to find out whether the said stories could be found in the Bible or in the Chronicles he (the author of the Cooke MS.) referred to. This, however, Bro. Speth did not do, but contented himself with inferring this, and inferring that, and then jumped to the conclusion (if I understand rightly) that the Athelstan legend *may be true*, and that the legend may have existed before the time of Athelstan, and that the Charges in the Cooke MS. were copied from an older Code than the Charges found in the Regius MS. or old poem. And now just read Bro. Speth's own words. He says:—

"If my arguments thus far have obtained the concurrence of the reader, he will be by this time prepared for my next assertion, viz., that the second portion of the Add. MS. 23198 [which is a new name for the Cooke MS.] is neither more nor less than 'the Boke of Chargys' itself. It agrees with the description contained in the body of the document, it conforms in every particular to what we should expect such a manuscript to be, it is cart, business-like, to the point; no portion of it is missing in the subsequent old Manuscript Constitutions, and finally, the most natural course for the author to pursue was to make use of 'the Boke of Chargys.' I do not wish to assert that this MS. is the original book or a copy of it, faithful in every particular, or even very much older than the first portion of the manuscript. It is probably not more than 50 or 60 years earlier than the author's time; but I do affirm that it was evidently the book in use among the Masons of some particular part of the Kingdom when and where our author was associating with them. And further than this, it is undoubtedly the purest, least altered copy of these Constitutions that has at present come down to us, and therefore the most valuable, far exceeding in intrinsic value the metrical version of it preserved to us in the Regius MS., because less altered by poetical license. With two exceptions I believe it to be in all probability the exact counterpart of the first original 'Constitutions.' These are, first, the outer garb of language, which say between the 12th and 15th centuries altered very considerably; and secondly, it is possible that the original version began with King Athelstan, and that the legend of Euclid represents the first of a long series of embellishments applied through the ages to the laws of the Craft."

And now, with all due respect to my friend Bro. Speth, I will give here one reason why I believe that the code of laws which existed at the time of the poet were older than the laws or Charges in the Cooke MS. The seventh point in the poem reads thus:—

"Thou shalt not by thy Master's wife lie,
"Nor by thy fellows in no manner wise,
"Lest the Craft would the despise,
"Nor by thy fellow's concubine,
"No more than thou woldst he did by thine."

And here is the seventh point in the Cooke MS. :—

"The 7th Point—That he covet not
the wife, nor the daughter
of his master, neither of his
fellows, but if it be in marriage,
nor hold concubines,
for discord that might fall
amongst them."

To me it seems that at *first*, or when the poet wrote his poem, the keeping of concubines was tolerated among Masons, but as concubines are not apt to be over scrupulous,

and must therefore have frequently yielded to temptations of other fellows, it naturally caused rows and fights among the brethren; it was therefore prohibited to keep concubines, "for the discord that might fall amongst them." The poet's code of laws must therefore have existed *before* the code that was copied by the author of the Cooke MS.

I may here add, that in 1387 a religious service was instituted in Switzerland to commemorate the patriotism of William Tell, and in the next year a chapel was built on the spot where Tell landed. In the 15th century the well known William Tell story found its way into a chronicle, which story was repeated afterwards in another chronicle, and of course every one believed in the Tell story. But in the end of the 16th century a book was printed in which the William Tell story was denied. Another and another book subsequently came out which disputed the Tell story. This enraged the Switzerlanders so much that they ordered one of these books to be burned by the hangman. This *burning* argument silenced for a time all doubters, until Voltaire came out against the Tell story, which set the world a-blaze, and enough books to fill a library has since then been printed upon the William Tell question. But only within a week I have seen in the newspapers that the authorities of Switzerland ordered that the William Tell story should be wiped out from their school books, and I beg respectively to advise the Grand Lodge of England to imitate the Switzerland authorities by wiping out also from its "school books" all allusion to pre-1717 Grand Masters, to the antiquity of Speculative Masonry, to the antiquity of Masonic *degrees*, and all the fables that have been palmed off upon Masonry *from first to last*.

BOSTON, U.S., 22nd August 1890.

IONIC HALL'S DECORATION.

THE completion and presentation of the symbolic decorations of Ionic Hall, Masonic Temple, Philadelphia, to the R.W. Grand Lodge of Pennsylvania, makes it appropriate to refer at this time to the artistic and Masonic character of these decorations, and their value to the Craft.

Eighteen months ago, through the liberality of Bro. Wm. J. Kelly, Egyptian Hall was decorated, and now, through the enterprise of the Art Association, and the generosity of its members, a kindred work has been performed for Ionic Hall.

Although so apparently different in their architectural characteristics, the Ionic and Egyptian styles are closely related. Both were derived from the same region of country, and the same peoples. Egyptian architecture was the oldest, but the Doric and the Ionic were its descendants—first the Doric, then the Ionic. All came out of the Orient—the seat of the "first families," the first civilization, the first religion. We always must look to the East for light.

We may readily trace the paternity of Ionic architecture, through its columns. These are light and graceful, and have been aptly compared, from the time of Vitruvius, to the figure of woman, while the Doric columns, more stately and heavy, have been compared to the form of man. Heaviest of all were the Egyptian columns, which became lighter in the Doric, and still lighter in the Ionic. But the Egyptian column, massive and stately, was the parent of both. Ionic architecture is a Grecian refinement on the architecture of Egypt, Nineveh and Persepolis.

Ionic architecture had its origin in Ionia, Asia Minor—as its name implies, and both the country and the art were named in honour of King Ion. Ionia was peopled by emigrants from Greece, and became famous in ancient times not only for its architecture, but also for its confederation or league of twelve cities, which were centres of civilization and art.

The two most famous temples constructed by the Ionians in the Ionic style, were the world-renowned Temple of Diana at Ephesus, and the Temple of Apollo near Miletus—the two matchless shrines of Asia. Indeed, Vitruvius does not hesitate to say that Ionic architecture was invented to be applied specially to the construction of the Temple of Diana.

The Ionians received their civilization and art from Egypt, and the neighbouring East, through the Phœnicians,

who were the carriers of the arts and sciences of the East, along and through the Mediterranean, to the West. Those enterprising sailors, the Phœnicians, went even beyond the Pillars of Hercules, at the Straits of Gibraltar, and to them we owe both the discovery of the polarity of the magnetic needle and numerous inventions in art and navigation, besides discoveries of then unknown lands. They carried the alphabet, derived from the Egyptian hieroglyphics, to Greece. Wherever their ships ploughed the seas, there followed the impulse of progress, the dissemination of ideas, and an advance in all of the arts of life.

The Ionic architecture of Ionic Hall is perfect. When Bro. James H. Windrim, the architect of the Masonic Temple, designed it, and superintended its construction, he left nothing to be added but the colour decoration. That has now been designed and executed by the deft skill of Bro. George Herzog.

No interior of an edifice is complete until it receives the finishing touches from the hands of the painter. Colour adds grace and beauty to every architectural design. The Gothic architects introduced painted windows to add glory to their work, but the Grecian architects applied the brush of the artist to their walls and statuary. The Parthenon at Athens was not a cold, white miracle of beauty, but glowed with gold and colour. There is a refinement in colour which nothing else can give, and the harmony of its tones and its graceful effects emphasise all purely structural ornamentation.

No Brother, and no artist, who views Ionic Hall, can do so without the largest measure of admiration of its architectural and decorative beauty. The carpet, the furniture, the walls, the ceiling, are all in harmony, and each emulates in elegance the others.

We should not conclude without referring to the superb symbolic decorations of the ceiling of Ionic Hall. The main figuration consists of the Signs of the Zodiac, in the blaze of the rays of the sun. These signs are of remote antiquity. Assyrian cylinders indicate for them an antiquity of at least four thousand years. There is at the present time in the British Museum a Chaldean planisphere, inscribed with the names of the twelve months and their governing signs, only a part of which, however, are now distinct, which is the most ancient Zodiacal representation known. The term, zodiac, is derived from *Zodiou*, signifying "a little animal." The ancients divided the circle of the heavens into three hundred and sixty degrees, and these they subdivided into twelve segments of thirty degrees each, to each one of which segments they gave the name of an animal, as the ram, the bull, the scorpion, &c., to denote the starry worlds embraced in their boundaries. Each of these heavenly animals had its sign, and all of these signs decorate the ceiling of Ionic Hall. Through the various zodiacal signs the sun made his annual progress. His pathway the Chinese called the "yellow road."

All the symbolical significance of the Zodiacal signs has relation to the Sun. Here, again, we trace a similarity between Egyptian Hall and Ionic Hall, as both are now symbolically decorated. Everything in both halls points to the sun. So everything in Freemasonry points to the sun. Herein consists the appropriateness of this decoration, and its instructiveness to Freemasons.

In conclusion we would remark, that our mediæval Brethren who were the builders of the great Cathedrals of Great Britain and the Continent, were well aware of the symbolic significance of the signs of the zodiac, and often carved them over the portals of their temples. Notre Dame, Paris, has the twelve signs, as have also the Cathedrals of Amiens, Rheims, and Sens, and St. Marks, Venice; while Cologne Cathedral preserves them in fresco. In England, also, they may be found, at St. Margaret's, York, and Iffly, Oxfordshire.

The builders of the Gothic Cathedrals frequently painted the zodiacal emblems on their great Rose windows, where they may be seen to-day, an evidence of the "survival of the fittest" of the symbolic decorations of our operative Brethren of four thousand years ago.

The Freemasons of Pennsylvania have now more reason than ever to point with pride to their Masonic Temple. Through the efforts of the Art Association, it is becoming beautified in the highest degree, and nothing is added simply for effect, but all the decoration addresses the mind, through the eye.—*Keystone*.

WHY DO THEY LEAVE US?

THIS question is one which is often asked: why do many, who are, to all appearance, worthy and well qualified, fall away from active connection with the Fraternity? Why do they either withdraw from membership, or grow so careless and indifferent that they suffer themselves to be unaffiliated, rather than pay a small amount demanded of them for Lodge dues? No doubt various reasons can be assigned for conduct which must seem to every true Mason so senseless and improper. All men are not actuated by the same motives, but the downward course generally takes the same direction.

First, the brother grows careless and irregular in his attendance at Lodge. Year after year his visits, like those of the angels, become fewer and further between. Whatever zeal he may have had, when he first saw the light, gradually cools and abates; he ceases to take any interest in Masonic matters, and by and by he says unto himself: "What profit is this institution to me? Why should I pay for that from which I derive no benefit?" As a natural result of such a state of things, he either severs his connection with the Fraternity or quietly submits to the penalty of unaffiliation.

Some of these seceders, both voluntary and involuntary, have never been properly prepared in their hearts to become Masons, and are therefore totally unable to comprehend and appreciate the lofty and generous motives which actuate the true and faithful Craftsman. But we do not believe that all those who allow themselves to grow cold and indifferent belong to this dull and selfish class, and we believe that a great number of those who leave our communion could and would discern and admire the hidden beauties of our Royal Art if those beauties were more fully and clearly unfolded to them. We believe there are many who fall off because they have not received that light, knowledge, and instruction which they ought to have received, and which it is the duty of their Lodges to impart to them.

And by light and knowledge we mean something more than a mere committing of the ritual and the lectures to memory. We mean such an acquaintance with the history and literature of the Craft as will enable the sincere seeker after truth to understand and appreciate the great and noble ends which Freemasonry aims at, the broad and tolerant views of the men and things which admonishes its members to entertain and act on, and the pure and generous sentiments which it endeavours to implant in their minds and hearts.

To bestow this instruction and to train up the new-made brother in the way he should go, is the bounden duty of the rulers of the Craft—of Masters, Past Masters and Wardens especially—but how are they to play their part effectually unless they themselves possess the requisite information? And in the next place, how are they to acquire that information, unless they have access to the works of the best Masonic writers? If they are rich, they can of course purchase the books they need, and if they happen to live in one of our great cities, the large Masonic and other libraries which exist there will in all probability be of material assistance to them.

But a great many Masters, Past Masters and Wardens, and studiously inclined brethren, are not rich, and do not live in great cities, and consequently have not access to a wide range of Masonic literature. In order to enable Officers and members so situated to discharge their duties towards the younger and less informed brethren faithfully and efficiently, Lodges should use every endeavour to establish libraries, containing as far as possible those works which throw light on the history and objects of Freemasonry. A library, once established, would remain for the use of a succession of Masters for years. In New York City the Craft have the advantages of the Grand Lodge Library and Reading Room, which is open afternoon and evening.—*New York Dispatch*.

HOLLOWAY'S OINTMENT AND PILLS.—These world-renowned remedies are confidently recommended to miners, navies, and all who have to work underground, or where noxious atmospheres exist. The minute particles of coal or metal which permeate the air in such places tend to block up the lungs and air-tubes, giving rise to bronchitis, asthma and palpitation of the heart. In Holloway's remedies will be found a safe and easily used medication, for the penetrating properties of the Ointment relieve the local congestions and the mildly laxative effects of the Pills cause the liver to act freely, and the breath to become unembarrassed. By early resort to these remedies many a serious illness may be averted, and soundness of health maintained.

MASONIC LIGHT AND TRUTH.

There is to be found no greater field for active thought and work than in Masonry. The brightness of her deeds can never be dimmed by any investigation. Her code of ethics has taught man to be noble, true, and faithful, has assisted in driving superstition from the minds of men, has closed the doors of immorality and vice, and opened the avenues of intellectual freedom. Her enemies are slanderers and bigots, her friends are those who love the human family. Unlike other Institutions which have enslaved their worshippers, the teachings of Freemasonry have always tended to render man more independent, to cultivate a broader manhood and develop a deeper intellectuality. She has never enslaved a human being, but has laboured for man's prosperity in every relation of human existence. Masonry is light, the light of scientific thought, the light that man needs for a successful guide, and in great measure that he may enjoy the full fruition of a well-spent life, and some results of a happy destiny. It denies every mythological and superstitious idea of man's creation, existence, and destiny, but with impressive ceremony acknowledges God, the Creator of all things, and solemnly recognises our dependence upon Him.

Masonry is truth. We are taught "that truth is a divine attribute," yet, like other virtues, is within the reach of man, and may be appropriated to his use. It is sometimes difficult to distinguish it in these days of tinsel and gloss, but upon this rock we profess to build Masonic character. Masonic light cannot illuminate that which is false. When in the creation God commanded "Let there be light," and the light was given, it served to make truth visible, the truths of creation. The analogy is plain. When first we opened our eyes we learned that Masonic light was given to read the "Word of Truth," that should prove a lamp to our feet.

He who thinks that he has accomplished all there is to be learned in the entire field of intellectual and moral teaching of Freemasonry deceives himself. The best educated among us has gained but a superficial view, while he who has learned the simplest lessons taught by the tenacity of the acacia, has linked his soul to the Infinite, and built a temple therein whose corner-stone is taken from the quarries of Eternal Truth, and whose timbers are stronger than the Cedars of Lebanon. Masonry is the religion of education under forms and ceremonies. It pays homage to no other system, and, because of its independence, it has life.

If education has no religious tendency, then is our civilisation a failure, and all instruction goes for nought. Better for man to remain in slavery and degradation than to use the forces of education which result in nothing but barren hopes and fruitless endeavour. Happily, we experience a different result. The forces of education have elevated man to the moral and intellectual being of to-day. Among these forces we recognise Masonic knowledge, which has participated in this great work, until now we find the test of true Masonic character applied to the highest type of developed manhood. Unmasonic conduct must, therefore, be the resultant operation of an impure mind, a soul devoid of true manhood, and influenced by unholy desires and passions.—*Exchange.*

CORRESPONDENCE.

THE ANTIQUITY OF MASONIC DEGREES.

To the Editor of the FREEMASON'S CHRONICLE.

DEAR SIR AND BROTHER,—In your last issue there is an article of mine in which I express my belief that it is the wish of Bro. Jacob Norton "to base his conclusions in all cases upon the best evidence that is procurable."

This opinion, however, I must now qualify, as he again trots out the Constitutions of 1738, by way of invalidating the precise testimony of the Grand Lodge Minutes of A.D. 1725.

Dr. Anderson was not present in Grand Lodge when O.R. XIII. was repealed (1725), nor, if he had been, would his recollection of the proceedings, in 1738, be of any value at all compared with the entry made in the G.L. Minutes at the time by the Grand Secretary.

In conclusion, as it seems to me that no good purpose will be served by a prolongation of the controversy between Bro. Norton and myself, I beg, therefore, to retire from it accordingly.

Yours fraternally,
R. F. GOULD,

8th September 1890.

NOTICE OF MEETINGS.

SOUTHWELL LODGE, No. 1405.

The members assembled in considerable numbers at the Masonic Hall, Nottingham, on Friday, the 5th inst., to assist at the installation of Bro. John Severn. Among the many visitors present were:—The Right Worshipful Bro. Rev. F. V. Bussell, M.A., Deputy Provincial Grand Master, Bros. Spalding P.G.J.W., Dr. Hatherley P.G. Secretary, Stubbs Assistant P.G. Secretary, and several W. Masters and Past Masters of the Province. The ceremony of installation was performed by Bro. A. T. Mitchell P.P.G.D.C. P.P.G.S.D. The Worshipful Master invested his Officers, as follow:—Bros. G. S. Green I.P.M., Edwin Clarke S.W., H. Gibbings J.W., Alderman Blackburn Treasurer, H. Clarke Secretary, Cooper James S.D., J. T. Farr J.D., G. W. Downing D.C., G. Essex Organist, A. W. Adis I.G., H. Heath and T. Smith Stewards, C. H. Benham Tyler. The I.P.M. Bro. G. S. Green was presented by the Lodge with a very handsome Past Master's jewel. Immediately after closing the Lodge the brethren sat down to a banquet, prepared by Mrs. Simpson, the Stewardess of the hall.

SACKVILLE LODGE, No. 1619.

The installation meeting took place on Tuesday, 2nd inst., when Bro. W. H. Browne (Three Bridges) was ably installed in his office by the outgoing Master, Bro. W. George Mitchell. The Officers selected were Bros. G. Wilson S.W., F. J. Budd-Budd J.W., E. A. Head Treasurer, A. M. Betchley Secretary, G. Mitchell I.P.M., W. Hosken D.C., T. Smith S.D., A. Roberts J.D., R. G. Payne I.G., Jas. Pickard Steward, S. R. Schofield Organist, J. Chitty Tyler. A splendid installation banquet was provided by host Underwood, at the Crown Hotel. The market-room had been prettily decorated with coloured panels of bunting, and the tables were tastefully laid out. The Worshipful Master (Bro. W. H. Brown) presided, and the members of the Lodge present included Bros. Ancombe, Freeman, Clows, Mitchell, Woolgar, Smith, Betchly, Calway, Head, T. Mitchell, Jaker, Roberts, Lark, Glover, Budd-Budd, Payne, Schofield, Gale, Cooper, Wood, R. White; and the Visitors—Bros. Bligh, Seeks, Roberts, Maser, Syckelmoore, Cantle, Harker, Godfree, Gunwell, Tanner, Wilson, Sturgeon, Fitzmaurice, Broad, Hudson and Wright. The usual toast list was gone through, and an excellent programme of music, sustained by Bros. R. H. Davis, G. H. Cantle, T. H. Roberts, W. Syckelmoore, N. Gunnwell, J. G. Lark and others, was provided.

PORTSMOUTH TEMPERANCE LODGE, No. 2068.

The monthly meeting was held on Monday, the 16th ult., at the Soldiers' Institute, High Street, when there was a very large assembly of brethren, including Bros. P. H. Emanuel W.M., G. Miller I.P.M., G. Williams S.W., E. R. Fisher J.W., J. Palmer P.M. P.P.G. Steward Treasurer, G. Boyd Secretary, W. Porter S.D., J. Making J.D., W. Merrifield Organist, T. H. Biggs I.G., H. Boyce and A. Guy Stewards, T. Tufnell P.M. P.A.G.P., Captain E. Haldane P.M. P.P.G.J.D. Monmouthshire, J. H. Windrum P.D.G. Reg. Hong Kong and South China, T. Batchelor P.M., J. Gouldsworth P.M., J. Chaudler, W. J. Over, H. King, A. H. Conway, W. R. Freake, A. D. Miller, C. Lacey, G. Rayment, A. Grigsby, W. Morgan, R. G. Pithor, W. V. Lane, F. Rycroft, H. Sheppard, C. H. Cooper, J. E. Allen, T. H. Brown, G. W. Biles, W. W. Cook, G. Reading, W. Cote, J. H. Martin, T. Langmaid, H. Stanton, J. Guy, J. Prior, G. S. Woodthorpe, W. Robinson, G. C. Williams, T. Hyon, G. H. Freake, C. Morris, G. Woollett, G. Cronin, W. Andrews, G. Grossmith, W. E. Green, C. Fontaine and others. The Lodge was opened, and the minutes of the last regular meeting were read and confirmed. A letter was read from Miss Robinson, Honorary Superintendent of the Soldiers' Institute, intimating that the rooms occupied by the Lodge would be required, and asking them to leave at Christmas, or before the end of September if possible. After a lengthened discussion a notice of motion was given by Bro. Windrum P.M., and seconded by Bro. H. Sheppard—"In accordance with Rule 167, Book of Constitutions, and signed by eight members, to the effect that the Worshipful Master should convene a special meeting relative to the removal of the Lodge to other suitable premises," the Worshipful Master promised to call a meeting the following week, and a Committee was formed to visit other buildings in the borough, and report at the special meeting the most desirable place for the Lodge to be held. A circular was read from Bro. G. F. Lancaster P.M. P.P.G. Reg. Prov. A.G. Sec., Hon. Secretary of the Hampshire and Isle of Wight Masonic Educational and Benevolent Institution, announcing that the annual festival would take place in December, and asking for a Steward to be appointed. On the proposition of Bro. Haldane, P.M., seconded by Bro. E. R. Fisher J.W., the W.M. was elected to represent the Lodge on that occasion. The Worshipful Master said he was very pleased to see such a gathering that evening, and he felt sure that Bro. Tufnell would also appreciate the attendance as they had; he took it that they had come to bid him God-speed upon his leaving the town. Bro. Tufnell, who was the original founder of the Lodge, had done a great deal for its prosperity, and, in fact, he was one of the mainstays to it. Bro. Tufnell was about to leave them, not in spirit, he felt quite sure, but in person, and he (the W.M.) proposed that the following address be signed by the W.M., Senior and Junior Wardens, Treasurer, and Secretary, engrossed, and presented to Bro. Tufnell, and that the same be entered upon the minutes: "To Worshipful Bro. T. Tufnell P.M. Prov. Assistant Grand Pursuivant:—Dear Sir and Brother,—We, the Officers and Members of the Portsmouth Temperance Lodge, No. 2068, having learnt that you are about to leave the ancient town of Portsmouth, desire to express our high appreciation of the valuable services which you have rendered to Freemasonry as founder of this Lodge, and by the unvarying and gene-

rous support which you have accorded it. We feel that the prosperity of the Lodge has been materially promoted by you. While we shall regret to lose you from our midst, we trust that the change which you are about to make will prove advantageous to you, and that the blessing of T.G.A.O.T.U. will rest upon you and your family. Yours faithfully and fraternally." (Here follow the signatures.) Bro. Miller I.P.M. seconded, and it was carried amidst applause. Bro. Tufnell expressed his thanks to the Worshipful Master and Brethren, and assured them he would always take an interest in what he considered his child. He hoped it would continue to be prosperous and be an ornament to the Craft and the Province in particular. Three candidates were proposed for initiation, "Heartly good wishes" being accorded from the visitors, and the Lodge was closed. The brethren then adjourned to the Lecture Hall, where Bro. Tufnell entertained them at a banquet prior to his departure from Portsmouth. He occupied the chair, and was supported on his right by Bros. P. H. Emanuel W.M., and Captain Haldane P.M., and on his left were Bros. Miller I.P.M. and T. Bachelor P.M. After justice had been done to the repast, apologies were read from Bros. A. S. Emanuel, J.P., P.M., J. Bridle and G. L. Green. The Chairman gave the usual Loyal and Masonic toasts, which were duly honoured. Bro. Miller proposed the toast of the Provincial Grand Master, Deputy Provincial Grand Master, and Provincial Grand Officers Present and Past. Bro. Tufnell P.A.G.P. responded. Bro. P. H. Emanuel W.M. said he had the honour of proposing what should be considered the toast of the evening. It was that of Bro. Tufnell. He felt convinced that only to mention that name to the Portsmouth Temperance Lodge would arouse the enthusiasm Bro. Tufnell deserved. It was about eight years ago he took it into his head that such a Lodge as theirs was wanted, and it was not until about six years ago it arrived at a successful issue. At the time of its consecration Bro. Tufnell was on duty for the Soldiers' Institute in Egypt, and, though not present, he was with them in thought. He had done a great deal for the Lodge, and when the brethren looked around their pretty Lodge Room they had to thank Bro. Tufnell for his generous gifts. He had known Bro. Tufnell for some years, and all who were so fortunate had found him true, honest, and of good repute. For 17 years he had been the manager of the Institute, and had been Miss Robinson's right hand, and she would find some difficulty in replacing him. Bro. Emanuel then presented to Bro. Tufnell the address which had been passed in the Lodge, and which had been engrossed and framed, and also with an ebony and silver mounted walking stick, having a very handsome and elaborately carved ivory handle, and likewise a platinum and gold horse-shoe pin, remarking that the stick and pin were subscribed for hurriedly by a few of his well-wishers from the Lodge. He was not to look upon them for their intrinsic value, but as a feeling of good fellowship and best wishes for his future welfare. The toast was drunk with great enthusiasm. Bro. Tufnell, who was greatly affected, very briefly responded, and thanked the brethren for their kindness shown towards him, and assured them of his fidelity to the Lodge. He prized the handsome presents more than anything, and he would treasure them as articles invaluable. Bro. Haldane P.M. proposed the health of the W.M., and remarked he had known him for some years, and had always found him most straightforward. Whatever he took in hand was always a success, and his ruling of the Lodge would be the same. It was not an easy thing to be a W.M.; it was not only the degrees to be worked, but he had to rule over a large number of brethren, which was a great responsibility. He hoped that Bro. Emanuel would continue to rule as he had done, and the Lodge would be proud of him. Bro. P. H. Emanuel W.M. thanked Bro. Haldane for his very kind remarks, and also the brethren for the way they had received them. He felt it a most pleasant duty to preside over such a Lodge, and it rested with the brethren to see the harmony and good feeling exist that had hitherto been felt. He hoped that that evening was the forerunner of many such assemblies. Bro. Emanuel W.M. proposed the health of Bro. Miller I.P.M., who responded. Bro. Tufnell proposed the health of Miss S. Robinson, the Honorary Superintendent of the Soldiers' Institute. Several songs were sung during the evening, Bro. Merrifield ably officiating at the piano.

LEWES LODGE, No. 391.

THE annual meeting took place on Wednesday, the 3rd inst., at Freemasons' Hall, Lewes, when, in the presence of a numerous assemblage of brethren from the Provinces, Bro. James Adames was installed as Worshipful Master of the Lodge for the ensuing year. The report of the Audit Committee was adopted; it showed a very satisfactory financial condition, especially as the Lodge has but just completed its second year of existence. Bro. Adames appointed the following as his Officers for the year:—Bros. S. R. Legg I.P.M., J. H. Every S.W., W. W. Turner J.W., G. Holman M.O., W. Wright S.O., A. F. Lamotte J.O., Rev. W. A. Tooth Chaplain, J. Farcombe Treasurer, C. J. Corder Secretary, R. Pidcock Registrar, J. J. Abell D.C., R. Weston S.D., W. Botting J.D., S. R. Hunt I.G., G. Wilson and S. Denman Stewards, H. Hall Tyler. A handsome Past Master's jewel was presented to the retiring W.M. Bro. S. R. Legg for his able services in the chair. A banquet was held at the Bear Hotel, at which, in addition to the above, the following brethren were present: Bro. C. J. Smith P. Deputy Prov. G.M., V. P. Freeman P.M., H. W. G. Abell G.S.B., J. Slingsby Roberts Prov. G. Sec., Clowes, C. Briscoe, J. H. Goode, Buchanan, and E. Histed. Bro. Whitcombe provided in excellent style, and the usual Loyal and Masonic toasts were honoured. Several of the company contributed songs, Bro. Norman Rice presided at the piano as accompanist.

JORDAN LODGE, No. 1402.

THE members celebrated their annual Festival at the Masonic Hall, Torquay, on Tuesday, when Bro. John Taylor J.W., the W.M. elect, was duly installed as W.M. for the ensuing twelve months. The ceremony of installation was ably performed by Bro. T. H. Wills

the retiring W.M., assisted by Bro. John Lane P.M. P.P.G. Registrar, and the Board of installed Masters included Bros. John Hodge P.P.G.T., F. S. Hex, Jordan Lodge, 1402, R. D. Renwick W.M., W. Taylor P.G.D.C., J. Salter, and W. Wakeham P.P.G. Standard Bearer, P.M.'s St. John's Lodge, No. 328, W. J. Way W.M. Hauley Lodge 797, R. Light W.M. Torbay Lodge 1358, and John T. James W.M. Lodge True Love and Unity 218. The Board of Installed Masters having been closed, the W.M. appointed and invested his Officers, as follow:—Bros. Thos. H. Wills I.P.M., Jno. Chapman P.M. P.P.G.D. S.W., S. Wills J.W., F. S. Hex P.M. Chaplain, John Lane P.M. P.P.G. Reg. Treasurer, T. H. Wills P.M. Secretary, W. Hersey S.D., W. Winget J.D., Jno. Dodge P.M. P.P.G.T. D.C., E. J. Pratt Organist, Geo. West I.G., J. Risdon S.S., J. D. Beer J.S., and J. E. Newton Tyler. Bro. John Lane was the Charity Steward and Representative on Committee of Petitions. Bro. W. Thomas, of Lodge Sincerity, No. 189, Stonehouse, having been elected a joining member, a letter was read from Bro. W. J. Hughan P.M. 131 P.G.D. (Eng.), regretting that the state of his health prevented his attending, being away for a change of air, and expressing his high sense of the admirable manner in which the I.P.M. had discharged his duties, and conveying his assurance that the newly-installed W.M. was in every way qualified for that onerous and honourable position, and also expressing his appreciation of Bro. Taylor's career as a Freemason, both in regard to ritual and literature. An apology for non-attendance was also received from Bro. R. F. Gould P.G.D. (Eng.) Among the visitors were Bros. F. J. W. Crowe J.W. and Organist 2189 Ashburton, H. R. Beer J.D., Dr. Pitt Palmer, and G. Burt Tyler 328 St. Johns, W. Thomas 189 Sincerity, and F. T. Hyne 1341 United Service. The annual banquet followed, in the Banqueting Hall beneath, which was specially decorated for the occasion with flags and shrubs, Bro. W. J. Nosworthy providing a handsome repast. The usual Loyal and Masonic toasts were duly honoured, and a pleasing evening spent, the musical arrangements being under the direction of Bro. E. J. Pratt Organist.

Camden Lodge of Instruction, No. 704.—The usual weekly meeting was held at the Masonic Rooms adjoining the White Hart Hotel, 116 High Street, Lewisham, on Thursday, the 4th inst., at 8 p.m. Bro. James A. Shelton presided as W.M. Amongst those present were—Bros. C. G. Sheppard S.W., Walter Robin Secretary as J.W., James Stevens P.M. Preceptor, S. Lancaster P.M. S.D., J. Morley J.D., H. Cole I.G., T. White, F. Catt, S. Bedford, &c. The first section was worked. The initiation ceremony up to O.B. was rehearsed, Bro. Catt representing the candidate. The second section was then worked and explained, and the ceremony resumed to completion, Bro. Shelton carrying out the same in a very effective manner. Bro. Cole was elected a member. Bro. C. G. Sheppard was elected W.M. for 11th inst., to work the Lodge in F.C., and Bro. Robin will officiate on the 18th in the third degree. The Lodge was closed in perfect harmony, after an instructive evening.

The Leyland Freemasons, who have hitherto been connected with Chorley and Preston, have been granted a separate Lodge, No. 2376, to be called the Carnarvon Lodge. The consecration will probably take place in October. The Lodge-room will be at the Eagle and Child Inn.

The imposing new Hall in Reading Road, Henley-on-Thames, is approaching completion, and will, we understand, be opened in November.

A goodly number of our Lodges will commence their winter session this month. The installation meeting of the Duke of Cornwall Lodge, No. 1839, will take place to-day (Saturday), at Freemasons' Hall, W.C. On Wednesday next the Barnato Lodge will take on its new Master in the person of Bro. E. J. Acworth, who has already filled the chair of three Lodges. On Saturday, the 20th inst., the members of the Lennox Browne Lodge, No. 2318, will instal their new Master.

We are always gratified in being able to announce the completion of new Masonic Halls, and we heartily congratulate our Northampton Brethren on the fact that their venture has so successfully borne fruit. The Northampton Masonic Hall is situated in Princes Street, and the ceremonies of Consecration and Dedication will be performed by the Right Hon. the Earl of Euston, D.L., Provincial Grand Master, on Thursday, the 25th inst. Lord Euston will be assisted by his Provincial Grand Officers, and it is anticipated there will be a large attendance of visitors.

At the last meeting of the Blackwater Lodge, No. 1977, of Maldon, Bro. W. Smith (P.M. 697) was elected W.M. for the ensuing year, and Bro. Wm. Strutt Treasurer.

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CUSTOMER SMYTHE OF ASHFORD.—The most imposing monuments in Ashford Church are the tombs of the Smythes, who were the lords of the manor in the sixteenth and seventeenth centuries. They stand at the east end of the south transept, in a space formerly railed off as the Strangford aisle, and are splendid specimens of Jacobean work. The oldest and by far the finest of the three is that of Customer Smythe, the founder of the family whose history forms so interesting a place in Kentish annals. The younger son of a Wiltshire yeoman, John Smythe, of Corsham, Thomas Smythe came to London at the age of sixteen to seek his fortune. There he prospered so well that about the year 1553, soon after the accession of Mary, he married the only child of a wealthy Kentish merchant and Lord Mayor, Sir Andrew Judde, the founder of Tonbridge School. At the same time he became collector of the Customs of the Port of London, and when eleven years later the great increase in the value of the Customs caused a change to be made, he obtained the right of farming the Customs of London and the neighbouring ports for the yearly sum of £20,000. This post, which he held for eighteen years, was no doubt a lucrative one, but Queen Elizabeth, careful not to lose a chance of filling her purse, repeatedly exacted larger fines, and in the last years that he held office he paid the Treasury as much as £42,000. On one occasion when a certain Gaermarden, whom Camden calls "an understanding and subtil fellow in the mysteries of Customs," supplied her with secret information as to the increasing value of the receipts, several of her chief advisers—Burghley, Leicester, and Walsingham—ventured to remonstrate with their royal mistress for lending ear to so inconsiderable an informer. Upon which Elizabeth rebuked them roundly, saying "that she was Queen of the meanest subjects as well as of the greatest, neither would she stop her ears against them, nor endure that the farmers of the Customs should, like horse-leeches, suck themselves fat upon the goods of the Commonwealth, whilst the poor Treasury waxed lean."—From "Cathedral Churches" for September.

The Masonic concert in the City Hall on Saturday would have been a much greater success if a score of loving but thoughtless mothers had either left their children-in-arms at home, or—what would have been better—had stayed at home themselves. The very fine part singing by the Select Choir was frequently and unpleasantly broken in upon by the cries of infants, much to the disgust and annoyance of the audience, and before the programme was half through at least a dozen women had perforce to carry their little ones out. How long will it be ere women realise that it is cruel to an infant to take it to evening entertainments, and that it is sacrificing the comfort of hundreds to their own selfish desire for ill-timed recreation. The rule prohibiting the admission of children-in-arms, which holds good in theatres, might with advantage be extended to all evening concerts.—*Glasgow Evening News*.

THE WAY TO DO IT.—When a strange brother appears in the anteroom the Tyler should greet him in a quiet, manly (friendly) way, ascertain his wishes, and offer him accommodation. Every brother who enters should speak to the stranger and show him little attentions, and, in demanour more than words, make him feel that he is welcome. The Tyler should send the stranger's card by the Junior Deacon to the Master, and if there is any delay in sending a committee to examine the brother, an apology should be sent to him with assurances that he would soon be attended to. As soon as he is introduced and recognised, the Senior Deacon should take him by the hand in a cordial manner, and conduct him to a seat, quietly introducing him to the brother on his right and left. If a Past Master he is conducted by the Senior Deacon to the East, where the Master takes his hand and seats him on his left. During the evening, as opportunity offers, every member of the Lodge should speak to the stranger and converse with him, and at the close of the Lodge the stranger should be escorted part of the way, at least to the first corner, to his hotel, with manner and words showing that all were "happy to meet, sorry to part, and hope to meet again." Such conduct will give an enviable reputation to the Lodge; and, better still, will give it real merit, cementing the brotherhood.—*Masonic Home Journal*.

DERIVATION OF PICNIC.—Almost any boy or girl can tell you what a picnic is like, but I wonder how many know why it is so called, or that the custom is said to date only from 1802—not a hundred years ago. Then, as now, when such an entertainment was being arranged for, it was customary for those who intended to be present should supply the eatables and drinkables. Originally the plan was to draw up a list of what was necessary, which is an excellent one to follow, for often, when there has been no previous arrangement, it is discovered, when too late, that there is too much of one kind of food and not enough of another. The list was passed around, and each person picked out the article of food or drink he or she was willing to furnish, and the name of the article was nicked off the list. So it was from these two words, "picked" and "nicked," that this form of out-door entertainment first became known as a "pick and nick," and then as "picnic," the old-fashioned name for the basket parties of to-day.—*Harper's Young People*.

Freemasonry has had to mourn, with many other sections of society, the death, last Saturday, of the Earl of Rosslyn, who was a Past Grand Master of Scotland, and a brother who took considerable interest in the practice of the Craft this side of the border. It was the late Earl of Rosslyn who, presiding at the anniversary Festival of

the Royal Masonic Institution for Boys, in 1879, drew attention to what he considered was an omission on the part of those who managed the great educational Charities of English Masonry. He thought it was hardly sufficient that boys or girls should receive a thoroughly good education, but felt some kindly supervision should follow them after they left the Schools. As the result of his remarks, the Masonic Pupils' Assistance Fund was suggested, and he worked hard to secure the success of that scheme. He, with the many other distinguished Masons who gave it encouragement were, however, doomed to disappointment, as the fund did not meet with general approval, it being thought the three Charities already maintained by the Craft were ample for all requirements. The suggestion of Lord Rosslyn did not, however, fall wholly flat, for very much of what he pointed out as necessary has since then been undertaken by the two scholastic Institutions, and many of the pupils of those Schools who have been assisted to good situations have to thank the genial nobleman whose decease we have now to record for arousing the powers that be to a fuller sense of their duties towards the orphan children entrusted to their care.—*Evening News*.

The Prince of Wales, Grand Master of England, and Patron of the Scottish Craft, the Duke of Edinburgh, the Duke and Duchess of Connaught, the Marchioness of Lorne, and the Duke of Clarence and Avondale have consented to become patrons and patronesses of the Grand Masonic Bazaar which is to be held in the Waverley Market, Edinburgh, during December. The Bazaar, which is for the purpose of raising £10,000 for the annuity branch of the Scottish Masonic Benevolent Fund, will probably be opened by a member of the Royal Family.

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Royal Masonic Institution for Boys, ELECTION, OCTOBER 1890

The votes of subscribers are earnestly solicited for

HAROLD STREETER GOLDSMITH,

AGED 8 YEARS,

YOUNGEST SON OF THE LATE BRO. W. O. GOLDSMITH.

Bro. GOLDSMITH was initiated in the Chislehurst Lodge, No. 1531, shortly after its consecration in 1875, and remained a subscribing member till 1881, when he joined the Gallery Lodge, No. 1928. In this latter Lodge he served all the offices up to that of W.M. It was while holding this office, and three days after the election of his successor, that he died, on the 15th November 1887. He was a Life Governor of the Boys' School, and a Subscriber to all the Masonic Charities, and was, at all times, a hard worker in Masonry. He was for many years, and at the time of his death, a member of the Reporting Staff of the Press Association, and in that capacity was well known to all Journalists in the United Kingdom. The under-mentioned Brethren strongly recommend the case of his son, the above-named candidate:—

Bro. CHARLES KEDGLEY, Hibernia Chambers, London Bridge, S.E., W.M. 79, P.M. 1614, M.E.Z. 73.

The Rev. S. A. SELWYN, Past Chaplain 210, St. James's Vicarage, Hatcham, S.E.

Bro. H. E. F. BUSSBY, P.M. 1928, 123 Brixton Hill, S.W.

Bro. Alderman FARNCOMBE, Prov. G.J.W. Sussex, East Sussex News Office, Lewes.

Bro. R. J. GRIFFITHS, W.M. 1928, 4 Inner Temple Lane, E.C.

Bro. C. F. PARDON, P.M. 1928, 119 Fleet Street, E.C.

Bro. R. J. ALBERRY, 1362, S.D. 1928, 24 Stockwell Park Crescent, S.W.

Bro. THOS. C. SUMNER, Yorkshire Post Office, Leeds, No. 1211.

Bro. THOMAS MINSTER, P.M. 87, P.M. and Secretary 1928, 16 Ann Street, Union Square, Islington, N.

Bro. H. MASSY, P.M. 619, P.M. and Treasurer 1928, 93 Chancery Lane, W.C.

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Bro. A. F. ASHUR, P.M. 1305, Surrey Advertiser Office, Guildford.

Bro. J. H. HAWES, P.M. 38, West Sussex Gazette Office, Chichester.

Bro. W. J. INNES, 1928, 219 South Lambeth Road, S.W.

Bro. W. E. PITT, 1928, Press Association, Wine Office Court, E.C.

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Any of the above Brethren will thankfully receive votes, or they may be sent to Mrs. GOLDSMITH, 71 Manor Road, Brockley, S.E.

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THE PROVINCIAL GRAND LODGE will be held at Northampton, on Thursday, 25th September, at Two o'Clock, when

THE CEREMONY OF CONSECRATION AND DEDICATION

OF

THE NEW MASONIC HALL, PRINCES STREET,

BY THE RIGHT WOR. PROV. GRAND MASTER,

THE RT. HON. THE EARL OF EUSTON, D.L.

WILL TAKE PLACE.

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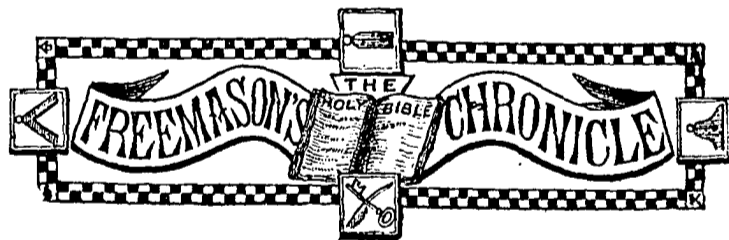
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By M. PORRITT.

LONDON:

W. W. MORGAN, BELVIDERE WORKS, HERMES HILL,
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SATURDAY, 13TH SEPTEMBER 1890.

KNIGHTS OF THE RED CROSS OF CONSTANTINE.

BRO. CHARLES K. FRANCIS, M.I. Grand Sovereign, in a recent address, delivered himself as follows:—

The distinguished Sir Bernard Burke, of England, in the introduction to his "Book of Orders of Knighthood and Decorations of Honour," remarks, "The desire to possess honorary distinctions has shown itself in various shapes, from very remote times, and among nations strangely dissimilar; and to be able to wear them on the person as evidence of some particular qualification in the individual, or acknowledgment of important service rendered by him to his country, has been an object of human ambition almost from time immemorial."

The date of the institution of the Order of Red Cross of Constantine is uncertain. Sir Bernard Burke, referring to the Order, says, "This Order lays claim to the earliest antiquity. Tradition asserts that it was instituted under Constantine the Great, while sober history assigns its origin to the year 1190, giving as its founder, the Eastern Emperor, Isaac Angelus Comnenus, who lent to it the name of Constantine (the Comnenus race professed to derive their descent from him) and also that of St. George, its patron saint. The rules were formed after those of St. Basilus, and the Order rapidly acquired so many members that it was found necessary to establish, in all parts of Christendom, Vicar-Generals to manage its concerns and possessions, which increased from day to day by the legacies of

one hundred crowns which every Knight was bound to bequeath to it. The members were divided into secular and spiritual, and these again into officials and dignitaries (Grand Priors, Priors, &c.) and into Knights. The candidates were originally bound to prove their noble descent through four generations; but after the repulse of the Commeni by the Turks, they began to traffic with the Order for pecuniary purposes, granting it to any one who was able to pay for it, without regard to birth, rank, or station, until 1699, when the last scion of the race, who lived at Parma, and was childless, sold the dignity of Grand Master to Duke Francis I., of Parma, of the house of Farnese." Burke's "Orders of Knighthood and Decorations of Honour," pp 179, 180).

The late Robert Wentworth Little, of England, well known as an able and earnest Masonic student, said of our Order, "From 1190 to 1699, the Grand Mastership of the Order of Red Cross of Constantine was vested in the Comnenian family, who were considered to be the lineal descendants of Constantine. The last member of that family, Andrew Angelus Flavius Comnenus, titular Prince of Macedonia and Duke of Drivasto, pretended to assign his hereditary rights as Grand Master to Francis Farnese, the then reigning Duke of Parma. The Grand Crosses of the Order, one of whom was the Abbé Giustiani, continued, however, to exercise their privilege of conferring the Red Cross upon worthy men, and we are, in all probability, indebted to the learned Abbé, who was long attached to the Venetian embassy in London, for the existence of the Order in England. It is beyond dispute that the members of the English branch during the eighteenth century were men of high position in society, and of eminence in the Masonic Order; though, like the Knights Templar, we are unable to say positively when the Order was restricted to Freemasons. In 1788, under Major Charles Shirreff, of Whitechurch, Salop, several distinguished brethren of the 'Mystic tie' (Officers of the Grand Lodge of England) were admitted, viz., Jas. Heseltine Grand Treasurer, William White Grand Secretary, John Allen Prov. Grand Master for Leicester, and James Galloway Past Junior Grand Warden. * * * In 1796 Lord Rancliffe, Grand Master of the Templars, was also the head of the Red Cross and other chivalric Orders. In 1801 his Lordship was succeeded as Grand Master of the Knights (Red Cross) by Waller Rodwell Wright, Provincial Grand Master (Grand Lodge of England) for the Ionian Islands, a most distinguished Mason, and a personal friend of the Dukes of Kent and Sussex. On referring to the minutes of the Red Cross Order, we find that the meetings were held at the 'Freemasons' Tavern, London." The Grand Lodge of England met at the same place. (Statutes of the Order of Red Cross of Constantine, London, 1868).

The Abbé Giustiniani, referred to by Bro. R. Wentworth Little, is also mentioned in connection with the Order of Constantine in "An Accurate Historical Account of all the Orders of Knighthood," published in London, England, about a century ago, viz., "The Abbé Giustiniani, who entitled himself a Knight and Grand Cross of the Order, asserted at Venice, in 1692, that it is the most ancient of all others."

Bro. Jeremiah How, of England, in his "Freemason's Manual," says: "Few degrees have so won upon the Masonic Craft as those connected with the 'Red Cross of Rome and Constantine.' About a dozen years ago it was scarcely known, save to students of our ancient history, unless indeed it was erroneously classed with the 'Red Cross of Babylon.' Now there are about 150 Conclaves, working under the authority of the Grand Imperial Conclave of England, and many Grand Councils have been formed under its auspices." * * * "The revival of the Degrees occurred in this wise: The Red Cross of Rome and Constantine was given by Major Charles Shirreff and others from about 1780, and was patronised during the last century by Brothers James Heseltine (Grand Secretary, Grand Lodge of England, 1769-1784, and Grand Treasurer, 1786-1805), William White (Grand Secretary, Grand Lodge of England, 1784-1813), and other well-known Masons. Lord Rancliffe was Grand Master in 1796, as also of the Knights Templar, and was succeeded by Judge Waller Wright in 1801 (Prov. Grand Master of the Ionian Islands for many years), after which H.R.H. the Duke of Sussex was installed 'as Grand Master for and during his natural life.' In proof of these facts we have but to point to the Records of the Society for this period, which are still, happily, preserved." * * * "Brother William Henry White (who succeeded his father as Grand Secretary of the Grand Lodge of England, and filled the office until the year 1857) was entrusted with this Red Cross Degree on the 13th March 1809." * * * "The signature as Grand Master by H.R.H. the Duke of Sussex is carefully treasured by the present authorities, bearing date 22nd November 1813, being a resolution of the 'High Council,' approved by their illustrious Grand Master. The MS. Ritual of the ceremony observed on the installation of the Duke of Sussex as G.M., lately discovered amongst certain papers in the Grand Lodge, has been duly forwarded to the Grand Imperial Council for custody." (How's "Freemason's Manual," pp 207, 208, London, 1881).

The Duke of Sussex was Grand Master of the Order of Red Cross of Constantine from the year 1813 until his death, in 1843. It will be remembered that this distinguished nobleman and enthusiastic Freemason was the sixth son of George III. King of England, and was Grand Master of the Grand Lodge of England for a period of thirty years.

The well-known Masonic historian Bro. William J. Hughan, of Torquay, England, wrote to me, under date of 9th November 1889, in regard to the Order of Red Cross of Rome and Constantine, as follows: "Its origin, as with the Royal Arch, Knight Templar and other degrees, is not quite clear, but in the year 1780, Bros. James Heseltine and William White, Grand Treasurer and Grand Secretary of the Grand Lodge of England respectively, were made Knights of the Red Cross by Major Charles Shirreff, who was in possession of the A. and A. Rite and other degrees. Lord Rancliffe Prov. G.M. of Leicestershire, was Grand Master of the Red Cross in 1796, and minutes of the Order exist for several years of about a century old. In 1801 his Lordship was succeeded by Judge Waller Rodwell Wright

(also a Prov. G.M. in the Craft), who was followed by H.R.H. the Duke of Sussex, as Chief *ad vitam*, who was Grand Master of the Grand Lodge." * * * "Without doubt it is one of the Chivalric Degrees referred to in the 'Articles of Union,' of 27th December 1813, and its status is certainly as good as can be, as respects ceremonies not actually recognised by the Grand Lodge of England. The signature of H.R.H. Duke of Sussex, as Grand Master of the Red Cross, of date 22nd November 1813, is still preserved, and likewise the Ritual used at the installation of H.R.H."

Bro Hughan also refers to the election, as Grand Sovereign of the Order in England, of William Henry White, who was Grand Secretary of the Grand Lodge of England for nearly half a century, and adds, "He was succeeded by Lord Kenlis (afterwards Earl of Beotivie), then by my lamented friend Sir Frederick M. Williams, Bart., M.P., and since his decease, Colonel Sir Francis Burdett, Bart. (Prov. G.M. of Middlesex and Past S.G.W. of England), has been the esteemed presiding officer." * * * "The Earl of Lathom, D.G.M. of England, is one of its honoured officers. The Conclaves meet in the Masonic Halls, as with the A. and A. Rite Chapters and the K.T. Preceptories, &c." * * * "The Right Hon. the Earl of Kintore is Grand Sovereign of the Order for Scotland."

The London Freemason, referring to the Order of Red Cross of Constantine in its issue of 28th March 1885, said, "The degree, undoubtedly, was working in this country (England) when the two rival Grand Lodges 'joined hands,' and is, therefore, protected by the Articles of Union, A.D. 1813 (Clause 2, relative to Chivalric Degrees). During the last century it was most successful in gathering together some of the brightest of the Craft. Bros. James Heseltine, Past Grand Treasurer and Grand Secretary of the Grand Lodge of England, William Henry White, then Grand Secretary, and James Galloway (one of the leading Royal Companions under the 'Moderns') were made Red Cross Knights by Major Shirreff in 1780. Lord Rancliffe, Prov. Grand Master of Leicestershire, was Grand Master of the Red Cross in 1796, as also of the Knights Templar. His lordship was succeeded in 1801 by Judge Waller Rodwell Wright (another Provincial Grand Master), and then followed the assumption of the Grand Mastership by H.R.H. the Duke of Sussex, of which honour the members of the degree have, naturally, long felt proud. The signature of H.R.H. in such capacity being preserved. * * * The degree bore its present title in 1812, and possibly earlier, and certainly, as a matter of right, the members have as much reason to work its ceremonies as any other of the well known Chivalric Degrees."

Col. W. J. B. Macleod Moore, Grand Prior of the Knights Templar of Canada, referring to the revival of the Order of Red Cross of Constantine, said, in his address before the Great Priory of Canada in the year 1870, "Its revival gave rise of late to much controversy as to its authenticity and connection with Freemasonry, but this has been fully and satisfactorily proved, and the Order is now flourishing under the rule of the Grand Sovereign, the Right Honourable Lord Kenlis (afterwards the Earl of Beotivie), who has been pleased to authorize its introduction into Canada, and appoint me, as his representative, Chief Intendant or Inspector-General of the Dominion." * * * "In England it appears to have been incorporated with Freemasonry, being conferred on Master Masons about the middle of the last century, and there is no question that it has equal claims, with the Masonic Templars and Knights of Malta, to be classed amongst the Orders of Chivalry recognized by the Articles of Union of the Grand Lodge of England in 1813." (Proceedings, Great Priory of Canada, 1870, p 121).

A few years later the same distinguished Mason, in another address before the Great Priory of Canada, said, "A connection *did* exist between the old Templars and the Red Cross of the Constantinian Order of St. George, which a former Grand Master of the modern English Templars (Judge Waller Rodwell Wright), some sixty years ago, endeavoured to establish in Malta, and to whose exertions, at the amalgamation of the English Craft Grand Lodges in 1813, is due the clause in the Articles of Union admitting an alliance between the Orders of Chivalry and the Craft." (Proceedings, Great Priory of Canada, 1883, pp 418, 419). It will not be inappropriate, at this point, to quote the clause referred to, "admitting an alliance between the Orders of Chivalry and the Craft," viz.: "It is declared and pronounced that pure ancient Masonry consists of three degrees, and no more, viz., those of the Entered Apprentice, the Fellow Craft, and the Master Mason (including the Supreme Order of the Holy Royal Arch). But this article is not intended to prevent any Lodge or Chapter from holding a meeting in any of the degrees of the Orders of Chivalry, according to the Constitutions of the said Orders." This clause is known as No. 2 of the Articles of Union between the two Grand Lodges of England, commonly designated as the "Ancients" and the "Moderns." At the time of the "Union" in 1813, when the "Ancients" and "Moderns" came together and formed the "United Grand Lodge of England," the Knights of the Red Cross of Constantine and the Knights Templar were the only organized Orders of Masonic Knighthood existing in England, and consequently Clause No. 2 of the Articles of Union applied solely to those Orders. (Statutes of Order of Red Cross of Constantine, London, 1868.) The first Grand Master of the "United Grand Lodge of England," and who held that office for thirty years until his death in 1843, was the Duke of Sussex, who continued for the same period the Grand Sovereign of the Order of Red Cross of Constantine.

Among the living Past Grand Officers of the Grand Imperial Council of England are the following distinguished brethren, viz.:—The Earl of Beotivie, Prov. Grand Master of the Grand Lodge of Free and Accepted Masons of England; the Earl of Lathom, Deputy Grand Master of the Grand Lodge; the Earl of Zetland, Prov. Grand Master of the Grand Lodge; the Earl of Jersey, Past Grand Warden of the Grand Lodge; and the Earl Ferrers, Prov. Grand Master of the Grand Lodge. The first three Officers of the Grand Imperial Conclave of England are, Sir Francis Burdett, Grand Sovereign; Baron de Ferrieros, Grand Viceroy; and the Earl of Euston, Grand

Senior General. The Order is also honoured by having on its roll of members the name of the distinguished Masonic historian William J. Hughan.

Lard Saltoun is the present Grand Sovereign of the Grand Imperial Conclave of Scotland, and among the Past Grand Officers are Lord Inverurie, the Earl of Kintore, and the Marquis of Breadalbane.

In the year 1869, the Earl of Bective (at that time Lord Kenlis), Grand Sovereign of the Grand Imperial Conclave of England, appointed Col. W. J. B. MacLeod Moore (Grand Prior of Knights Templar of Canada) the Chief Inspector-General of the Order of Red Cross of Constantine for the Dominion of Canada; and in the following year Col. Moore was authorized to introduce the Order into the United States. The Grand Council of Pennsylvania was organized at Reading, 14th June 1872. Subsequently Grand Connoils of the Order were established in other States.

In June 1875, the Sovereign Grand Council of the United States was organized at the City of New York.

As already shown, a connection existed between the English Order of Masonic Knights Templar and the "Order of Red Cross of Constantine," and it is not unlikely that the latter Order was brought to this country with the former during the last century. I am inclined to the opinion that the "Red Cross of Constantine" is the "Red Cross" Degree conferred in Charleston, S.C., as early as 1783, according to a diploma emanating in that year from St. Andrew's Lodge, No. 1, of that city. (Proceedings Grand Encampment of Knights Templar of the United States, 1883, p 59.) There is no evidence of the identity of the "Red Cross" Degree of St. Andrew's Lodge, of Charleston, S.C., with the so-called "Red Cross" Degree now conferred in the Commanderies of Knights Templar in this country, and which, it has been said, "was manufactured by Webb (Thomas Smith Webb) and his associates from the Knight of the East or Sword and Knight of the East and West degrees of the Ancient and Accepted Scottish Rite." (Proceedings Grand Commandery Knights Templar of Pennsylvania, June 1866, p 25, and September 1867, p 15.)

(To be continued.)

DORSET MASONIC CHARITY.

THE Provincial Grand Master, R.W. Bro. Montague Guest, in sanctioning the issue of the Charity Committee's report, fraternally solicits the Worshipful Master of each Lodge to co-operate with the Lodge Committee, and the Lodge Collector, to secure as far as possible every brother on the Lodge roll as an annual subscriber of 5s, and to persevere until this general support is obtained. He urges that if the 600 brethren on the roll of the Province can be induced by proper application to add their names to the list of subscribers, a sufficient revenue will be secured—with the yearly interest on stock—to meet all the claims and demands for relief, and educational assistance. Bro. Guest also fervently hopes that each Lodge Committee will consider it a duty to direct and continue its efforts till every member on its Lodge Roll is enrolled a subscribing member of his own Provincial Charity.

The Committee reports that the result of the past year's working shews continued—though slight—improvement. The donors number 17 and the subscribers 258, as against 16 and 251 in 1888. The total receipts amount to £203 12s for the year, as against £195 13s 9d for 1888, a result which speaks well for the continued activity of the various local correspondents, whose services demand the warmest thanks of the Province. Eight petitioners have been relieved during the year, at a total cost of £130. A grant of £20 made at the mid-winter meeting will appear in the 1890 accounts. The abstract of the accounts shows the exact state of the finances on the 31st Dec. The special thanks of the Committee are again due to Bros. Lord Stalbridge and E. A. Hambro, for their annual subscriptions of £5 each, and to the R.W. Provincial Grand Master for a farther donation of £10. The Committee regret to announce that the Right Hon. the Earl of Eldon, Vice-Patron, and one of the original Trustees of the Charity, has resigned the office of Trustee, and to express their great gratitude for his Lordship's past services, as well as for a further generous donation of £25, which he has most kindly given this year. At the regular meeting of the General Committee next following, held on 31st July last, Bro. W. E. Brymer D.P.G.M. was unanimously elected to fill the vacant office, and has kindly consented to act. Whilst noting with satisfaction that more has been received for donations this year than in 1888, the Committee cannot but regret that the subscriptions have not increased as was hoped, but, on the contrary, have slightly diminished. They trust, however, that the tabular statement will be carefully compared with the statement in last year's report, and if only the brethren in each Lodge who are subscribers will exert themselves to master the figures and bring them home to the members of their own Lodge, there will not next year be so great a difference in the per centages of subscribers. There should be no difficulty in getting all new members to subscribe during their first year, nor, when they have once subscribed, in getting them to continue; and the Committee venture to hope that each local correspondent will endeavour to secure, at all events, all new members. With regard to the current year, fewer interim lists had come to the Hon. Sec.'s hands on the 30th June than last year, but at that date the donations for 1890 amounted to £27 16s, subscriptions to £31 3s, and dividends and interest to £19 10s 5d, against which grants amounting to £50 were made at the midsummer meeting. It is hoped that when the lists are presented at Provincial Grand Lodge, it will be found that the efforts of the various local correspondents have been crowned with success, and that the Charity has made good progress.

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.

OPENING A MASONIC HALL AT LONGFORD.

ON Wednesday, the 10th inst., a most interesting ceremony, from a Masonic point of view, was performed in this town, when the County Longford King-Harman Memorial Masonic Hall was opened by the Marquis of Headfort, who is Right Worshipful Grand Master of the Province of Meath, in which Lodges of the County Longford are incorporated. The function formed a most notable event in the history of Freemasonry in this country, and there was a very large attendance of Masons from all parts of the country, who were anxious to do honour to their late Provincial Grand Master, Colonel King-Harman, D.L., M.P., to whose memory the new hall is dedicated. A word as to the Hall. It is a nicely constructed building with a red brick front, upon which are displayed various Masonic emblems, with a carved slab above the door, setting out the name of the hall and the reason of its erection. Such a hall has been long needed in Longford, for hitherto the Freemasons of the district had to meet in a room above the courthouse. For obvious reasons this was objectionable, and it was really a happy thought which induced some one to stir up the members of Lodges 65, 803, and 76, belonging to Granard, Ballymahon, and Longford, respectively, to form one great house wherein all the brethren from all parts of the county could meet. The interior of the Hall is everything that could be desired, although the exterior of the buildings would suggest that there would be little space within, the visitor upon entering would be amazed at the accommodation which it afforded. The regular Lodge Room is a commodious apartment, capable of accommodating very nearly one hundred and fifty persons, whilst overhead is another fine room, for the use of the members of the higher orders of Masonry. This latter room may also be used as a dining-room or for the purposes of any social gathering, and with this regard the architect, Bro. J. O. Moynan, did his utmost, and succeeded excellently in meeting all requirements that are ever likely to occur at the Hall, which is really creditable to the town of Longford (so far as architecture goes, a matter for which the inhabitants have to thank Bro. Moynan), and to the Freemasons of the county. The Lodge Room is most beautifully furnished, and it may be mentioned that all the furniture is the gift of members of the Lodges of the County Longford, the centrepiece or altar being given by Bro. Ambrose Bole, J.P., in memory of his son Bro. William Ledwith Bole, who was a prominent member of the Longford Lodge, and who died about a year ago. At the consecration of the Lodge, the Marquis of Headfort presided, as Provincial Grand Master. As the Provincial Grand Master's procession entered the Hall and marched around it, the first nine verses of the 122nd Psalm were chanted by the brethren assembled, and the Chair having been taken, the Grand Lodge was opened in the customary form. Prayer having been offered by the Provincial Grand Chaplain (Rev. Bro. Sidley), the Keys and the Compass and Squares were presented to the Prov. Grand Master by the Secretaries of the building, Bro. Lyndon and the Architect, Bro. Moynan, respectively. After the regular formality of opening, or, rather, declaring open the Hall, the procession was reformed, and another march made around the Hall, verses from the 104th Psalm being chanted meanwhile. The Provincial Grand Master, having returned to his chair, declared the Hall to be duly dedicated to Freemasonry, and the declaration was repeated at all four points of the compass by the Grand Director of Ceremonies. Prior to closing the Lodge the Provincial Grand Master expressed the pleasure it gave him to help upon the occasion, and to thank the brethren for all the kindness they had shown to him. The Provincial Grand Secretary (Bro. Lyndon) read a letter of apology from Lieutenant-Colonel King-Harman, who expressed deep regret at being unable to attend at the ceremony of opening the hall erected in his father's memory. Bro. Lyndon added that the subscriptions which they had received, inclusive of bank interest, had amounted to £582 2s, and they had expended or contracted to expend a sum of £579, leaving a deficit of £296 18s. They had also received promises of subscriptions to the amount of £40, and he might mention that Lord Longford had given them the land upon which their hall stood rent free for ever. Mr. Darcy Deputy Provincial Grand Master moved a vote of thanks to Lord Longford for his gift of the land. Bro. G. H. Miller seconded the resolution, which was passed unanimously. On the motion of Bro. Moynan, a vote of thanks was passed to Bro. Ambrose Bole for his gift of the altar. Votes of thanks were also passed to the Secretary (Bro. Lyndon), the architect (Bro. Moynan), and the Building Committee, and the Lodge was closed. The banquet was held in the Longford Arms Hotel. An excellent dinner was supplied, and to it about 120 brethren sat down. The usual loyal toasts of the Queen, the Prince of Wales, and the rest of the Royal Family, were drunk with great enthusiasm. The toast of the Grand Masters of England, Scotland, and Ireland was then proposed by the Provincial Grand Master, and duly honoured. Bro. Norman Darcy Deputy Provincial Grand Master gave the health of the Provincial Grand Master, which was drunk with ringing cheers and the usual Masonic salute. Lord Headfort in responding expressed the gratification which it gave him to open their new Hall, which he trusted would long be appreciated by them and honoured as a memorial to their late Provincial Grand Master. Continuing, Lord Headfort said he had a toast to move which was a most painful one to him, but he felt it would not be right for him to let the evening pass without making some reference to their late lamented friend Col. King-Harman, and he only hoped that he (Lord Headfort) would prove himself as good a Prov. Grand Master as Col. King-Harman was. He would ask them to honour the memory of the late Provincial Grand Master with reversed glasses. The toast was honoured in accordance with use. The toast of the Visitors was next given, and was responded to by Bro. Harrison (Carrick-on-Shannon), Bro. Parke (father of Surgeon Parke, of Stanley expedition), and Bro. Webb. Bro. Miller proposed the health of the architect of the new Hall (Bro. Moynan) and the secretary of the building (Bro. Lyndon), to the latter of whom, he said, was due the fact that they had opened the Hall with so little debt against

them. Bros. Moynan and Lyndon responded in appropriate terms. Bro. W. H. Lynch sang "Love's request," and, in response to an imperative encore, "Come into the garden, Maud," after which the toasts of Deputy Provincial Grand Master, and Our Needy and Distressed Brethren were honoured, and in response to the latter liberal contributions were made. Bro. Atkinson Provincial Grand Organist, having responded to the toast of his health, the proceedings closed with the singing of "God save the Queen."—*Irish Times*.

GLEANINGS.

—:O:—

MASONIC INSTRUCTION.—We think each Grand Lodge is morally bound to provide the means for the Masonic training of those brethren who owe it allegiance, by and through its private Lodges, and see that the work assigned annually is accomplished. Money could not be better expended than by employing, at a fair salary, a corps of competent lecturers, directly amenable to their Grand Lodge, to impart the necessary instruction in Lodges. They should be required to visit each Lodge in a given district at least once a year, and remain long enough to give, in outline, the history of Masonry as set forth by accurate writers, and fully explain the symbolism of each degree, followed by instruction in the private work. That every Lodge might be reached, the districts should be limited in area, so as to include only so many Lodges as an active lecturer could visit. Mere skill in ritualism will soon cease to attract, and when that is all or nearly all, a general attendance of members will rarely occur. To secure the attendance of members, themes for thought must be present, and time and opportunity afforded for their discussion. Intelligent brethren should be encouraged to lecture upon subjects of Masonic importance before their own or neighbouring Lodges, and thus a spirit be awakened and evoked which would arouse others to prepare for and engage in such duty. The field is wide, the cause worthy, and the demand for instruction growing more imperative. Will Grand Lodges heed the call, and with laudable appreciation provide for answering it by such legislation as will inspire their constituents and give them new encouragement to actively and steadily re-engage in work on the Temple.—*J. H. Brown*.

MASONIC CONVERSAZIONE IN LEEDS.—At the invitation of the members of the various Masonic Lodges in the town, those brethren who were on a visit to Leeds in connection with the British Association were entertained on Monday evening at a conversazione in the Masonic Hall, Great George Street. The invitation was also extended to ladies who were friends of Freemasons, and about two hundred guests accepted. On arriving at the Masonic Hall they were received by Bro. T. W. Tew the Right Worshipful Provincial Grand Master of West Yorkshire, Bro. Smith the Deputy Provincial Grand Master, and the Worshipful Masters of the seven other Lodges in Leeds. In the hands of Mr. Thorp, of Messrs. Walkington and Thorp, and Mr. Featherstone, the rooms had undergone a complete transformation. The corridors were filled with green plants, while palms, lilliums, tuberose and pelargoniums lent brightness and fragrance to the scene. The walls were hung with beautiful "objets d'art," Bro. Smithson having lent a fine collection of water-colours, which included examples of the best work of J. P. Leitch, David Cox, Gorbould, William Cruickshank, and Wichelow, and views of places of interest in America. Bro. Jackson had also lent a number of black-and-white sketches, while Bro. Thorp exhibited the original design in water-colour of the Leeds Town Hall, by Cuthbert Brodrick, and a quantity of old china. Special notice attached to a very old Masonic apron, a register of the Officers of the Fidelity Lodge since its institution in 1792, and to two pure silver vases which belong to the Provincial Grand Lodge, and were presented by the late Bro. Lee. Refreshments were served in the down-stairs room, and in the Lodge Room a concert was given, at which songs were sung by a number of ladies and gentlemen.—*Leeds Mercury*.

WEST COUNTRY MASONS IN LONDON.—Masonic proceedings in the metropolis during the past week have an especial interest for West-country members of the Craft. Grand Masters are rarely to be met in open Lodge, and the meeting therefore of "the trio of Masonic authors of England, Bros. W. J. Hughan, R. F. Gould and J. Lane," to whom has just been dedicated the eleventh volume of the annals of Iowa Masonry, "in recognition of their invaluable services and researches among the old records of the Craft, and for their many valuable publications of antiquities, history, and reprints, and as a personal recognition of their worth," and three such distinguished American visitors as M.W. Bros. Clifford P. MacCalla Grand Master of Pennsylvania, J. Ross Robertson Grand Master of Canada (Ontario), and Joseph P. Horner P.G.M. Louisiana, is one of an exceptional character. But it is specially in the movements of the three Torquay brethren, members of the Jordan Lodge, No. 1402, that Masons of the Western Provinces will be interested. On Tuesday Bros. W. J. Hughan P.M. 131, Fortitude, Truro, P.G.D. (England), P.G.S.W. (Iowa), P.G.S.W. (Egypt), John Lane P.M. 1402 P.P.G. Reg. (Devon) P.G.S.W. (Iowa), and John Taylor W.M. elect 1402, attended a meeting of the United Northern Counties Lodge, No. 2128, at the Inns of Court Hotel, Holborn, where they met Grand Masters MacCalla and Horner and Bro. W. Lake P.P.G. Reg. (Cornwall). Bro. Lane was accorded a hearty vote of thanks for undertaking the duties of S.W., and Bro. Clifford MacCalla afterwards expressed his satisfaction at having made the personal acquaintance of those whom he had loved for years, and with whom he had had fraternal correspondence, Bros. Hughan and Lane, who were known in America as in England. On Wednesday they attended the Quarterly Communication of Grand Lodge, where the Grand Masters were received with full honours due to their exalted rank, it being stated that it was 159 years since a Grand Master from Penn-

sylvania was welcomed on visiting the Grand Lodge of England. The Torquay brethren were also present at a special meeting of the literary Lodge, Quatuor Coronati, No. 2076, held at the Freemasons' Hall, which was convened to welcome the eminent guests from across the water. In the absence of Bro. Lieutenant-Colonel S. C. Pratt W.M., the chair was occupied by Bro. R. F. Gould P.G.D. (Eng.), with Bro. Hughan as I.P.M., Bro. Bywater S.W., and Bro. Lane as J.W. A very interesting and instructive paper on "Freemasonry in America" was read by Bro. MacCalla, to whom, on the motion of Bro. Hughan, a very hearty vote of thanks was accorded, as also to the other distinguished visitors for their presence and fraternal greetings.—*Western Daily Mercury*.

We have received from the author, Bro. P. Sansom, Past Senior Grand Warden of the Grand Lodge of South Australia, a copy of the South Australian Masonic Guide for 1890-91. This useful little publication is indispensable to active members of the Craft. The information it contains is as usual prepared with great care, and several new features have been added to the present issue which will be found of value. Since the Guide was last published many notable events in the history of Australian Masonry have occurred. His Excellency the Governor, Lord Kintore, has become the second Grand Master of the local Grand Lodge, in succession to his Honour Chief Justice Way, and recently his Excellency was also installed in the office of first Principal of the Supreme Grand Royal Arch Chapter of South Australia. The office of Pro Grand Master has been created, and is now held by Chief Justice Way. During the year an addition has been made to the number of Australasian Grand Lodges, Masonic independence having been successfully asserted in Tasmania. Queensland will probably soon follow the example first set by South Australia. A new Lodge, that of St. Alban, has been added to the list of private Lodges under the local Constitution, the total number now being 38, but of these one (Kooringa) has temporarily surrendered its warrant. The total number of subscribing Masons in the colony is given as 2,192. All the "blue" Lodges, excepting the Duke of Leinster, which is under the Irish Constitution, hold their warrants from the South Australian Grand Lodge. An addition to the higher degrees worked in the colony has been made by the establishment of the Percy Rose Croix Chapter, which grants the first 18 degrees under the Ancient and Accepted, or Scotch rite, holding its warrant under the Supreme Grand Council of the 33rd degree, which controls the working of that branch of Masonry.—*Adelaide Advertiser*.

A meeting of Master Masons of Lodges holding under the Grand Lodge of New Zealand was recently held at the Freemasons' Hall, Princes Street, Auckland. There was a good attendance of about 50 or 60 present, and a great deal of interest was taken in the proceedings, which were of a very important character. Bro. A. S. Russell R.W. D.G.M. presided, and explained the business of the meeting, which was the discussion of the advisability of establishing a District Grand Lodge of New Zealand Constitution in Auckland Province. The speakers recognised the fact that there were now a large number of Lodges in this Province holding under the New Zealand Constitution, and that there was a necessity for a Provincial Grand Lodge. Finally Bro. M. Niccol Grand Superintendent moved, "That the Grand Lodge Officers and the W.M.'s of Lodges Ara, United Service, St. Andrew's, Albion, and Franklin be constituted a committee to communicate with all the Lodges in the Provincial District holding under the New Zealand Constitution, for the purpose of ascertaining their views, and obtaining, if possible, their unanimous consent to the formation of a Provincial Grand Lodge." This motion was unanimously agreed to. A brother brought up the subject of a Lodge having been established under the Grand Orient of France, but as such a Lodge could not be recognized by the New Zealand Grand Lodge it was not deemed necessary to move any resolution on the subject. Great satisfaction was expressed at the recognition of the New Zealand Grand Lodge by the Grand Lodge of New South Wales, this being the first foreign recognition of the newly-formed Constitution, and it was hoped that a similar recognition would shortly be accorded by the other Grand Lodges of the Australian colonies.—*New Zealand Herald*.

A distinguished party of the American Freemasons now in this country visited York last week, and met with a very cordial reception from the local brethren. Bro. T. B. Whytehead, G.S.B. of England, guided the visitors in their tour of the city, and the members of the Eboracum Lodge worthily entertained them on the completion of the round at the Lodge-Room, St. Savourgate. The party consisted of the M.W. Bro. Clifford P. MacCalla Grand Master of Pennsylvania, the M.W. Bro. Joseph P. Horner P. Grand Master of Louisiana, Bros. Walter M. Fleming New York, 330, Joshua Hunt Pennsylvania 475.

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1622 Rose, Stirling Castle, Camberwell, 8
 1625 Tredegar, Wellington, Bow, E., 7:30
 1677 Crusaders, Old Jerusalem, St. John's Gate, Clerkenwell, 9
 1744 Royal Savoy, Blue Posts, Charlotte Street, 8
 1950 Southgate, Railway Hot, New Southgate, 7:30
 1996 Priory, Constitutional Club, Acton
 R.A. 753 Prince Frederick William Lord's Hotel, St. John's Wood, 8
 R.A. 1471 North London, Northampton House, Canonbury, 8
 M.M. 199 Duke of Connaught, Havelock, Dalston, 8

Friday, 19th September.

Emulation, Freemasons' Hall, 6
 General Lodge, Masonic Hall, Birmingham, 8
 167 St. John's, York and Albany, Regent's Park, 8
 453 Chigwell, Pub. Ha, Station Rd., Loughton, 7:30
 507 United Pilgrims, Surrey M.H., Camberwell, 7:30

749 Belgrave, Harp Tavern, Jermyn Street, W. 8
 765 St. James, Princess Victoria, Rotherhithe 8
 766 William Preston, St. Andrew's Tav, Baker St., 780 Royal Alfred, Star and Garter, Kew Bridge, 8
 834 Ranelagh, Six Bells, Hammersmith
 1056 Metropolitan, Portugal Hotel, Fleet Street, 7
 1185 Lewis, Fishmongers' Arms, Wood Green, 7:30
 1228 Beacontree, Green Man, Leytonstone, 8
 1293 Royal Standard, Builders' Arms, Canonbury, 1365 Clapton, White Hart, Lower Clapton, 7:30
 1381 Kennington, The Horns, Kennington, 8
 1612 E. Carnarvon, Ladbroke Hall, Notting Hill, 8
 1901 Selwyn, Montpelier, Choumont Rd., Peckham, 8
 2030 Abbey Westminster, King's Arms, S.W., 7:30

R.A. 95 Eastern Star, Hercules Tavern, E.C.
 R.A. 820 Lily of Richmond, Greyhound, Richmond, 8
 R.A. 890 Hornsey, Porchester, Cleveland Sq., W.

R.A. 1275 Star, Stirling Castle, Camberwell, 8
 M.M. Old Kent, Crown and Cushion, London Wall
 M.M. 355 Royal Savoy, 15 Finsbury Pavement, 7:30

Saturday, 20th September.

87 Vitruvian, Duke of Albany, St. Catherine's Park, near Nunhead Junction, 7:30
 170 Manchester, 8 Tottenham Court Road, W.C., 8
 198 Percy, Jolly Farmers', Southgate Road, N., 8
 1275 Star, Dover Castle, Deptford Causeway, S.E., 1238 Finsbury Park, Cock Tavern, Highbury, 8
 1364 Earl of Zetland, Royal Edward, Hackney, 7
 1524 Duke of Connaught, Lord Stanley, Hackney, 8
 1624 Eccleston, 13 Cambridge Street, Fimlico, 7
 2012 Chiswick, Windsor Castle, Hammersmith, 7:30
 R.A. Sinai, Union Tavern, Air Street, W., 8

HAVE A PURPOSE IN LIFE.—An aimless life is, as a rule, a worthless life, and most of the grumbling done in the world is done by persons who, having no design for their efforts, find that nothing which occurs around them seems to fit their ideas, and it is because their notions have no definite form, consequently have no place in the universal plan of providence; but every earnest effort, put forth for the general good, and with a view to help along the general cause of humanity, finds a place in which it fits. One of the best illustrations of this principal can be found in the effective work which our Fraternity has done in Kentucky. Having united in the purpose of providing a Home, they pushed the work, each individual having a personal interest in its accomplishment, each contributing his portion, until to-day we stand in the front rank, a thoroughly cemented body. Now, let us follow the tactics in the future which have brought success in the past. The original design was to erect an Infirmary for old and helpless Masons, but, like all many men, they have first provided for the orphans and widows. Having now secured their comfort, let us turn our attention to the Infirmary, and, with a steadfast determination to succeed in this, as we have succeeded in the former enterprise, let no one be willing to rest until we have done the work which lies next to our hands, keeping ever in mind that bread cast upon the waters will surely return to bless him who spreads it.—*Masonic Home Journal.*

THE ALLOA MASONIC HALL.—This hall, which has been cleaned and painted, now presents a very attractive appearance, and the St. John's Lodge, No. 69, will meet within its walls. The work of renovation was entrusted to Mr. E. N. M'Ewan, painter and decorator, Alloa, and the manner in which the hall and side-rooms have been done up reflects credit upon that gentleman. The hall has been oil-painted. The ceiling is light blue, panelled and corniced with Masonic emblems, while the cove is of a light straw colour, also relieved by representations of the Order. The walls have been treated with a blue green, with a heavy ornamental border in the Grecian style, and the cornices have been painted in colours, which blend beautifully with the surroundings. Below the cornice is some festoon work, and this is also finely executed. The side-rooms have been cleaned and size-coloured pea-green, while the cornices are of rich buff. The staircases, &c., are done up with a brown tint, and the woodwork all over has been re-varnished.

THE DWARFS OF CENTRAL AFRICA.—The Akkas appear, according to Dr. Schweinfurth—from whom we derive nearly all our information regarding this race—to be one of a series of aboriginal tribes who extend along the Equator entirely across Africa. They are not, in common with the Obongo and Bushmen, really dwarfs in the sense that they are in any way deformed, but only short-statured. Battel, more than two centuries and a half ago, mentioned a race of dwarfs called the Matimbos, or Dongo, to the north-east of the Sette River, and consequently in the same region from which Du Chailu describes the Obongo, in Schweinfurth's and Behm's opinion closely allied to the Akkas. Indeed, wherever one goes in Africa there are either traces of or stories about these pigmy peoples, which may be regarded as the last remnants of the aboriginal substratum which existed on the continent before the stronger race which now overrun it had arrived or gained strength. There is even in Madagascar a dwarfish race known as the Kimos, though their relation to any of the African races is very problematical. The Akkas are a singular people. Their bodies are curved almost like the letter S, and they walk with such a waddling lurch that it is next to impossible for any of them to carry a full dish without spilling some of its contents. They are a cunning, elfish race, low in intelligence, huge-eared, broad-shouldered, narrow-chested, and ape-like in their gestures. The Mombuto, among whom some of them have settled, protect them as useful in obtaining for them food supplies, the Akkas being a nation of hunters, much as the Ashango enjoy the protection of the Obongo.—From *The Peoples of the World*, for September.

Freemasonry is undoubtedly the most wide-spread and influential of the many social combinations which exist in the world. Neither language nor space limit its sphere of operations or weaken the bonds of brotherhood. It may be said that the sun is always at its meridian with regard to Freemasonry, and that people of all religions and nationalities range themselves under its banners. It counts as members Emperors, Kings, Princes, Courtiers, and Merchants, as well as the private soldier in Her Majesty's army and the artisan whose chief claim to recognition is that he is a good citizen. In Sussex the Craft has increased in numbers very greatly during recent years, and the importance of Masonic operations has advanced accordingly. The Duke of Connaught is its Provincial Grand Master, and many local magnates could be named who have held high positions in Provincial Grand Lodge. The Mayor of Eastbourne is to be heartily congratulated that he has succeeded in getting this year's annual meeting fixed to be held in Eastbourne, where it is certain the brethren of the Province will receive a hearty welcome.

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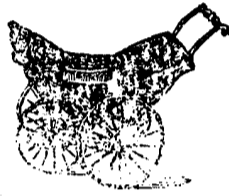


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