

ANTIENT FREE AND ACCEPTED
MASONS OF ENGLAND.

GRAND LODGE BI-CENTENARY.



H.R.H. THE DUKE OF CONNAUGHT, K.G.

M.W. Grand Master.

JUNE 23 · 24, 1917.

Form of Service
of
Prayer and Thanksgiving.



Royal Albert Hall,
London,
24th June. 1917.

ORDER OF SERVICE.

The Opening Hymn - O God, our help in ages past

O God, our help in ages past,
Our hope for years to come,
Our shelter from the stormy blast,
And our eternal home ;

Beneath the shadow of Thy Throne
Thy Saints have dwelt secure ;
Sufficient is Thine Arm alone
And our defence is sure.

Before the hills in order stood,
Or earth received her frame,
From everlasting Thou art God,
To endless years the Same.

A thousand ages in Thy sight
Are like an evening gone ;
Short as the watch that ends the night
Before the rising sun,

Time, like an ever-rolling stream,
Bears all its sons away ;
They fly forgotten, as a dream
Dies at the opening day.

O God, our help in ages past,
Our hope for years to come,
Be Thou our guard while troubles last,
And our eternal home.

So mote it be.

*Then shall V. W. Bro. THE REV. P. H. DITCHFIELD, M.A.,
GRAND CHAPLAIN, RECTOR OF BARKHAM, invoke the Blessing of
Heaven in aid of the proceedings.*

ALMIGHTY and Eternal God, Architect and Ruler of the Universe, at Whose creative fiat all things first were made, we, the frail creatures of Thy providence, humbly implore Thee to pour down upon this convocation, assembled in Thy Holy Name, the continual dew of Thy blessing. Especially we beseech Thee to incline Thine ear to us as we draw near to Thee to offer this, our Service of Prayer, Praise, and Thanksgiving. O Thou, Who knowest our necessities before we ask and our ignorance in asking, pardon, we beseech Thee, our sins and short-comings, and hear and answer our petitions, not according to our righteousness but according to Thine infinite loving-kindness; that we may the better be enabled to fulfil our calling in all godliness and honesty, and dedicate our lives, as true and faithful Freemasons, to Thy service and the welfare of our fellow mortals.

So mote it be.

Brethren—Let us offer to Almighty God our humble petitions on behalf of all who fight, work, or suffer in our most righteous cause, especially our Brethren and those near and dear to us.

WE sinners do beseech Thee to hear us, O Lord God: and that it may please Thee to succour, help, and comfort all who, by reason of this war, are in danger, necessity, or tribulation:

We beseech Thee to hear us, good Lord.

That it may please Thee to defend and provide for the fatherless children, and widows, and all that are desolate and oppressed;

We beseech Thee to hear us, good Lord.

For our King, and his counsellors, and for the commanders of our Forces : that Thou wouldest give them wisdom and unity in counsel, and prudence and courage in action ;

We beseech Thee to hear us, good Lord.

For those who fight : that Thou wouldest give them protection and true courage in danger, and crown their warfare with victory ;

We beseech Thee to hear us, good Lord.

For those who suffer—the wounded, the sick, and the dying : the prisoners, the anxious, and the mourners : that Thou wouldest be with them to support and comfort them ;

We beseech Thee to hear us, good Lord.

For those who are gone forth to minister to the suffering, to their souls and bodies : that Thou wouldest grant them endurance and patient watching, with skill and gentleness, to the healing of pain and sorrow ;

We beseech Thee to hear us, good Lord.

For those also, O Lord, the humble beasts, who with us bear the burden and heat of the day, and offer their guileless lives for the well-being of their countries, we ask Thy pity ; for Thou hast promised to save both man and beast, and great is Thy loving-kindness, O God, Creator of the World ;

We beseech Thee to hear us, good Lord.

For all who die, in battle or through sickness, in this war : that Thou wouldest receive their souls into Thy Holy keeping, and grant unto them a merciful judgment at the last day ;

We beseech Thee to hear us, good Lord.

That it may please Thee to give and preserve to our use the fruits of the earth in due season, and to save our land from famine, pestilence, and sword ;

We beseech Thee to hear us, good Lord.

That Thou wouldest be mindful of all those in battle or in strife, and of all that beseech Thy great tenderness of heart ; those who love us, those whom we love, and all who have en-joined us, unworthy as we are, to pray for them ;

We beseech Thee to hear us, good Lord.

OUR FATHER, Which art in heaven, Hallowed be Thy Name. Thy kingdom come. Thy will be done, in earth as it is in heaven. Give us this day our daily bread. And forgive us our trespasses, As we forgive them that trespass against us. And lead us not into temptation ; But deliver us from evil ; For Thine is the kingdom, The power and the glory, For ever and ever.

So mote it be.

Then shall all the Brethren stand.

V. Praise ye the Lord.

R. *The Lord's Name be praised.*

Then shall be sung

Psalm cxxiv. †

IF the Lord himself had not been on our side * **now** may |
Isra-el | say: if the Lord himself had not been on our
side when | men rose | up a- | against us;

They had **swallow-ed** | us up | quick: when they were so
wrathful- | ly dis- | pleas-ed | at us.

Yea the **waters** had | drown-ed | us: and the **stream**
had | gone | over our | soul.

The deep **waters** | of the | proud: had **gone** | even |
over our | soul.

But **prais-ed** | be the | Lord: who hath not given us
over for a | prey | unto their teeth.

Our soul is escap-ed * even as a bird out of the **snare** |
of the | fowler: the snare is **broken** and | we | are de- | liver-ed.

Our help standeth in the **Name** | of the | Lord: **who**
hath | made | heaven and | earth.

† The pointing of this Psalm is taken from the "Cathedral Psalter," by permission of Novello and Company, Limited.

Then shall BE. THE REV. WALTER LEVIN *read the First*
Lesson.

2 Chron. vi., vv. 1 to 10.

THEN said Solomon, The Lord hath said that he would
dwell in the thick darkness.

But I have built an house of habitation for thee, and a
place for thy dwelling for ever.

And the king turned his face, and blessed the whole
congregation of Israel: and all the congregation of Israel stood.

And he said, Blessed be the Lord God of Israel, who hath with his hands fulfilled that which He spake with his mouth to my father David, saying :

Since the day that I brought forth my people out of the land of Egypt, I chose no city among all the tribes of Israel to build an house in, that my name might be there : neither chose I any man to be a ruler over my people Israel.

But I have chosen Jerusalem, that my name might be there : and have chosen David to be over my people Israel.

Now it was in the heart of David, my father, to build an house for the name of the Lord God of Israel :

But the Lord said to David my father, Forasmuch as it was in thine heart to build an house for my name, thou didst well in that it was in thine heart :

Notwithstanding thou shalt not build the house : but thy son which shall come forth out of thy loins, he shall build the house for my name.

The Lord therefore hath performed his word that he hath spoken : for I am risen up in the room of David my father, and am set on the throne of Israel, as the Lord promised, and have built the house for the name of the Lord God of Israel.

Then shall be sung

The Hymn - "God, the All-terrible."

(Russian National Anthem).

GOD the All-terrible ! King, who ordainest,
 Great winds Thy clarion, the lightnings Thy sword :
 Show forth Thy pity on high where Thou reignest,
 Give to us peace in our time, O Lord.

God the Omnipotent ! Mighty Avenger,
 Watching invisible, judging unheard :
 Doom us not now in the hour of our danger,
 Give to us peace in our time, O Lord.

God the All-merciful ! Earth hath forsaken
 The way of blessedness, slighted Thy Word :
 Bid not Thy wrath in its terrors awaken,
 Give to us peace in our time, O Lord.

God the All-wise ! By the fire of Thy chastening
 Earth shall to freedom and truth be restored :
 Through the thick darkness Thy Kingdom is hastening
 Thou wilt give peace in Thy time, O Lord.

So mote it be.

*Then shall the following Prayers be said by Bro. THE REV. J.
 ALFRED SHARP (S.W., EPWORTH LODGE, No. 3789.)*

Brethren—Let us pray for our Order and Nation.

ALMIGHTY and Everlasting God, we are taught by Thy Holy Word that the hearts of men are in Thy Rule and Governance and that Thou dost dispose and turn them as it seemeth best to Thy godly wisdom : we beseech Thee so to dispose and govern the hearts of ourselves and all our Brethren that we may learn to appreciate the value of Freemasonry. Plant deep within us a genuine desire to be more extensively serviceable to our fellow-creatures. Especially we implore Thee to vouchsafe Thy continual help and guidance to us in this time of stress and trial, and grant that, by discharging our duties towards Thee with fervency and zeal, we may so keep bright and undimmed the principles of our Order that, when it shall please Thee to bring us through victory to a just and lasting peace, we may be found worthy to offer Thee as an acceptable service the aid of Freemasonry, to unite the nations of the world in a firmer fellowship and brotherhood for the promotion of Thy glory and the good of all mankind.

So mote it be.

O ETERNAL Lord God, who alone spreadest out the Heavens and rulest the raging of the sea: Who hast compassed the waters with bounds until day and night come to an end: Be pleased to receive into Thy Almighty and most gracious protection the persons of our sailors and soldiers and the fleets and armies in which they serve. Preserve them from the dangers of the Sea and of the Air, and from the violence of the enemy: that they may be a safeguard unto our Most Gracious Sovereign Lord, King George, and his Dominions, and a security for such as pass on the seas and land upon their lawful occasions; that the inhabitants of our Empire may in peace and quietness serve Thee, our God: and that they may return in safety to enjoy the blessings of the land, with the fruits of their labours, and with a thankful remembrance of Thy mercies to praise and glorify Thy Holy Name.

So mote it be.

LOOK, we beseech Thee, O Lord, upon the people of this land and grant that in this time of anxiety and distress they may walk worthy of their profession. Grant unto us all that we may remain united in one heart and mind to bear the burdens which this war is laying upon us. Help us to respond to the call of our Empire according to our several powers: put far from us selfish indifference to the needs of others, give us grace to fulfil our daily duties with a sober diligence, and enable us by patient continuance in well-doing to glorify Thy Name.

So mote it be.

They shall R. W. BRO. SIR EDWARD LETCHWORTH, PAST GRAND WALDEN, GRAND SECRETARY, *read the Second Lesson.*

Haggai, Chap. ii., vv. 1 to 9.

IN the seventh month, in the one and twentieth day of the month, came the word of the LORD by the prophet Haggai, saying,

Speak now to Zerubbabel the son of Shealtiel, governor of Judah, and to Joshua the son of Josedech, the high priest, and to the residue of the people, saying,

Who is left among you that saw this house in her first glory? and how do ye see it now? is it not in your eyes in comparison of it as nothing?

Yet now be strong, O Zerubbabel, saith the LORD; and be strong, O Joshua, son of Josedech, the high priest; and be strong, all ye people of the land, saith the LORD, and work: for I am with you, saith the LORD of hosts.

According to the word that I covenanted with you when ye came out of Egypt, so my spirit remaineth among you: fear ye not.

For thus saith the LORD of hosts; Yet once, it is a little while, and I will shake the heavens, and the earth, and the sea, and the dry land;

And I will shake all nations, and the desire of all nations shall come; and I will fill this house with glory, saith the LORD of hosts.

The silver is mine, and the gold is mine, saith the LORD of hosts.

The glory of this latter house shall be greater than of the former, saith the LORD of hosts, and in this place will I give peace, saith the LORD of hosts.

Then shall be sung

The Hymn - "All people that on Earth do dwell."

ALL people that on earth do dwell,
Sing to the Lord with cheerful voice:
Him serve with fear: His praise forth tell.
Come ye before Him, and rejoice.

The Lord, ye know, is God indeed:
Without our aid He did us make:
We are His flock, He doth us feed,
And for His sheep He doth us take.

O enter then His gates with praise,
Approach with joy His courts unto:
Praise, laud, and bless His Name always,
For it is seemly so to do.

For why? the Lord our God is good:
His mercy is for ever sure:
His truth at all times firmly stood,
And shall from age to age endure.

So mote it be.

Then shall follow

THE ADDRESS.

By V.W. BRO. THE RIGHT REV.

THE LORD BISHOP OF BIRMINGHAM,
GRAND CHAPLAIN.

COLLECTION

for the purposes of Masonic Charity.

HYMNS DURING THE COLLECTION.

1. "O Lord of Heaven, and earth, and sea."

O Lord of Heaven, and earth, and sea,
To Thee all praise and glory be ;
How shall we show our love to Thee,
Who givest all ?

The golden sunshine, vernal air,
Sweet flowers and fruit, Thy love declare ;
When harvests ripen, Thou art there,
Who givest all.

For peaceful homes, and healthful days,
For all the blessings earth displays,
We owe Thee thankfulness and praise,
Who givest all.

For souls redeemed, for sin forgiven,
For means of grace and hopes of Heaven,
Father, what can to Thee be given,
Who givest all ?

We lose what on ourselves we spend,
 We have a treasure without end
 Whatever, Lord, to Thee we lend,
 Who givest all.

Whatever, Lord, we lend to Thee
 Repaid a thousandfold will be ;
 Then gladly will we give to Thee,
 Who givest all ;

To Thee, from Whom we all derive
 Our life, our gifts, our power to give ;
 Oh, may we ever with Thee live,
 Who givest all.

So mote it be.

2. Now thank we all our God.

NOW thank we all our God,
 With heart and hands and voices,
 Who wondrous things hath done,
 In Whom His world rejoices :
 Who from our mother's arms
 Hath blessed us on our way
 With countless gifts of love,
 And still is ours to-day.

O may this bounteous God
 Through all our life be near us,
 With ever joyful hearts
 And blessed peace to cheer us ;
 And keep us in His grace,
 And guide us when perplexed,
 And free us from all ills
 In this world and the next.

So mote it be.

*Then shall the following Thanksgivings be said by V.W. BRO.
THE REV. W. P. BESLEY, M.A., PAST GRAND CHAPLAIN, SUB-DEAN
OF ST. PAUL'S.*

Brethren—Let us give thanks to the Most High for the many blessings vouchsafed to our Order and Empire.

ALMIGHTY and everlasting God, Who art enthroned in the highest Heaven and yet humblest Thyself to behold the things in earth, we render Thee our hearty thanks for that Thou hast so wonderfully preserved, through all the changes and chances of the world's centuries, our ancient Institution. We praise Thee that under Thy Divine protection our forefathers have been enabled to hand down from generation to generation the principles and tenets enshrined in the ritual of the Craft; and, we beseech Thee, grant that we may show forth our thankfulness unto Thee for all Thy mercies not only with our lips but in our lives, by living worthily of our high vocation as Freemasons, and by practising outside our Lodges the lessons of virtue and godliness which we are taught within them, so that by Prudence, Temperance, Fortitude and Justice we may be enabled to hand on to our successors the traditions of our Order pure and unsullied, as we have received them: to the honour and glory of Thy Most Holy Name.

So mote it be

O EVERLASTING God, Who hast ordained and constituted the services of angels and men in a wonderful order, and ever delightest to use the thoughts and designs of men for the fulfilment of Thy Divine purposes: we offer to Thee, with all reverence and humility, our heartfelt thanks for that Thou didst put it into the hearts of Thy servants, the leaders of the Craft two hundred years ago, to assemble and constitute the Grand Lodge of England, to the great advantage of our Order and the benefit of mankind. And we pray Thee so to govern the minds of the members of Grand Lodge, that they may prove worthy guardians of the great heritage entrusted to their care: and grant to us all, that by wisdom in all our doings, strength of mind in all our difficulties, and the beauty of love and harmony in all our communications, we may be enabled to unfold the beauties of true godliness, and so hasten the coming of the day when the earth shall be filled with the knowledge of Thee, as the waters cover the sea.

So mote it be.

O ETERNAL Lord God, our only Refuge and Strength, Who from generation to generation dost receive the prayers of Thy people that call upon Thee: we heartily thank Thee that Thou hast vouchsafed to hear our humble petitions, and to prosper the Forces of our King and his Allies. We praise Thee for the many noble acts of splendid heroism which have brightened the darkness of this grim war: and, above all, we thank Thee that Thou hast kept true and steadfast the spirit of the Nation, so that, having cast aside all bitterness and divisions, the people with unshakeable unity of heart and singleness of purpose are striving but for one end—the victory of the cause which will ensure the freedom of the world. For all this we render Thee thanks and praise, we bless and glorify Thee; and we beseech Thee to keep ever burning this fire of true patriotism, so that, when in Thy good Providence our efforts shall have been crowned with victory, we may strive together to bring near the time when war shall be no more, and a just and lasting peace shall unite the world in a bond of union and brotherly concord, which no powers of evil shall ever prevail to break asunder.

So mote it be.

Then shall be sung

Psalm cl. †

O Praise **God** | in his | holiness: **praise him in the** | firma-
ment | of his | power.

Praise him in his | noble | acts: praise him **according** |
to his | excel-lent | greatness.

Praise him in the **sound** | of the | trumpet: **praise him**
up- | on the | lute and | harp.

Praise him in the | cymbals. and | dances: **praise him**
up- | on the | strings and | pipe.

Praise him upon the **well-** | tun-ed | cymbals: **praise him**
up- | on the | loud cymbals.

Let **every** thing | that hath | breath: praise | — — | —
the | Lord.

† The pointing of this Psalm is taken from the "Cathedral Psalter," by permission of Novello and Company, Limited.

PATRIARCHAL BENEDICTION.

THE NATIONAL ANTHEM.

GOD save our gracious King,
 Long live our noble King,
 God save the King.
 Send Him victorious,
 Happy and glorious,
 Long to reign over us ;
 God save the King.

O Lord our God, arise,
 Scatter his enemies,
 And make them fall.
 Confound their politics,
 Frustrate their knavish tricks,
 On Thee our hopes we fix ;
 God save us all.

Thy choicest gifts in store
 On him be pleased to pour :
 Long may he reign.
 May he defend our laws,
 And ever give us cause
 To sing with heart and voice,
 God save the King.

BI-CENTENARY CELEBRATION

Of the Grand Lodge of England.

JUNE 23RD AND 24TH, 1917.

Among the writings of the late Brother W. J. Hughan, whose knowledge of Masonic History was unrivalled, the following words are to be found: "Grand Lodges are a modern outgrowth of Operative Freemasonry." Building on this foundation, it is obvious that, while the ancestors of the present (and premier) Grand Lodge in England can claim, rightly, a descent of many centuries, yet it alone in this current year, can celebrate the first Bi-Centenary of any properly constituted and regulated Ruling Body of Freemasons.

The Grand Lodge of England alone can point to an unbroken record of 200 years, whether in its succession of Grand Masters, its Books of Minutes, or its Roll of Officers. The old Freemasons or Architects, with a Guild history stretching into the long past ages, kept no permanent record of their work, while it was progressing under their religious care: hence there are few authentic papers, except the old Rolls of Constitutions, of which the earliest known is the "Regius MS." at the British Museum of about the year 1390, and somewhat later the "Grand Lodge, No. 1," at Freemasons' Hall, of about 1583.

Whenever a great edifice, whether Cathedral or Castle, was desired, four or five of these travelling Architects could meet, engage on the work, and themselves plan and carry out the entire building. By their Guild Rules they also could initiate fresh workmen, as apprentices, who held for a term of years a subordinate position, and were not advanced until they had produced for inspection and approval "a Masterpiece" executed by themselves. Such a temporary Lodge usually elected the oldest Mason amongst them as the Master, and did not dissolve until the Building was completed or stopped, when the members scattered to look for other and further work. In their history it is occasionally noted that gentlemen or "Speculative" members joined the Craft, notably Elias Ashmole

in 1646 with some companions; Randle Holme in 1688; and several of like standing and repute, in some cases as an honour conferred, in others to carry on their own designs under the ægis of the Guild. When later Freemasonry dwindled down, because the Religious had no further necessity for Cathedrals, or the Nobles for Castles and Strongholds, these Speculative had gained sufficient power to introduce a Ruling Committee (afterwards named a Grand Lodge), to govern the Craft, while the whole Institution was re-cast.

The history of this great change is given in its greatest length by Dr. James Anderson in his 2nd Edition of "The Constitutions of Freemasonry," dated 1738; where he says that a Committee or Ruling Body was first formed for London and Westminster, but that this almost immediately developed into a Grand Lodge, under a Grand Master. This memorable event—the Bi-Centenary of which is celebrated this year—took place on the Festival of St. John-in-Summer, 1717, under the guidance of certain old Lodges.

The Four old Lodges which headed the movement were:—

1. The Lodge at the Goose and Gridiron, in St. Paul's Churchyard:

Now The Lodge of Antiquity, No. 2.

2. The Lodge at the Crown, in Parker's Lane, near Drury Lane.

This Lodge lapsed and was struck off the Roll in 1740.

3. The Lodge at the Apple Tree Tavern, in Charles Street, Covent Garden:

Now the Fortitude and Old Cumberland Lodge, No. 12.

4. The Lodge at the Rummer and Grapes Tavern, in Channel Row, Westminster:

Now the Royal Somerset House and Inverness Lodge, No. 4.

In 1716, "These Lodges and some old Brothers met at the said Apple Tree, and having put into the Chair the oldest Master Mason (now the Master of a Lodge), they constituted

“ themselves a Grand Lodge, *pro tempore*, in due form:” and at the next annual meeting, “ The Brethren by a majority of hands elected Mr. Anthony Sayer, Gentleman, Grand Master of Masons, who being forthwith invested with the Badges of Office and Power by the said oldest Master, and install'd, was duly congratulated by the Assembly, who pay'd him the homage— Captain Joseph Elliot, Mr. Jacob Lamball, Carpenter, Grand Wardens.”

Thus the old Minutes: again they are well summed-up by Bro. Hughan: “ From so unpretentious an organization all other Grand Lodges, where ever located, have derived their authority, or have been the imitators thereof :”

The above facts clearly show the right of the Grand Lodge of England to claim:

- 1.—A legal Founding by four duly established and recognised Lodges.
- 2.—Correct procedure in their union into one Ruling Body or Committee.
- 3.—The due election of a Grand Master by a vote at an Annual General Meeting.

The example thus set in England was soon followed in other countries, for Grand Lodges were established in Ireland in 1729; in Massachusetts, a year or so after, although this lasted only a very short time; and in Scotland 1736. until at the present time few countries or colonies are without their Ruling Body.

The Coat of Arms of the earliest Grand Lodge, which is here reproduced, is copied from the frontispiece of the First Book of the Minutes, given to it by the Duke of Norfolk, whilst he was Grand Master in 1730. This Grand Lodge was named “ The Moderns ” by its younger rival, started in 1751, which was known as “ The Antients. ” The latter took a different Coat of Arms, Crest, and Motto: while in 1725 a Grand Lodge had been formed at York, by the York Masons, and called The Grand Lodge of All England. This last Body was never very numerous and died out, leaving only two antagonists, whose rivalry came to an end mainly through the wisdom of H.R.H. the Duke of Sussex. It had been for some years desired to unite the Craft

and H.R.H. the Prince of Wales (who afterwards became His Majesty King George IV.) in 1813, was succeeded in the Grand Mastership of "The Moderns" by H.R.H. the Duke of Sussex; while the 4th Duke of Atholl was Grand Master of "The Antients." The influence of The Duke of Sussex in 1813 succeeded in placing in the chair of "The Antients," his brother, H.R.H. the Duke of Kent, an ancestor of our present Grand Master, when, all differences being adjusted, THE ARTICLES OF UNION were signed by both Grand Lodges. The Duke of Kent resigned in favour of his brother; and on January 1st, 1814, *The United Grand Lodge of Antient Free and Accepted Masons of England* came into being, as the sole ruler of the Craft in England. At the Union a new motto was chosen, and the two Coats of Arms, hereon reproduced, were combined.

English Masonry always has been highly honoured by the Royal Family, as is shown in the names of the Members of the Reigning House who have occupied the Grand Master's Throne:

- 1790 - 1813. H.R.H. George, Prince of Wales.
 1813 - 1843. H.R.H. The Duke of Sussex.
 1813. H.R.H. The Duke of Kent.
 1874 - 1901. H.R.H. Albert Edward, Prince of Wales.

And lastly, from 1901, THE DUKE OF CONNAUGHT AND STRATHEARN, our present and beloved Grand Master, whom may the Great Architect of the Universe long preserve. Her Majesty Queen Victoria and His Majesty King George V. also have shown their gracious interest in our Order by consenting to occupy the position of Grand Patron of the Great Benevolent Institutions of the Craft.

At this Bi-Centenary celebration the whole Craft pays its humble homage to the Most Worshipful Grand Master, and assures him of its loyalty to his person, and to the King's Most Gracious Majesty, representing that Royal Line, which for a long series of years has upheld our Fraternity.

WILLIAM HAMMOND,
 Librarian to Grand Lodge.