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## THE HISTORY OF FREEMASONRY.

(Continued from page 307.)

IN the second part of our examination of Bro. Gould's theory about Wren, we remarked that for every conjecture he might feel disposed to raise in its favour, it would probably not be very difficult to suggest another which might be made "to tell with equal, or almost equal, effect" against it. Here, for instance, is another which may be added to the list of the suggestions we have already offered against Bro. Gould. Wren died on the 25th February 1723, and the *Postboy* for February 26—28 contains an obituary notice of him, while the same journal for March 2—5, in speaking of his interment, designates him "that worthy Free Mason;" the *British Journal* of the 9th March following suit and applying a similar designation to Wren. But, says Bro. Gould, "It will be observed that the journal announcing, in the first instance, that Wren was a 'Freemason,' had been previously selected as the advertising medium through which to recommend the sale of the 'Book of Constitutions,' and it is hardly to be wondered at that the editor of the *Postboy* should have deemed a title so lavishly bestowed by Dr. Anderson upon the persons and personages of whom he had occasion to speak, including Inigo Jones, a predecessor of Wren in the office of Surveyor General, would be fitly applied to designate the great man whose funeral obsequies he was announcing." In other words, we are particularly invited to reject the evidence of the *Postboy*—so far as its statements may be held to possess any value—because it chanced to have been selected as the medium for advertising the "Book of Constitutions" of Freemasonry. We have but to imagine ourselves living a century and a-half hence and the Bro. Gould of that day dispassionately suggesting that some statement made by the FREEMASON'S CHRONICLE or *Freemason* about a contemporaneous event in Freemasonry must be looked at askance or rejected because those organs "had been previously selected as the advertising media" for recommending the sale of the revised "Book of Constitutions" of 1883, in order that we may be in a position to appreciate the full significance of the remark contained in the passage we have just quoted. In 1723 there was no Masonic Press, but the *Postboy*, because it took an interest in Masonic doings, or for some other equally cogent reason, appears to have been selected as a medium for making known to the world generally the existence of our "Book of Constitutions." Argal, argues Bro. Gould, any statements it may make about Freemasonry must be summarily dismissed, the other organs of the Press which contain no such statements, and were not chosen as advertising media for recommending the sale of the "Book of Constitutions" being infinitely more authoritative, and therefore more trustworthy. It must in fairness be added, that Bro. Gould attaches no great importance to this argument he has deduced from the evidence, or want of evidence, of contemporary journals, but we who have to examine his theory not only as a whole, but in its several parts, are fain to confess that the more we look at the extreme infelicity of this proposition—that the evidence of the *Postboy* must be rejected, because it was the chosen medium for advertising the "Book of Constitutions"—the more amazed are we that any man in his senses could have had the hardihood to formulate it.

As Bro. Gould advances in his argument, we find his hostility to the theory of Wren having been a Freemason becomes more and more pronounced. In considering the evidence afforded by the "Parentalia," Bro. Gould expresses it as his opinion that "Ames's Labours" in connection with it "were strictly of an editorial character, and that the actual writer or compiler was Christopher Wren, only son of the architect." He also notes as a consequence that the passage, at page 306 in the said "Parentalia," expresses "the opinion of the great architect, as recorded by his son," the Freemasons not being alluded to "at first hand" by Sir Christopher, while the only mention of them is to be found at p 292, where the last stone of St. Paul's Cathedral is said to have been laid "by the Hands of the Surveyor's son, Christopher Wren; deputed by his Father, in the Presence of that excellent Artificer Mr. Strong, his Son, and other Free and Accepted Masons, chiefly employed in the Execution of the Work." Bro. Gould then proceeds to argue that "if Sir Christopher was ever admitted into the Society of Freemasons—whether we fix the event according to the earlier date given by Dr. Anderson, or the later one of John Aubrey, is immaterial—his son Christopher must have known of it. Moreover, the son, "elected a Fellow of the Royal Society in 1693, at the early age of eighteen, though not admitted until 1698, must have frequently met Dr. Plot, who was on very intimate terms with his father; and it is quite within the limits of probability that he was also personally acquainted with both Ashmole and Aubrey. At all events it may be assumed that he was familiar with the writings of these three antiquaries, the reference to the elder Wren being so frequent "that without doubt Ashmole's 'Diary' and 'Antiquities of Berkshire' and Aubrey's 'Natural History of Surrey'—all published, it must be recollected, before 1720—were read with great interest by the architect's family." Then if we admit the possibility of Sir Christopher having been a Freemason "the entries in the 'Diary' and the learned speculations in regard to the origin of the Society prefixed to the 'Antiquities of Berkshire' must (on the supposition above alluded to) have necessarily led to his having expressed agreement or disagreement with the remarks of his friend Plot in 1686, and it may also be as safely inferred that the statements in Ashmole's work (1719) would have been minutely criticised in connection, it may well have been, with the proceedings of the Grand Lodge of England, then just two years established." We have no objection to concede the reasonableness of these inferences or suggestions, but it seems scarcely necessary that we should point out to Bro. Gould that inferences and suggestions, however reasonable they may be, are not evidence, any more than arguments are facts. The absence from the "Parentalia" of such remarks in criticism of Freemasonry, or of what some of his friends had said about Freemasonry, as we might reasonably have expected to find in the son's memoirs of Christopher Wren the architect will not go so far as to disprove that the architect was a Freemason. For instance—though the case is not quite on all fours with that of Wren—we believe there is evidence in existence that the late Duke of Wellington, when he was the Hon. A. Wesley—the name was afterwards changed into Wellesley—was initiated into Freemasonry in an Irish Lodge. But though some members of his Grace's family and very many of his friends were Freemasons, while some among them

were distinguished Freemasons, such as his father and elder brother, both Grand Masters in Ireland, the Prince Regent, the Duke of York, William IV., &c., &c., and though we believe in after life the Duke repudiated, or at all events ignored, ever having had anything to do with the Craft, yet we should not be justified in arguing that he was not a Freemason because there is no reference to the Society in his Grace's memoirs. Certainly most, if not all, of the inferences which Bro. Gould adduces in favour of Wren's non-membership might be made to apply with almost equal force to Wellington's non membership. Of course, in Wellington's case, no amount of sophistical argument will get rid of the positive and direct evidence of the Lodge record, while, in Wren's case, there is the absence of all direct testimony. On the other hand, there is no particular reason to be argued from the nature of his avocations why Wellington should have concerned himself about Freemasonry, but Wren's profession must have brought him into almost daily communication with the operative masons of his day, and, as we have said before, his alleged membership of our Society may justifiably be included among those greater probabilities which approximate so closely to certainties as to be almost incapable of being distinguished therefrom.

Returning to Bro. Gould's work, the paragraph following those in which the inferences above referred to are set forth, begins curiously enough with the words, "But putting conjecture aside," and it is not unnatural we should imagine that the author having amused his readers with certain plausible arguments, will henceforth treat of such facts as cannot fail to make his position impregnable. Instead of this, however, we are told that "Christopher Wren amongst 'his brethren of the Royal Society,' to whom he dedicated his own book, must have constantly met Dr. Richard Rawlinson—writer of the memoir of Ashmole, containing the description of Freemasonry in the 'Antiquities'—and I think it in the highest degree probable that the latter, who, for reasons stated elsewhere, I conceive to have perused both versions of Aubrey's manuscript history, must have satisfied himself of the inaccuracy of the statement relating to Wren, by personal inquiry of the architect or his son." He then continues, "It would, on the whole, appear probable that Christopher Wren knew of, but rejected, the statement of John Aubrey, and, indeed, in my judgment, we may safely go further, and conclude, that the omission of any reference whatever to the prediction of 1691, is tantamount to an assurance that, in the opinion of his son and biographer, there was no foundation whatever, in fact, for any theory with regard to Wren's membership which had been set up." This is, indeed, "putting conjecture aside" with a vengeance. Christopher Wren the younger "must have constantly met" Dr. Rawlinson—no evidence is adduced of their meeting. "I think it in the highest degree probable" that Rawlinson "perused both versions of Aubrey's manuscript history," and "must have satisfied himself of the inaccuracy of the statement relating to Wren, by personal inquiry of the architect, or his son." All this is conjecture pure and simple. Rawlinson may have seen the two versions of Aubrey's MS. Having seen them, he may have communicated Aubrey's prediction as to Wren's adoption into the Fraternity; and having done this, he may have satisfied himself, by personal inquiry of Wren or his son, of the inaccuracy of Aubrey's statement. There is no evidence that any of these things did occur: they are assumptions which rest on Bro. Gould's opinion. "I think," says Bro. Gould, "it is in the highest degree probable"—the reader is invited to remark that this is neither more nor less than an expression of opinion about a conjecture, or one conjecture built upon another—and we have no alternative but to accept his estimate of this probability as being equivalent to a statement of fact, all idea of hazarding anything further in the way of conjecture having been summarily put aside. So, too, as regards what follows. It would "appear probable" that Christopher Wren—the son—"knew of, but rejected Aubrey's statement;" in "my judgment," we may go further and conclude that the omission from the Parentalia of Aubrey's prediction of 1691 is "tantamount to an assurance," not that Wren was never a Freemason, but that "in the opinion" of Wren's son there was no foundation for the allegation of his membership. This is another illustration of "wheels within wheels." Bro. Gould thinks it probable that Christopher Wren, the son and biographer of his father, must have met Dr. Rawlinson; if so, that Rawlinson must

have told him what he (Rawlinson) *must* have read in Aubrey's "Natural History of Wiltshire" about his (Wren's) father's connection with Freemasonry; and that, consequently, as there is no mention of Aubrey's statement in the "Parentalia," we may look upon such omission as an "assurance" that, in the opinion of Wren the son, there was no foundation for any theory as to Wren the father ever having been a Freemason. We trust we have done no injustice to Bro. Gould's labours in this branch of his inquiry. If we have, it has been done unconsciously, and because we have been unable to follow him through so finely a graduated scale of contingencies, each of which is in turn dependent on a number of other contingencies, while the opportunity of dealing with them conjecturally is denied us.

It is unfortunate that in treating the Wren question, Bro. Gould should have thought it desirable to interpolate a digression extending over many pages relating to the "Theory of Masonic organization with which his (Wren's) name is associated." When, however, we are led back to a consideration of the evidence on which Wren's membership is presumed to rest, we find the author exhibiting the same apparent determination to annihilate the tradition, as if it had done him some personal injury. In adopting this course, Bro. Gould, as we have before pointed out, has, in our judgment, made a very grievous mistake. There is nothing in the tradition that Wren was a Freemason, whether he was merely associated with the Craft in his professional capacity of the King's "Master of work" or in the sense in which we of the present day understand a man being a Freemason, which causes it to grate against our ideas of reason and propriety. But his membership, if it can be established, will only be one more link in the chain of events which learned and laborious students of our seventeenth century history have succeeded in forging; while, if it cannot be established, it will in no wise weaken that chain. Bro. Gould has bestowed upon it almost as much attention as if it had been the basis on which the whole superstructure of Masonic history rested. Hence our difficulty in accounting for his multiplication of evidence against the Wren tradition, except on the assumption either that he feels himself personally aggrieved by its continuance, or that, having undertaken the task of demolishing it, he considers he must carry out his intention at all hazards, even though it may have a prejudicial effect on his impartiality as an historian. Moreover, he has himself told us, on the authority of the eminent Locke, that "in traditional truths each remove weakens the force of the proof; and the more hands the tradition has successively passed through, the less strength and evidence does it derive from them." Thus, the further he gets away from the Wren period the less effect will the statements he may be able to adduce have in favour of or against the theory of Wren having been a Freemason. The passage he quotes from the Manningham letter of the 12th July 1757, on the subject of degrees, contains the following: "My own father has been a Mason these fifty years, and has been at Lodges in Holland, France, and England. He knows none of these ceremonies. Grand Master Payne, who succeeded Sir Christopher Wren, is a stranger to them, as is likewise one old brother of ninety who I conversed with lately. This brother assures me he was made a Mason in his youth," &c. Bro. Gould is not slow to mark the verbal inaccuracies in the foregoing:—"The expression 'Grand Master Payne, who succeeded Sir Christopher Wren, is a stranger to them,' he points out is 'both inaccurate and misleading,' firstly because Grand Master Payne 'did not succeed Wren,' and secondly, because 'he died in the previous January.'" But surely Bro. Gould does not mean to insist on strict chronological accuracy in a letter, which was written in the first instance casually, and in the second on a subject which had nothing to do with the question whether Wren was or was not a Freemason. We are not likely to undervalue this kind of accuracy, but to us this testimony of Manningham, though coming second-hand, seems to have a far higher value than usually belongs to such testimony, because it is presented to us incidentally. This distinguished brother was asked his opinion about certain degrees which had found their way into Holland about that time. In reply, he speaks as from his own knowledge of Grand Master Payne, in the present tense, as being ignorant of their existence, though Payne had been dead some six months when the letter was written. He also mentions, but quite by chance as it were, that Payne succeeded Wren, whereas he succeeded Sayer, who succeeded

Wren, if the last-named was ever Grand Master. We are not in love with the process known as hair-splitting, yet we would point out that Manningham was right, when he spoke of Payne succeeding Wren, though he was not his immediate successor.

As regards Preston and his "Illustrations of Masonry," we have no intention of following Bro. Gould through his examination of this author's statements. We have neither the time nor the inclination for so laborious a task. More ever, we are getting so much farther away from the Wren period, and he is so notoriously untrustworthy except it may be as regards events which occurred within his own personal knowledge, that we candidly confess we should attach no importance whatever to the Wren tradition if it rested principally on his authority. In our judgment, Manningham's casual reference to Wren, though not literally accurate, as to his having been succeeded by Payne, and though in capable of proof as to his ever having filled the position of Grand Master, is a hundredfold more important testimony as to Wren's membership than all Preston's statements put together. We can only express our surprise that Bro. Gould should have considered them worthy of so critical an examination. But the remarks on the Aubrey testimony must not be dismissed with similar curtness; we should not be doing justice to either Aubrey or Bro. Gould if we attempted a discussion of their merits at the close of so long a paper. We shall, therefore, reserve such comments as we may think desirable till another occasion.

(To be continued.)

### AN IMPORTANT ASPECT OF GRAND LODGE SOVEREIGNTY.

THE several Grand Lodges of America are not infrequently called upon to decide questions of the first importance to the entire Masonic world. These questions are not of their own seeking, but are thrust upon them. The position of the United States, as "the land of the free, and the home of the brave," invites to its shores, hospitality opened to all, citizens of every land under the sun. They seek us, and we welcome them. As in the beginning, when Swedes, English, Germans, French and Spaniards, discovered or settled in this country, so ever since, people of all these nationalities have sought their welfare on our shores. To so great an extent has this migration proceeded, that, in certain sections of the United States, among entire communities you can hear only the German, French or Swedish languages spoken. These peoples have brought with them, as a matter of course, their usages and customs. They are among us, but for a time are not of us. Years must elapse—and sometimes even a generation—before they can be thoroughly Americanized. Among these peoples, more or less, we find Freemasons; but their Freemasonry, while radically the same as our own, is tinged with certain idiosyncrasies, which segregate it from English cosmopolitan Masonry. Our Craft has attained this distinction because it is Freemasonry pure and simple. It has in view no ulterior end. It does not antagonise the powers that be in the government, and hence is patriotic and non-partizan—it aims to right no national wrongs, such a purpose being outside of its sphere. It has no quarrel with any religion, and hence is non-sectarian. It aims to secure the best good of all, and such good as has been recognised by the ages, not that simulation of good evolved out of the inner consciousness of a latter-day saint, or a new-day-new-duty fanatic. Such being the character American Freemasonry, and of English-speaking Freemasonry round the globe, it is not surprising that when it is brought face to face, Masonically, with the elements we have adverted to, it should be compelled to decide certain questions in accordance with American Masonic usage, and, as well, of Masonic usage in the Grand Lodges of England, Scotland, and Ireland. Such a question, of primary importance, came up for solution at the Annual Communication of the Grand Lodge of New York, just closed.

It seems that a number of German Brethren, in regular Masonic standing, united in the formation of an association styled "Veritas," limited to German-speaking Masons. Its purpose and plans appear to be, in a measure, abominable. The association openly declares its independ-

ance of all other Masonic authority; that the Grand Master of Masons has but a most limited master-ship, and that no Freemason is under obligation to pay him any except a partial respect; that the work of the Lodge, in certain particulars, must be modified to suit the views of the members of "Veritas;" that a certain German newspaper is its organ—which newspaper has gone, in its utterances, as far beyond the leaders of "Veritas" as they have gone beyond the views of the rank and file. The necessary outcome of all this has been the attempted establishment, in New York city, of a bastard organisation in Masonry, whose aim is to set aside the legitimate authority of the Grand Lodge of New York—its Constitution, and the edicts of its Grand Master, and to substitute therefor the levelling doctrines, unknown to English-speaking Masons, of an irresponsible and illegitimate body of associated Freemasons. This may not be, and we are gratified to know, not only that Grand Master M.W. Brother J. Edward Simmons, in his annual address, but also a committee of the Grand Lodge to which the matter was referred, of which Bro. Chas. T. McClenahan was Chairman, and the Grand Lodge of New York itself, upon the report of this Committee, have all done justice to the subject, and taken such action as doubtless will result in speedily correcting the threatened evil. This action was *unanimous*, and it requires the offending "Veritas" Association to expunge from its Constitution the rebellious language incorporated therein, and report the same to the Grand Master, and thus purge itself of disloyalty to the Craft; and, in addition, to obliterate from its Constitution the assertion that a certain Masonically scurrilous German sheet is the organ of "Veritas," and repudiate its doctrines and offensive utterances.

We trust we shall be pardoned for remarking, that we are inclined to think our brethren of the Grand Lodge of New York are responsible, in part at least, for this inchoate rebellion, happily suppressed in its early stage. It appears, from the address of the Grand Master, that these offending brethren have not only been accorded the privileges of Freemasons common to all in the jurisdiction, but also certain special privileges that, in our judgment, should never have been conceded, since they naturally tend to, and can only result in, disloyalty to the governing authority of the Grand Lodge, and to some of the soundest principles acknowledged among lawful Masons. These brethren were allowed "to select their own rituals and ceremonies," and there was not required on their part "a literal compliance with the regulations, a failure to observe which will not be readily forgiven to the Lodges speaking the English language." This was most ill-advised action. There should be in each Masonic jurisdiction owing obedience to a Grand Lodge, *but one* ritual and *one* system of ceremonies. To permit more than one is practically for the Grand Lodge to license anything that styles itself Masonry. Such a practice cannot but beget illegitimacy and rebellion. No matter what be the language spoken by brethren, whether French, Italian or German, it should be made to interpret to the initiate but one ritual, and one system of ceremonies. We are not greatly surprised that "Veritas" should have presumed upon the existence of two or more rituals, and inferred thence that there might be two or more Constitutions, or two interpretations of the same Constitution, one to govern English-speaking Masons, and the other the Germans. This cannot be. If there be no unity of law, there cannot be unity of action. If there be no identity in ceremonies, there can be none in thought and feeling. To authorise different rites, is to justify divergent views, and to invite a disregard for the legitimate Masonic authority, when it pronounces counter to the wishes of those of its constituents who are licensed to do in Masonry as others may not do.

Another illustration of the evil of the mixed system of rites and ceremonies permitted in the jurisdiction of the G. Lodge of New York has come to our notice while we are writing. On Tuesday, 10th June 1884, at the stated meeting of La Sincerité Lodge, No. 373, of New York city, the membership of which is composed of French, Spanish and Italian Masons, we read that "eight little blindfolded boys," with their "parents and sponsors," were introduced into the Lodge, and received "Masonic baptism." The French language was employed in the ceremonies. We read further that "the eight little boys were relieved of the handkerchiefs which covered their eyes, while their eight papas promised to see that they adhered strictly to the tenets of Masonry. They were then



taken to a flower-covered font, and dipped their hands in the water. The youngest of the boys—a mere baby—howled dismally as he became aware that the water was wet. Fortunately a *mama* was at hand to reprove the child. The children then knelt before a table, on which fragrant incense was burning, and were subsequently presented with their Masonic aprons and jewels. The baby was especially delighted when he first put his uniform on! Music and singing filled in the remainder of the programme." What profane nonsense this, to introduce into a lawfully-warranted and duly-constituted Lodge in an American jurisdiction! Is it to be wondered, where such a ceremony occurs, that the foreign element responsible for it should assume to introduce other foreign novelties?

At the foundation of this trouble is the desire, not unfrequently manifested by certain Germans, French and Italians in America, to bring with them to this country altogether alien habits of thought and action, which they were accustomed to indulge in at home, but which are entirely unsuited to the true republican and Masonic ideas. All communism and ultra-liberalism are out of place, and without excuse in America. Here liberty prevails, but not license. Here, above all, pure Freemasonry prevails, and it will brook no opposition from individuals who, residing in its domains, are rightly subject to its sway, and have in addition pledged obedience to its Constitutions, rules, regulations and edicts. We trust the action of the Grand Lodge of New York, in promptly exposing and legislating upon the illegitimate body that lifted its head so boldly in its territory, will have a happy effect in repressing similar evil tendencies elsewhere, and thus make American Freemasonry entirely homogenous, at unity with itself, and the admiration of the Masonic world.—*Keystone.*

## CONSERVATIVE FANATICISM.

FROM THE VOICE OF MASONRY.

**L**IFE is a problem which Masonry attempts to solve. To a successful solution, two kinds of knowledge are necessary—what the terms of the problem are, and how to apply them in the solution.

The terms of this problem of problems are unchangeable and unchangeable the same in all ages. They are included under manifold complexities and combinations in an intelligent and comprehensive idea of the duties which a man owes to himself, as a moral, social, and intellectual being. These are carefully unfolded and explained to the initiate in the first three degrees of Masonry, wherein the novitiate is instructed, instead of neglecting to thoughtfully and persistently perform every duty which he owes to God, his country, his neighbour, and himself.

No Mason can plead ignorance of his duty, as an excuse for inaction. Duty has been explained and enforced at every step in his Masonic career, and, if the spirit of obedience be present, it will seek and find a way, however intricate the path.

The wants and woes of a struggling humanity present, again and again, complicated questions which demand thoughtful answers from thinking men. To meet and satisfy these wants, to understand and alleviate these woes, has been the life-work of the world's true philosophers. Their success has consisted not in intellectual comprehension of duty, but in its practical application.

Comprehension of duty is good; execution of duty is better. It is given to every Mason to comprehend duty, to know the terms of the problem of life, but to experience the blessings of the practical solution of the problem, to realize the pleasures of the execution of duty, is granted to but few; not because the experience is denied to them, but because they deny it to themselves.

This combination of a wise thoughtfulness with a bold and fearless adherence to truth; this guidance of the doings of the present by the wisdom gained through the experience of the past; this union of conviction with performance, of understanding with industry, of talent with tact, of capital with labour, of intellect with action, has given the world its true philosophers, its real philanthropists, its effective statesmen, prominent among whom is the patron saint of our Order, St. John the Evangelist, whose memory we perpetuate.

The advantages that arise from the combination of these two elements of power suggest a fitting theme for our thoughts, a theme which we will consider under the title of "Conservative Fanaticism," not because of the peculiar adaptation of these words, but since in a unique term they suggest by their apparent contradiction and lack of relationship the elements of power which by themselves alone are generally useless, sometimes harmful, often cruel, but which united give success to the individual, to society, and to the state. Let us consider them separately under the terms Fanaticism and Conservatism, and then in union, noting their influence on the individual, on society, and the state.

Fanaticism is a term applied to the enthusiastic support and reckless propagation of individual ideas, irrespective of the arguments, opinions or wishes of others. Fanaticism is the offspring of excessive enthusiasm, and the more active sister of blind enthusiasm. It has its origin in the enthusiastic support of religious beliefs, and under powerful convictions of right and wrong extends into the domain of public affairs and becomes a potent factor for weal and woe in the poli-

tical decisions of all matters involving a moral question. Superstitious adherence to dogma in all shades of peculiar religious faith, and the bold defence of individual belief in every form of political action, gives us the bigot in religion and the independent in politics. Fanaticism limits the intellectual vision of its victim, blinds his judgment, and oftentimes results in cruelties and barbarities.

The zealous Roman Catholic of continental Europe of the middle ages, and the inflexible Puritan of revolutionary America, alike sustained wrong in the name of right. But it was fanaticism alone, unguided by a conservative judgment. Such must always be the result of fanaticism rushing blindly on, unguided by judgment, unrestrained by reason, undirected by thought. By itself it gives us action without intellect, performance without conviction, tact without talent, pluck without purpose, industry without understanding, labour without capital, bold and fearless adherence to seeming truths without the discriminating judgment to decide what truth is; intense living in the present, heedless of the lessons of the past. It is the good ship Sincerity plunging wildly along without a captain in the tumultuous sea of active life, or attempting, without a pilot, to make the harbour of Public Opinion. It is speed without safety, persistence without aim, energy without judgment, application without occupation, in short, fanaticism alone is the execution of apparent duty without the comprehension of what duty is.

Conservatism is a term applied to the tendency towards the retention of established customs in life and thought, and the reluctance to displace the old and tried with the new and untried. It views the present in the light of the past; the future as but a repetition of what is gone. It exerts a mighty influence in guiding the momentum already acquired, though it seldom adds momentum of itself. It is the first of our elements of power under which duty is defined and comprehended. Its mission is a grand one, but it is always superintending, seldom working. It plans, but never executes; it thinks, but seldom acts; it is defensive, never aggressive. It thinks, reasons, and judges, but always for others, never for self. It tells us what truth is, but never reaches after new truths. It is conviction without performance, understanding without industry, talent without tact, intellect without action. Its tendency is to stagnation and stubborn self-conceit; it is blind to progress and improvement. Every invention is coldly received; never welcomed. It whistles down the brakes in times of danger, and refuses to take them off to enable the train to start after all danger is averted. Like the finished engine, it stands a monument to inventive thought, to constructive skill, and mechanical combination, but cold and lifeless, unable without enthusiasm and fire to apply its own wondrous powers, it even abstracts the trails and prevents others from further progress. Thus, mighty in defence, it often becomes a positive hindrance in attack. It is safety without speed, aim without persistence, judgment without energy, occupation without application, in short, conservatism is the comprehension of duty without the ability to execute it.

Thus our subject "Conservative Fanaticism" under these definitions and contrasts, reminds us of the existence of two opposite elements of power, each the complement of the other, which, united, work harmoniously under all the combinations and complexities of life, employing every faculty of both mind and body in a wondrous aggregate of human achievement, but which, by themselves, are generally useless, sometimes harmful, often cruel.

Seldom or never do we see in the individual, or in society, either of these extremes *in extenso*, but on every side do tendencies toward them appear, which should be avoided. Capital of the brain, as well as of the purse, is naught but labour husbanded, saved up for future use, but unused capital becomes a snare and a delusion. It has been said with truth, that "Whoso by his short-sighted greed accumulates more than he needs for a comfortable living here, acts as host to anxiety and care."

Labour and capital are useless, each without the other. The rich should labour to give them "an appetite for their dinner," and the poor to give them "a dinner for their appetite." Nature's law, "By the sweat of thy face shalt thou eat bread," is an intellectual as well as a physical truth, it applies to both extremes of our problem.

Conservatism is obligatory upon every brother, but its consideration is worthless to us as individuals or a Lodge, unless thereby we learn not only to store up some truth in thought, but also to make daily use thereof. Conservatism commends itself to us, and is very easily chosen, as inactivity always is; but its tendency is harmful.

Fanaticism makes itself unpopular, as positive action always is; hence is not readily chosen, and yet its tendency is seldom harmful, since it always furnishes a powerful element worthy our admiration. It has the one redeeming feature of sincerity, which is always present, and which I fain would commend to every true Mason. Sincerity, among the virtues, is like iron among metals, if not the most precious, it is the most useful, and the wise man always prefers utility to ornamentation.

Fanaticism is a belief, not a pretence, and a belief without sincerity is naught but "sounding brass and a tinkling cymbal," pure hypocrisy. Genuineness of purpose is the essential element of fanaticism, it is its life, its all. One may perhaps play the role of fanatic for gain, but pure fanaticism is of the heart, and loses its reality without sincerity and loyalty in its devotee. However base or cruel the act, take away the belief on the part of the actor that he is doing right, and you have robbed him of his title, fanatic. Without this honest conviction he becomes a sham, a pretender, a charlatan, a quack: no longer worthy the name fanatic. Add hypocrisy, and the fanatic becomes the demagogue, one whose aim is for selfish purposes, by hook-or-crook to guide and control the convictions, opinions or votes of others, but not to be governed by his own convictions. However warped the judgment, however unpopular the acts of the fanatic, all must admit his sincerity, or change his name. Take now this sturdy adherence to conviction and guide it with conservative judgment, and you unite heart and head on the right side in an intensely interesting, oft-times perplexing, sometimes desperate conflict, but never a doubtful one, for truth is mighty and shall prevail.

It is this element of honest conviction, independent thought and

bold adherence to private belief, irrespective of popular opinion, that makes the fanatic worthy our consideration; that enables him under many circumstances to command our admiration. Popularity without sincerity is but momentary power. A conservatism based on fear of danger, adopted for the pretext of popularity or apparent success, whether in business life or in political combat, lacks every element of final success. Fanaticism, if right, however unpopular to-day, must ultimately triumph. Let thought, judgment, intellect, guide in deciding what is right; add the element of conservatism to the honest sincerity of the fanatic, and under the mysterious chemistry of the union of forces, conservatism loses its tendency to inactivity, and fanaticism loses its superstition and becomes intense sincerity divorced from ignorance, and together conservative fanaticism becomes enlightened sincerity. Under the union of these forces of the head and heart the accumulation of practical results will astonish the world and command the admiration of all mankind, for

Right is right howe'er defended  
By the false or by the true;  
Wrong is wrong howe'er pretended  
By the many or by the few.

These are the cardinal characteristics of the true men of all ages. At times, and in some localities one characteristic may be more marked than the other, but true manhood is manifest only in the union of head and heart working in harmony.

With the criteria given us by our subject, enter the arena of political debate and again their teachings will be unerring. Under the world's philosophy "might makes right," and the groaning millions despair of succour. But add action to intellect, add tact to talent, add heart to head, add right to might, and the united power of the combination will be irresistible. They may oft-times invite temporary defeat, but they will ultimately triumph. They will never allow temporary success to be bought at the price of principle. What may seem political suicide under their guidance may, in the development of years, prove political advancement. What may seem the wildest folly in the administration of public affairs may, under the guidance of conservative fanaticism, prove the greatest blessing. Take any question of a political nature agitated in the political world to-day; let the thoughtful conclusion of disinterested and experienced statesmen be practically tried and true progress must result. Under the guidance of experienced thought and thoughtful experience, of conservative sincerity and sincere conservatism, let us approach every question, whether it be "The Dangers of Corporate Power," "The Abuse of Land Grants," "Divorce," "Prohibition," "Polygamy," "Chinese Immigration," "The Tariff," or last, and over-shadowing all, "The Labour Question," in any of its forms, and however difficult the solution, its demonstration is practically possible; however puzzling the question, it can be answered.

The solution of some of these questions depends upon mere thought and study; of others upon mere action and practice; but the gauge of conservative fanaticism must be applied in every one.

Politicians, like ministers, often get into a rut, and turning the barrel up-side down, present the same old thunder in a new dress. The wish for personal power often stifles honest conviction; the statesman often hides behind the ward politician; our newspapers, under a short-sighted policy, often insult sincerity by the epithet of fanaticism, and crown success as their god under the name of conservatism; but in the economy of government we well may trust the aggregate of wisdom as expressed by an enlightened people through an honest ballot-box. The galvanic power of the independent vote has often developed the ward politician into a statesman, changed the opinions of the editor, and cleared the moral atmosphere of the community or state. No sincere lover of his country need fear the result of the decision of any public question, if that decision be obtained by the application of the principle of enlightened conviction. The wisest statesmen of to-day look to the slow, thoughtful, conservative, but sincere country vote, to keep back the wild theories and vagaries after which our cities, with their crowded and ignorant populace, so often run. If the intellect of the country be only guided by the sincerity, our country will be safe; but woe betide us when the ignorant fanaticism shall control the destinies of the nation, for then intelligence must be dethroned.

In every department of thought, in every phase of life, whether of the individual, of society, or the state, our criteria will be trusty guides. They even enter our own ranks and demand of Masonry itself an answer to their challenge. The Masonry that depends upon forms, ceremonials, the jingle of words to the exclusion of ideas, symbols and lessons, must fail, only the Masonry that reaches the life, that insists that all Masonic principles must be practised as well as professed, can attain true success.

In Antioch, of Palestine, eighteen hundred years ago, a little band of bold believers meekly faced an angry crowd, wild in its opposition to their cherished faith. In derision, the name of their leader was tauntingly applied to them, and the cry of "Christian, Christian," rang out in proof of popular prejudice against the fanatics. The term was accepted as an honour, and not a shame, and to-day the name of "Christian" is no disgrace, since its genuine possessor challenges the world by his good deeds. The fanaticism then, as often now, was with the ignorant populace, not the unpopular defenders of individual conviction.

We often err in our honest judgment, and the fanatic of to-day may become the hero of to-morrow. Martin Luther, the iconoclastic theologian of four hundred years ago, studying alone in opposition to the dogmas accepted without a murmur by the religious world, has become the popular champion of the right of individual judgment in religious matters. He had adopted the spirit of the teachings of our beloved Institution.

To-day, my brethren, under our belief in the teachings of Freemasonry we stand, oft-times, as the unpopular defenders of the widest scope of sincere opinions; maintaining that truth is truth wherever found; insisting that forms, ceremonials, creeds, outward

professions cannot, must not, shall not snatch away the honour due to sincerity proven by the life, irrespective of creed.

The ignorant, the thoughtless, the selfish, the base, may jeer in opposition to our belief; may, in their fanaticism, call us fanatics, but in calm conviction of ultimate triumph we may justly accept the name of fanatic, knowing that in the light of the ages the fanatic, opposed, derided, despised to-day, shall in posterity become the chivalrous hero, honoured and remembered adown the ages.

Life is a battle,  
Might against right.  
'Midst bullets' rattle  
Each one must fight.

Give me thy hand:  
Pledged for the fight  
Here will we stand  
Firm for the right.

Give me thy heart!  
Forth let us go!  
Naught shall us part,  
Facing the foe.

Conquer we must,  
Conquer at last,  
If only our trust  
In God holds fast.

## RED CROSS OF CONSTANTINE.

—:—

### BYZANTINE CONCLAVE, No. 44.

THE annual festival of this flourishing Conclave and the enthronement of the M.P.S. took place at the Freemasons' Hall, Leicester, on Wednesday, the 11th inst. Among the Sir Knights present were Thomas Worthington M.P.S., Wm. Kelly, F.S.A., Chief Intendant General, S. S. Partridge P.S., R. Waite P.S., Dr. H. Meadows V.E. and M.P.S. elect, Thompson S.G., J. D. Harris Prelate P.S., R. Taylor Treasurer, W. J. Curtis Recorder, W. L. Ball, F. Griffiths, W. A. Fielding, S. A. Marris, S. Cleaver, Miles J. Walker, J. Shuttlewood, and others. Letters of apology were read from Sir Knights J. W. Woodall (Scarborough), Dr. Hammond, and others. The Conclave having been opened, and the preliminary business transacted, a Senate of Sovereigns was opened and Sir Knight Dr. Meadows was duly enthroned as M.P.S. by the Chief Intendant General III. Sir Knight Kelly, F.S.A., assisted by Sir Knights Partridge and Worthington Past Sovereigns. A College of Viceroy's having been opened, Sir Knight Thompson was duly installed as V.E. The other Officers were then invested—Sir Knights Dr. Hammond and J. D. Harris as S. and J. Generals, J. Taylor Treasurer (with a vote of thanks for past services), Miles J. Walker Janitor, W. L. Ball Prelate—most of the other Officers being promoted a step. The M.P.S. intimated his intention of holding a Conclave of Instruction to enable the newly-appointed Officers to perform their duties in carrying out the beautiful ritual of the Order in that efficient manner for which this Conclave has always been noted. The Sir Knights afterwards adjourned to an elegant banquet, and a most agreeable evening was spent, the usual loyal and official toasts being duly honoured.

In giving the list of Honorary Presidents of the Board of Stewards for this year's Festival of the Boys' School, which appeared in our issue of the 4th inst., we inadvertently omitted the name of Bro. S. G. Homfray, the Deputy Provincial Grand Master of Monmouthshire and a Past Grand Assist. D. of C. We very much regret this, as Brother Homfray has proved himself worthy of every recognition at our hands, rather than omission from a roll of honour. He is a Patron of the Institution, and we learn he will bring up a list for to-day's Festival from the members of his Province that will reflect great credit on his exertions. We heartily congratulate him personally, as likewise we do those brethren who have contributed to his list.

The meetings of the Prince Leopold Lodge of Instruction, No. 1445, held at the Printing Works, No. 202 Whitechapel-road, E., will terminate on Monday evening, 30th June, for the season, on which occasion Brother McDonald, the Deputy Preceptor, will rehearse the ceremony of installation. The brethren will re-assemble for instruction on the 22nd September 1884.

The North London Chapter of Improvement held its weekly convocation at the Alwyne Castle Tavern, St. Paul's Road, Canonbury, on Thursday. Comps. Gregory Z., Dean H., Radcliffe J., Shaw S.N., Knight P.S. There was an excellent attendance, and the Officers carried out their duties in a masterly and praiseworthy manner.

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## CORRESPONDENCE.

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

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

*We cannot undertake to return rejected communications.*

## TEETOTAL LODGES.

*To the Editor of the FREEMASON'S CHRONICLE.*

DEAR SIR AND BROTHER,—I am glad you have given so much prominence to the establishment of Lodges of an exceptional character, such as are clearly not provided for in the Book of Constitutions, and, moreover, that you have followed the good old plan of calling a spade a spade, and designate the King Solomon and kindred Lodges, as they should be designated, "Teetotal" not "Temperance" Lodges. It was never contemplated that Freemasonry should be degraded to the level of a Missionary Society, and that is what it will come to if brethren are to be allowed to use it as a medium for the propagation of their special nostrums for the rehabilitation of mankind as part of the angelic brotherhood. I take it for granted that people of all classes of opinion are united by a common desire to do all the good they possibly can, but I know likewise that hardly any two classes are in complete accord as to the best means for effecting their purpose. Dr. Richardson, in his chief speech at the consecration of the King Solomon Lodge, was pleased to allow that Freemasonry was "marked by very striking principles" and had been "productive of many benefits to mankind." But the most "striking principle" of Freemasonry is that it provides a common meeting ground for men of every shade of opinion, and it does this by rigidly excluding from discussion in its Lodges all subjects of a controversial nature. That by carrying out this principle in its integrity it has been "productive of many benefits to mankind" is undeniable, but there is no other way of accounting for its success in this respect. With that charming simplicity of mind which is so characteristic of every man who has, or considers he has, a mission to fulfil, Bro. Richardson is kind enough to think Freemasonry will be still more successful, and confer still greater benefits on mankind, if it will only adopt forthwith his Teetotal doctrines. In other words, Freemasonry will do better by abandoning its essential principle than by adhering to it. It may be I am too obtuse to understand these subtle refinements of argument, but I fail to see how Freemasonry will be the better for extinguishing itself. It will certainly be no longer what it has been if it allows the Teetotal specialist to make use of it in converting people to his doctrines.

Perhaps, however, I shall better succeed in expressing my meaning if I quote the following passage from Bro. the Rev. A. F. A. Woodford's oration at the consecration of the Lodge of King Solomon. It is hardly possible the object of Freemasonry could have been more eloquently set forth. "In this divided and disjointed period," said our Rev. Brother, "when party shibboleths and sectarian animosities were very many and prevalent in the world without, Freemasonry offered a shelter, a resting place, a point of contact, a centre of unity and peace for very many. It was thus he was able to explain the fact—for fact it was—that they managed to gather together within their Lodges men of different countries, sects, and opinions, and to unite in happy sympathies and harmonious works of charity persons of the most widely-opposed opinions and of different orders and ranks in society. They asked no questions, and imposed no tests. They did not even inquire into one another's specific creeds. In invoking a blessing on their proceedings, they had no warrant, as they had no desire, to interfere with personal views. In this wise and neutral position they declined to express any opinion whatever on religious theory and other matters which would lead to endless controversy. Freemasonry had other charms; like many of the ancient oracles it had more than one meaning for the patient seeker. From whatever side we approach it, we may gain instruction, improvement, counsel, and edification. It encourages sympathy, and warms friendship; it advocates fraternal interest and prudent hospitality; it warns us against secret conspiracies and illegal associations, bids us obey the laws of our own country, and respect those of others. It teaches the sanctity of private judgment, and the inviolability of universal toleration."

I have taken the liberty of underscoring the words and phrases to which I would particularly direct Bro. Richardson's attention, and I would point out to him that his Lodge imposes a test of fitness on brethren who are desirous of joining it; that is, they must bind themselves not to drink alcoholic beverages at their social gatherings. If, as I believe, Brother Woodford has correctly described the character of Freemasonry, then this imposition of a test is unconstitutional.

Lastly, may I ask why the founders of this Lodge have shown disrespect for the memory of King Solomon by styling themselves the King Solomon Lodge. That wise monarch would never have made the mistake of confounding Temperance and Teetotalism.

Fraternally yours,

MILD ALE.

The Revised Book of Constitutions; Critically Considered and Compared with the Old Edition. London: Simpkin, Marshall & Co., 4 Stationers' Hall Court, E.C. Sent on receipt of stamps, One Shilling, by W. W. Morgan, Freemason's Chronicle Office, Belvidere Works, Hermes Hill, Pentonville.

## CHISWICK LODGE OF INSTRUCTION, No. 2012.

THE ceremony of consecration was rehearsed in this Lodge of Instruction on Saturday, the 21st inst., by Bro. James Terry, P.P.S.G.W. Norths and Hunts, P.P.J.G.W. Herts, &c. A very large number of brethren attended to listen to Bro. Terry's rendering of this important part of our ritual, and, as usual, they were well repaid for doing so. It is only necessary to refer to the actual Lodges consecrated by Bro. Terry—upwards of a hundred in number—to prove his ability to perform the work, while those who have heard him, either in a regular Lodge or a Lodge of Instruction, will agree with us that he uses his ability to the best advantage. The meeting was held at the Chiswick Hall, where Lodge was opened in the three degrees by Bro. Terry, he being supported by Bros. George Everett P.M. P.Z. 177, W.M. of the Chiswick Mother Lodge, &c., as S.W., Dr. Fred. Laurence P.M. 255 Treasurer 2012 as J.W., W. S. Hall P.M. 253 as D.C., Rev. M. Haines 205 as Chaplain, C. Cawston P.M. 865 as I.G.; there were also about 100 other members present. Every arrangement had been made by the Officers of the Lodge of Instruction to render the ceremony, as far as they were concerned, one of interest and completeness, and much of the success was due to the surroundings which they provided to support Bro. Terry in his work; an organ, kindly lent by the St. Ambrose Lodge, being among the principal adjuncts. At the conclusion of the proceedings in the Lodge about fifty of those present sat down to supper, under the presidency of Bro. George Everett, and a very enjoyable evening followed. The usual toast list was gone through, and thanks were given to those who had contributed to the enjoyment of the company. Responding to the toast which they had proposed in his honour Bro. Everett expressed his satisfaction at the manner in which the proceedings had been carried out. They had reflected great credit on the Lodge of Instruction. Bro. G. Gardner, the Treasurer, replying to the toast proposed on his behalf, said that the promoters of the Lodge of Instruction had made a donation of five guineas to the Boys' School, for which he was this year a Steward, in commemoration of the event that had taken place that evening. Several songs and recitations were given during the evening, which in every respect passed off admirably.

**Justice Lodge of Instruction, No. 147.**—A meeting was held on Thursday, the 26th instant, at the Brown Bear, High Street, Deptford, Bros. Stringer W.M., Williams S.W., Pitt J.W., Speight P.M. Secretary, Hunt jun. S.D., Cohen J.D., Penrose I.G., Hutchings P.M. Preceptor; also Bros. Smith, Prior, Catt, and Firth. Business: Lodge was opened in the first degree, and the minutes were read and confirmed. The ceremony of initiation was rehearsed, Brother Catt personating the candidate. Lodge was called off, and on resuming was opened in the second degree, and the ceremony of passing rehearsed, Bro. Prior candidate. Lodge was then resumed, and Bro. Firth of the St. John's Lodge, No. 1574, was unanimously elected a member. Lodge was closed in due form.

**Dalhousie Lodge of Instruction, No. 860.**—A meeting was held on Tuesday last, at Bro. Smyth's, Sisters' Tavern, Pownall-road, Dalston. Present:—Bros. Jenkins W.M., Christian S.W., T. Clark J.W., F. Carr Sec., Robinson S.D., Catling J.D., Baker I.G.; Past Master Brasted Acting Preceptor; Bros. Wardell, Marsh, Smyth, Hand, Allen, Kite, Waddington, Ohelon, Watkinson, &c. Lodge was opened in due form, and the minutes of the previous meeting were read and confirmed. Lodge was opened in the second degree. Bro. Hand offered himself as candidate for raising, and was interrogated and entrusted. Lodge was opened in the third degree, and the ceremony of the sublime degree was rehearsed. Bro. Christian worked the third section of the lecture, assisted by the brethren. Lodge was resumed in the first degree. Bro. T. Clark worked the first, and Brother Allen the fourth section of the lecture, assisted by the brethren. Bros. Ohelon of Lodge No. 1305, Kite of 1326, and Haughton of 1546 were elected members. Bro. Christian was elected W.M. for the ensuing week and appointed his Officers in rotation. Lodge was then closed and adjourned.

**Kingsland Lodge of Instruction, No. 1693.**—A meeting was held on Monday, 23rd inst., at Bro. Baker's, Cock Tavern, Highbury, N. Present—Bros. Brock W.M., Kidder P.M. S.W., Detmer J.W., Forge P.M. 1950 Treasurer, Collingridge Secretary, Crosbie W.M. 1693 S.D., Goddard J.D., Rhodes I.G.; and several other brethren. Lodge was opened in due form, and the minutes read and confirmed. The ceremony of installation was rehearsed by Bro. H. P. Isaac P.M. 1693, Bro. Brock acting as candidate. Lodge was opened to the third degree, a Board of Installed Masters was formed, and the W.M. saluted in the various degrees. The W.M. then invested the Officers. A vote of thanks having been recorded to Bro. Isaac, Bro. Collingridge was elected W.M. for Monday, 30th inst., and Bro. Turner W.M. for 7th July. Lodge was closed in due form.

The summer festival of the Crusaders Lodge, No. 1677, was held on Tuesday, 24th instant, at the Wheatsheaf Hotel, Virginia Water, when a company of between thirty and forty assembled and spent a pleasant day. The weather was remarkably fine, and rendered a drive through Windsor Park and around Virginia Water most enjoyable, on the return to the hotel a banquet was served, and at its conclusion a few toasts were given and responded to, Bro. Geo. David Edmunds, W.M. New Finsbury Park Lodge, replying on behalf of the Ladies.



ROYAL ARCH.

STOCKWELL CHAPTER, No. 1339.

THE Installation meeting of this excellent working Chapter was held on the 24th inst., at the Masonic Hall, Camberwell. Comps. J. A. Manning M.E.Z., F. C. Sawyer H., W. H. Boswell J., W. J. Brighton P.Z. Tr., H. E. Frances P.Z. P.P.G.D.C. Surrey S.E., W. Vincent P.Z. S.N., J. Goddard P.S., C. Pulman P.Z. Visitors:—H. Bond J. 619, C. Ellis 1817, C. Tayler J. 1624, Normandy 150 Madras, H. M. Levy P.Z. 188, &c. The Chapter opened and the minutes were read and confirmed. A ballot was taken for the admission of Bro. Brotnall 1339, who was duly exalted into the Order, the ceremony was ably performed by the M.E.Z., assisted by the Principals and Officers. The Auditors' report was adopted; it showed the Chapter was in a flourishing condition. Comp. F. J. Sawyer was installed M.E.Z., W. Vincent P.Z. H., and W. H. Boswell J. On the re-admission of the Companions the M.E.Z. appointed his Officers—J. A. Manning I.P.Z. Treas., H. E. Frances P.Z. S.E., J. W. T. Goddard S.N., C. Damant P.S., Parkinson Janitor. The M.E.Z. in eloquent terms presented, in the name of the Chapter, a elegant P.Z.'s jewel to Comp. Manning, for the efficient manner in which he had discharged the duties of M.E.Z. After this gift had been suitably acknowledged, the Chapter was closed, and the Companions sat down to a very excellent banquet, provided by Bro. Venables. The M.E.Z. genially presided, and proposed the usual Loyal and R.A. toasts. Comp. Manning I.P.Z. proposed the health of the M.E.Z. This was to him a very pleasing duty. Comp. Sawyer had, with credit, passed through every office in the Chapter; he is a good Mason, and all respect him. The Companions had seen how admirably he had performed the duties of H., while in the short space of time he occupied the chair he showed his capability to preside over them. Under his auspices he was sure the Chapter would flourish. The M.E.Z., in reply, thanked Comp. Manning for his kind expressions. The greatest wish of his career in Freemasonry had been gratified that day—his having been called to fill the chair of their Chapter. He would do all he could for its success, and though living some distance away, his services would always be at their command. The M.E.Z. next proposed the toast of the P.Z.'s of the Chapter. All look up to them with respect; it is to these talented Companions the success of the Chapter is due. He regretted the absence of several of the P.Z.'s, and mentioned that one was now in Australia; but they had Comp. Pulman present, and also Comp. Manning the I.P.Z. He would ask the Companions to give the toast a hearty reception. Comp. Manning was pleased to respond. The P.Z.'s who were absent were doubtless with them in spirit. For his own part, he felt that after a Companion had passed the chair, it was his duty to support the Most Excellent; he would always be ready to exert himself. He regretted the absence of the P.Z.'s, but on their behalf he thanked the Companions for their reception of the toast. Comps. Pulman and H. E. Frances followed. In proposing the health of the Exalte, Comp. Brotnall, Comp. Sawyer said he was proud to see him joining this Chapter; he trusted in future years he might occupy the position of M.E.Z. Comp. Brotnall having suitably responded, the Visitors were complimented, and then the M.E.Z. proposed the toast of the H. and J.; he could say the Chapter would not be lacking in good work while they had such Officers as Companions Vincent and Boswell: no better working Masons could be found. Comp. Vincent responded; it was a great pleasure to him to be in office in the Chapter in which he was exalted. Comp. Boswell thanked Comp. Vincent for giving way to him in the past year. The health of the Treasurer and Secretary, and the rest of the Officers came next. To Companion Frances the M.E.Z.'s thanks were due for his kind instruction and able working. This compliment was acknowledged in a very humorous speech, and then the Janitor's toast was given, and the Companions separated. Comps. Ellis, the M.E.Z., and Tayler contributed to the harmony.

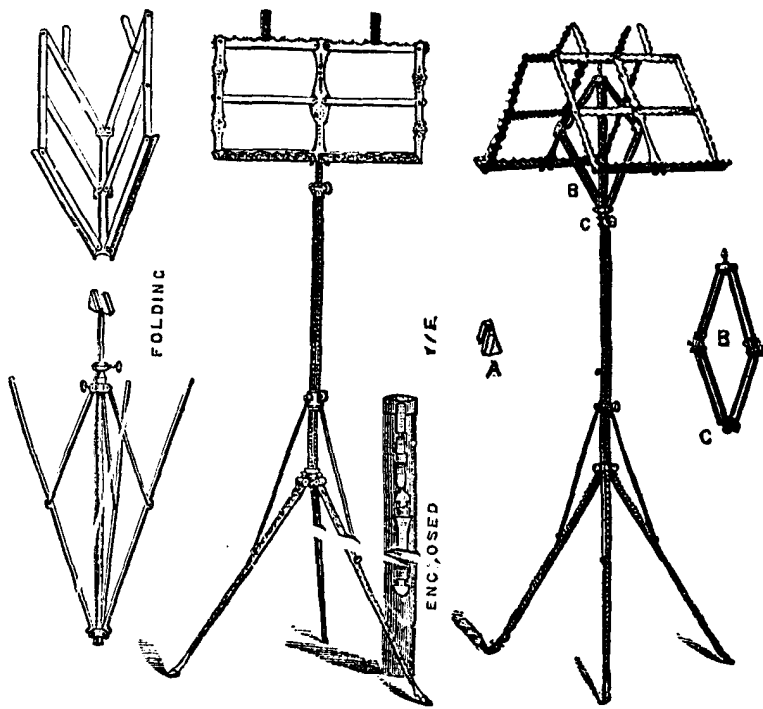
During the past week the announcement has been made in the public prints that Cardinal McCabe has written a letter approving of the course taken by certain members of the Dublin Corporation in refusing to support a candidate for the Lord Mayoralty on the ground that he was a Freemason. The Cardinal says he cannot understand how a Catholic could in conscience or honour help to place a Freemason in the office of first magistrate of the Catholic City of Dublin. The succession of revolutions that have shaken society for the last century can, he says, be easily traced to Masonry, a confederation organised for the unholy purposes. The Cardinal evidently forgets, or does not choose to remember, that chiefest among the unholy purposes for which the confederation was organised was the erection of those magnificent temples in which he and his co-religionists worship, and of which it is not too much to say they are justly proud. It might perhaps be a strange thing if Roman Catholics were to support Freemasons for any office in a Roman Catholic community, but no one would deny that if a Freemason were elected he would prove himself quite as good a holder of his office as any Roman Catholic who had not the honour of being a Mason. It is not doubtful that the Pope has acted unreasonably in ordering all his faithful followers to see in Freemasonry nothing but evil. These fulminations, however, do the Order no harm, and Freemasonry will exist in spite of the Pope and all the dignitaries of the Roman Catholic Church.—*Evening News.*

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HIS ROYAL HIGHNESS THE PRINCE OF WALES, K.G., M.W.G.M.

**EIGHTY-SIXTH  
ANNIVERSARY FESTIVAL.**

THE RIGHT HON. THE LORD MAYOR,  
R.W. Bro. ALDERMAN R. N. FOWLER, M.A., M.P.

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PROVINCIAL GRAND SENIOR WARDEN WILTS,  
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22nd May 1884.

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receipt of cheque for 15s. Masters of Lodges should secure this memorial of the  
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THE R.W. BRO. GEN. STUDHOLME BROWNRIGG, C.B.  
PROVINCIAL GRAND MASTER.

NOTICE is hereby given that a SPECIAL PROVINCIAL GRAND  
Lodge will be held on the 9th July 1884, at 3 o'clock in the afternoon, at  
THE ROYAL ASYLUM OF ST. ANNE'S SCHOOLS,  
AT REDHILL,

To receive H.R.H. the PRINCE of WALES, K.G.  
The M.W. the GRAND MASTER of ENGLAND,

ON THE OCCASION OF THE LAYING  
THE FOUNDATION STONE  
OF  
THE CHAPEL OF THE SCHOOLS.

By order,

CHARLES GREENWOOD P.G.S.B.  
Prov. Grand Secretary.

61 Nelson-square, Blackfriars-road, S.E.  
27th June 1884.

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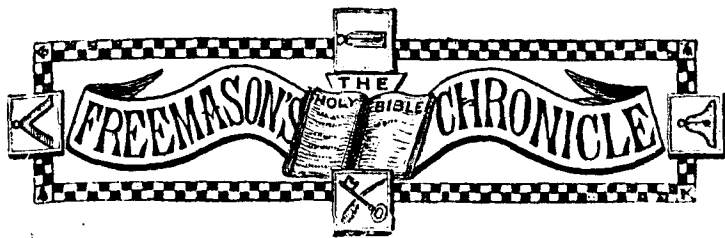
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## THE STEWARDS' VISIT TO THE BOYS' SCHOOL.

IF it is permitted to us to hazard an opinion as to the result of this year's Anniversary Festival of the Boys' School, from the character of Thursday's gathering at Wood Green, we shall certainly feel inclined to anticipate a great success. There was a strong gathering and considerable enthusiasm over the day's proceedings; and although Bro. Binckes, in his introductory remarks, spoke of the year as being one of success in disappointments, yet, as he very pertinently rejoined, there is so much vitality in the Institution itself that it would probably have surmounted twice the number of difficulties which had presented themselves in making the necessary preparations for the great event. On Thursday there was exceptionally fine weather, and, as a consequence, the Stewards and their friends mustered in great force, the fair sex being very properly in the ascendant as regards numbers. The Lord Mayor was unable to attend, and Bro. Binckes' invitations to other brethren of distinction to occupy the chair having failed of their purpose, Bro. Bowyer P.G. Standard Bearer, as chairman for the month of the House Committee, presided and fulfilled his part very genially. Bro. Dr. Morris's Report of the progress of the School during the past year was extremely satisfactory, the success achieved by the pupils at the Cambridge local Examination being rightly made the subject of congratulation. The choir having sung "Britons Arise," the distribution of prizes began, the intervals being filled up with part songs, in which the boys acquitted themselves well, and two dramatic performances, "A Tourist Ticket" and "Turned Head," in which H. R. Watkin, as "Farringdon Fenchurch" in the former, and W. L. Garstin as "Dick" in the latter, exhibited much humour and self-possession. After an hour or so had been conveniently given up to purposes of refreshment, there was an adjournment to the cricket field, where a capital programme of athletic sports was carried out, punctually and in good order, some of the events being very closely contested, while others, such as the sack race, caused much merriment. In fact, the day passed off most successfully, and we are in hopes that Saturday will add yet another to the many Festival triumphs achieved by Bro. Binckes.

We append particulars of the prizes, the principal winners, such as Warner (Institution Silver Medallist), Chandler (Canonbury Gold Medallist), Watkin, Bingham, and others, being heartily applauded by their schoolfellows as they appeared on the dais to receive, at Bro. Bowyer's hands, the rewards for good conduct and proficiency to which they had proved themselves entitled.

### PRIZES PRESENTED BY THE INSTITUTION.

First Class.—Scripture, 1st, R. J. Warner. Latin, 1st, F. Smith; 2nd, J. W. Hurst. French, 1st, W. R. Cooper; 2nd, R. R. Riley. English, G. Mey. Mathematics, 1st, A. Salter; 2nd, H. Bingham. General Improvement, 1st, R. P. F. Deeley; 2nd, S. C. Roberts. Certificate for Attention to Studies, R. J. Warner.

Second Class.—Latin, H. R. Hounslow. French and German, W. R. Roberts. Arithmetic, C. B. Sharp. General Improvement, J. Langdon.

Third Class.—Latin, J. Hogg. French and German, G. B. Brooks. English, W. R. Watson. Mathematics, R. A. Grave.

Fourth Class.—Latin, C. P. O'Doherty. French, F. Lucas. English, W. Lucas. Arithmetic, G. Jones.

Fifth Class.—Latin, C. J. Crow. French, J. P. Templeman and W. J. Pringle. English, W. J. Williams. Mathematics, A. D. Ashdown and E. W. Sissons.

Sixth Class.—General Proficiency, W. E. Clark and W. T. Hodge.

Seventh Class.—General Proficiency.—G. C. Willett and C. E. Stewart.

Part Song—"The Cambrian Plume" (Richards)—The Choir.

Part Song—"Now by Day's retiring lamp" (Bishop)—The Choir.

### English Play.

#### "A TOURIST TICKET,"

A Farce, by Thos. J. Williams.

#### Characters.

Farringdon Fenchurch (Clerk with small Salary) ...	H. R. Watkin.
Starter Shunt ... (Station Master) ...	F. Smith
Timothy Toppers ... (Railway Porter) ...	W. L. Garstin
Mr. Romulus Rasper (late of the "Burhampooter Bungalorns") ...	A. A. Woon
Bill Bolters ... (Village Miller) ...	J. Ward
Giles Scroggins ... (Farmer) ...	
Lucinda Barkins (Young Person at Refreshment Bar)	R. Riley.
Milly ... (Village Milliner) ...	H. King
Mrs. Cranky ... (Unprotected Widow) ...	C. King.
Miss Simperton ... (Railway Passenger) ...	H. Bingham.

Scene—The Exterior of the Little Railway Station at Slowcombe Poggis.

Time—This very afternoon.

Part Song—"Summer Eve" (Hatton)—The Choir.

Part Song—"Softly fall the shades of Evening" (Weber)—The Choir.

#### SPECIAL PRIZES PRESENTED BY THE HOUSE COMMITTEE.

Writing, 1st, H. Bingham; 2nd, W. Smith. Dictation, 1st, R. Warner; 2nd, R. P. F. Deeley. History, 1st, H. Watkin; 2nd, G. Mey. Geography, 1st, H. R. Watkin; 2nd, P. A. Gedge. Mental Arithmetic, 1st, R. Warner; 2nd, G. Mey. Elocution, 1st, W. Smith; 2nd, C. King. Good behaviour and attention to studies, 1st, William Sutton; 2nd, S. D. Carey. Efficiency as teacher, 1st, H. R. Watkin. Efficiency as monitor, 1st, H. Bingham; 2nd, J. Ward. Proficiency in drill, 1st, H. M. Fellows. The Band, F. Smith, W. Brown, W. L. Garstin, H. Bingham.

#### PRESENTED BY THE AUDIT COMMITTEE.

The Band, 1st, H. R. Watkin; 2nd, W. R. Roberts. Pianoforte, W. J. Pringle.

#### PRESENTED BY PRIVATE DONORS.

By Bro. Edgar Bowyer (Vice-Patron), for Book-keeping, R. H. Nicholls.

By Bro. G. Festa (Vice-President), for Shorthand, R. H. Roberts.

By Bro. Mauviotti, for Mathematical Drawing, C. Allin.

By Mr. Sylvester (Drawing Master), for Etching, H. Bingham and Saville; Freehand, W. R. Cooper; Mapping, H. King; Painting, C. Allin; Shading, C. J. Johnstone.

Part Song—"The Sands of Dee" (Macfarren)—The Choir.

Part Song—"Drops of Rain" (Lemmens)—The Choir.

Silver Medal for Good Conduct—Presented by the Institution—Richard John Warner.

Canonbury Gold Medal—Presented by the late Bro. Edward Cox, V. Pat.—Arthur John Chandler.

Silver Watch and Chain for General Good Conduct—Presented by the Supreme Council 33, to a pupil on leaving the Institution—Hugh Robert Watkin.

Silver Watch for accuracy and quickness in Commercial Arithmetic—Presented by Bro. Charles Belton V. Pres.—Arthur Salter.

Result of University Local Examination, Cambridge, 1883 (the Prizes apportioned from the interest, £23, of the Fund £525, founded by Bro. W. Winn P.M. 657, V. Pat.

Part Song—"Greeting" (Mendelssohn)—The Choir.

Part Song—"The Urchins' Dance" (Hatton)—The Choir.

### English Play.

#### "TURNED HEAD."

A Farce, in One Act, by S. A. A'Beckett.

#### Characters.

Mr. Fitzgiggins ...	J. Ward
Ferdinand Fitzgiggins ...	F. Smith
Doctor Mulgent ...	H. R. Watkin
Dick ...	W. L. Garstin.
Dampley ...	C. King
Spoutling ...	A. A. Woon
Laura ...	H. King

Song—"Does your Heart beat true to me" (Maxwell)—F. Cairney.

National Anthem—"God Save the Queen"—The Choir.

We learn with regret that Sir Henry Edwards, Bart., has resigned the office of Provincial Grand Master of West Yorkshire, which he has held since March 1875; and, further, that the reason assigned for his relinquishing the position is ill-health. We feel that Sir Henry Edwards can ill be spared from among the rulers of English Freemasonry. He has shown himself to be one of those who are not afraid to step a little out the usual course, and in many matters of interest to the Craft has set examples which have been followed far and wide.

## IS "MAKING MASONS AT SIGHT" A GRAND MASTER'S PREROGATIVE?

BY BRO. JACOB NORTON.

**M**ACKEY, in his "Masonic Jurisprudence," enumerated twenty-five Masonic landmarks, which landmarks are irrevocable and unalterable, like "the laws of the Medes and Persians." Among these, he claims, that a Grand Master has an inherent right to make Masons at sight. I shall first give his argument, and afterwards expose his fallacies.

1st. LANDMARK FOURTH.—"Many persons ignorantly suppose that the election of a Grand Master is held in consequence of a law or regulation of the Grand Lodge. Such, however, is not the case. The office is indebted for its existence to a Landmark of the Order. Grand Masters are to be found in the records of the Institution long before Grand Lodges were established. \* \* \* In fact, although, there has been a period within the records of history, and indeed of very recent date, when a Grand Lodge was unknown, there never has been a time when the Craft did not have their Grand Master."

2nd. LANDMARK FIFTH.—"The prerogative of a Grand Master \* \* \* is, in consequence of this law, derived from ancient usage, and not from any special enactment."

3rd. LANDMARK SIXTH. "The statutory law of Masonry requires a month \* \* \* to elapse between the presentation of a petition and the election of a candidate. But the Grand Master has the power to set aside or dispense with this probation, and allow a candidate to be initiated at once."

4th. LANDMARK SEVENTH. "The prerogative of the Grand Master to give Dispensations for opening and holding Lodges is another landmark. He may grant in virtue of this, to a sufficient number of Masons, the privilege of meeting together and conferring degrees. The Lodges thus established are called "Lodges under Dispensation." They are strictly the creatures of the Grand Master, created by his authority, existing only during his will and pleasure, and liable at any moment to be dissolved at his command.

5th. LANDMARK EIGHTH. "The prerogative of a Grand Master to make Masons at sight, is a landmark which is closely connected with the preceding one \* \* \* It is not to be supposed that the Grand Master can retire with a profane into a private room, and there without assistance confer the degrees of Masonry upon him. \* \* \* The real and only mode of exercising this prerogative is this: The Grand Master summons to his assistance not less than six other Masons, convenes a Lodge, and without any previous probation, but on *sight* of the candidate, confers the degrees upon him; after which he dissolves the Lodge and dismisses the brethren. Lodges thus convened are called "Occasional Lodges." This is the only way in which any Grand Master within the records of the institution has ever been known to make a Mason at sight. The prerogative is dependent upon that of granting Dispensations to open and hold Lodges. If the Grand Master has the power of granting any other Mason the privilege of presiding over Lodges working by his dispensation, he may assume this privilege of presiding to himself; and as no one can deny his right to revoke his dispensation granted to any number of brethren at a distance, and to dissolve the Lodge at pleasure, it will scarcely be contended that he may not revoke his dispensation for a Lodge over which he himself has been presiding, within a day, and dissolve the Lodge as soon as the business for which he assembled it is accomplished."

This *inherent* prerogative of the Grand Master, Dr. Mackey traces to the Emperor Carausius in the third century, who granted the Masons a charter, and ordered Saint Alban to preside over their meetings as Grand Master; all which reads very logical, and I confess that I once believed in the Masonic Doctor's jurisprudence. But now I have some things to say against Dr. Mackey's reasoning.

1st. It is true that four Grand Masters in the last century assumed the right of conferring the degrees upon high personages in temporary unwarranted Lodges, known as "occasional Lodges." But as the Constitution ordained that before a Lodge can confer the degrees it must first have a charter, and then it must be regularly consecrated, hence, the said "occasional Lodges" were certainly illegal, and the mere fact that the law was several

times violated, did not make it less binding before it was regularly repealed or modified.\* A Grand Lodge has indeed the right of conferring upon its presiding Officer whatever power it pleases. But a Grand Lodge has also the right of diminishing the Grand Master's powers. One thing only neither Grand Lodge nor any other legislative body *cannot do*, viz.: that of enacting an irremovable and unrevocable *Landmark*. True, the Medes and Persians have enacted irrevocable laws, but where are those laws now, and how long were they obeyed? The fact is, wherever and whenever a reform was proposed to remove unjust laws, the selfish ones, who derived a benefit from the said unjust laws, for the want of a better argument, have always pleaded about the "wisdom of the ancients" and "ancient landmark." But a little reflection will show, that the laws which may have suited the state of barbarism in the middle ages, are unsuitable for enlightened communities, and the same rule is equally applicable to our fraternity; and hence the phrase "ancient Masonic Landmark," is from every standpoint simply a Masonic absurdity.

Let us now take a retrospective view of the Masonic laws. We have now about fifty pre-1717 Masons' codes of laws or Constitutions, all of which were designed for operative Masons. In not one of these Constitutions can we find the phrase "Ancient landmarks," and consequently the regulations or laws in all of them differ more or less. But when the old organization ceased to be useful for the purpose it was originally intended, the Constitution was completely changed; there is not a law in the thirty-nine sections of Anderson's Constitution which bears any resemblance to the laws in the pre-1717 Constitutions. True, "Free-born" and "Sound-limb," were left in the preface to Anderson's Constitution. But even these notions, which Dr. Mackey calls *landmarks*, have been discarded in many jurisdictions.

Dr. Mackey reasons that the office of Grand Master is older than the Grand Lodge, and the Grand Master's prerogatives were derived from the charter granted by Carausius to Saint Alban in the third century. But in the first place no one knows what that charter was. Second, who conferred on Carausius the power to endow all future Grand Masters with unrevocable prerogatives? Third, Saint Gildas in the sixth century wrote the story of the martyrdom of Saint Alban in the third century. But modern critics doubt not only the existence of such a personage as Saint Alban, but even doubt the existence of Saint Gildas. Fourth, neither the Chronicle ascribed to Saint Gildas, nor any other subsequent Monkish Chronicle, mention or allude to either the Masonry or the Grand Mastership of Saint Alban. And fifth, no intelligent Masonic student believes now that the Masons anywhere had either a Grand Lodge or Grand Master before 1717. If, therefore, the office of Grand Master is of so modern an origin, how can we call his prerogatives ancient landmarks? To show, however, that Grand Masters were always regarded as mere creatures of the representatives of the Lodges who elected them, and that they were as much subject to ordinances of the Constitution as any other member of the Craft, the reader will find in Anderson's Constitution, Section XXIX, as follows, viz., previous to the election of Grand Master.

"The Grand Master and his Deputy, the Grand Wardens or the Stewards, the Secretary, the Treasurer, the Clerks, and every other person shall withdraw, and leave the Masters and Wardens of the particular Lodges alone, in order to consult amicably about the election of a new Grand Master."

We see by the above, that the representatives of Lodges "alone," were privileged to choose a Grand Master, and to show still further that a Grand Master could not violate the Constitution with impunity, Section XIX. ordains:

"If a Grand Master should abuse his power, and render

\* In 1763, the Ancients granted a Dispensation to hold a Lodge for forty days. But I could not find in all the Constitutions of the Moderns any indication of such a Dispensation. A book printed in Liverpool in 1788, called "The elements of Freemasonry delineated," refers to a Dispensation to hold a Lodge for forty days, but as the author's name is not on the title page, it is doubtful whether he copied that regulation from a book of the Ancients or Moderns. At present such Dispensations are called "Provisional Warrants," and the granting of such warrants seems to be confined to District Grand Lodges abroad. They must, however, petition the Grand Master of England for a regular warrant within a month after they receive the Provisional Warrant.

himself unworthy of the obedience and subjection of the Lodges, he shall be treated in a way and manner to be agreed upon in a new Regulation."

Having disposed of Dr. Mackey's notion of ancient landmarks, I will next consider his *sixth landmark*, in which he refers to the power of a Grand Master to dispense with the law requiring a month's notice to be given to the members of a Lodge before a candidate can be initiated therein. That is, however, providing the Officers of the Lodge petition the Grand Master for such dispensation. But the following, Section VI., will show that no dispensation of the Grand Master can compel a Lodge to elect either a candidate or a member; here is the law.

"But no man shall be entered a brother in any particular Lodge, or admitted as a member thereof, without the unanimous consent of all the members of that Lodge then present when the candidate is proposed, and their consent formally asked by the Master. \* \* \* Nor is this inherent privilege subject to dispensation."

Having shown that a Grand Master has no *inherent rights*; that his so-called "prerogatives" are dependent upon the will and pleasure of the Grand Lodge, and that the Grand Master is as amenable to the laws laid down in the Constitution as any other Mason, for the information of the reader I will add that "occasional Lodges" were held in England only five times, viz.: one in 1731, one in 1737, two in 1766, and one in 1787; that is ninety-seven years ago. Since 1787 no occasional Lodge was held there, and I will further add, that about eight or nine years ago, while riding from Liverpool to London, I read in a newspaper that on the previous night the English Grand Master had initiated one of his own brothers in the Prince of Wales Lodge, and that among the Grand Lodge dignitaries present was Bro. Hervey, the Grand Secretary. On the following day I paid my respects to Bro. Hervey, when in the course of conversation on the above event, I said, "So it seems you have discarded the notice of the Grand Master's right to make Masons at sight." Brother Hervey replied, "'Occasional Lodges' were always illegal; they ought never to have been held, and they never will be held again."

### KNOWLEDGE OF RITUAL.

THE address of Grand Master Cable, delivered at the Sixteenth Annual Communication of the Grand Lodge of Alabama, is well worth reproduction. Our esteemed brother spoke as follows:—

While a correct knowledge of our ceremonies, and a familiarity with the *Ritual* of the different degrees is of the greatest importance, yet it is our least and easiest duty to discharge. That which we call *work*, my brethren, is not the *work* of our membership, but is the *work* of the *Lodge* only. Our individual *work* in its broad, comprehensive, and true sense, is in the interest and progress of humanity in every relation of life. To this *work* every Mason has dedicated himself, and pledged his best endeavours; because Masonry has the world as its field of operation, and humanity the subject of its interest and care; including not only the temporal welfare, but the eternal happiness, of mankind. My information leads me to fear that the *work* of the *Lodge* is, with most of us, the only duty discharged; and with the Masters and Wardens of the subordinate Lodges, the only duty taught the initiate; wholly neglecting the great and eternal truths taught by the symbols of the different degrees. We too often forget, brethren, that the candidate for admission comes asking for that light which Masonry has to give, and too often leaves the Lodge room with the faintest conception, if any at all, of that true light which Masonry would inculcate. How many Masters and Wardens are there present here to-day, who fully comprehend what true light in Masonry means! How many *impress* the initiate with the important fact, that prayer is an essential element in Masonry; and, I may well ask, how many inform themselves of any of the great moral truths taught by the symbols of our fraternity; and content themselves with a mere familiarity with our *Ritual*? If then, my brethren, those in authority are not able to teach, how can we expect the membership to become more zealous in the observance and discharge of their duties and obligations! The want of this knowledge upon the part of our Officers, prevents its being taught the membership; and the want of it on the part of our initiates, causes them to tolerate, if not to indulge in, acts of immorality, which, in some instances, is a disgrace to the Fraternity. Too many of us feel that in becoming Masons we secure personal aid, assistance, and protection; assuming no duties to perform, or work to do, in the advancement of the great cause of humanity.

It is said that when despotism and superstition reigned everywhere, and seemed invincible, if not immortal, Masonry was invented to avoid persecution, and the doctrines taught have been transmitted by our secret mode of initiation, and, retaining its ancient symbols,

it displays its banner in every civilized country, upon which is written in letters of living light its great principles.

While it teaches the great truths concerning the nature and existence of one Supreme Deity, and the existence and immortality of the soul, yet it is not a religious sect, but from all sects it forms one vast fraternal association, based upon a code of morals which is the sure foundation of all religions. To serve our God, our country, and all mankind, is the noblest destiny of man. This duty Masonry not only teaches but commands, and the Masters and Wardens of the subordinate Lodge who fail to impress this fact upon the initiate, neglect their most important duty, and the Lodge fails to come up to the full measure of its usefulness. Immorality among our membership, results from a want of a proper appreciation of the morality of our fraternity, and this want of appreciation grows out of a failure to sufficiently inform ourselves upon this subject.

If Masonry was simply an association for mutual pecuniary relief, it would long since have ceased to exist. Its command to love one another—to share each others pains and sorrows, as well as joys and pleasures—to afford each other mutual assistance and support in all the relations of life—to respect the opinions and guard and protect the reputation of a brother, and throw the veil of charity over his errors and shortcomings, and, above all, its firm belief in the existence of a God and His Providence, as well as the immortality of the soul, has preserved and protected its existence as an association, and will continue to do so, as long as mankind shall inhabit the earth. Then, my brethren, let me urge you to learn more of its moral precepts, and practise its virtues more, so that the standard of Masonic character may be elevated, the sphere of its influence enlarged, and its great moral teachings made more popular, and therefore more observed among the brethren.

### FRANKLIN'S HANDWRITING.

WE have recently noted two errors on this subject, in connection with the Philadelphia St. John's Lodge Ledger, of 1731-8. The Philadelphia *Times*, in a brief paragraph, stated that the whole of this Lodge Ledger is in the handwriting of Dr. Benjamin Franklin; while Bro. Jacob Norton, in the Boston *Masonic Truth*, of 2nd of June inst., says that *none* of it is in Franklin's handwriting. BOTH ARE IN ERROR. We quote the *falsehood* contained in *Masonic Truth*, as follows:—

A paragraph was copied in the *Boston Post* from a Philadelphia paper (the *Times*), stating that a Masonic record was discovered in Philadelphia, of between 1731 and 1738, all in the handwriting of Benjamin Franklin; and the said paragraph has since been reprinted in the *Herald* and in the *Advertiser*, &c. Now, the truth is, that not a word in the said record was written by Franklin.

The facts are these: The St. John's Lodge Ledger of 1731-8, is, very evidently, in the handwriting of four different secretaries. We have examined it carefully and critically, with the following result: The first Secretary wrote the record from June to December 1731, the second Secretary, from December 1731, to December 1733, the third Secretary, from December 1733, to June 1735, and the fourth Secretary, from June 1735, to June 1738. We are of opinion that any expert, familiar with Franklin's handwriting, will decide that the fourth Secretary's work was *by the pen of Benjamin Franklin*. Several skilled experts have examined the record, and this is their opinion. If Bro. Jacob Norton will look at the Phototype copy of ten pages of this Ledger, sent by Bro. Conrad B. Day, Grand Master of Pennsylvania, to the Grand Lodge of Massachusetts, and now preserved in the Grand Lodge Library at Boston (a copy was also sent to Bro. Sereno D. Nickerson, Recording Grand Secretary), we are convinced he will be of this opinion also. So both the *Times* and Bro. Norton in the *Masonic Truth* are in error, and the truth is as we have stated.—*Keystone*.

### "IT SAVED MY LIFE,

For the fever had obtained a strong hold on me. In a few days I was quite well." This extract from a letter of C. Fitzgerald, Esq., refers to

### LAMPLOUGH'S PYRETIC SALINE,

Which is Effervescent and Tasteless, forming a most Invigorating, Vitalising, and Refreshing Draught.

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### THIS GREAT REMEDY,



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## DIARY FOR THE WEEK.

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

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## SATURDAY, 28th JUNE.

Festival of the Royal Masonic Institution for Boys, Crystal Palace, Sydenham  
198—Percy, Jolly Farmers', Southgate Road, N., 8. (Instruction)  
1275—Star, Five Bells, 155 New Cross-road, S.E., at 7. (Instruction)  
1297—West Kent, Crystal Palace, Sydenham  
1364—Earl of Zetland, Royal Edward, Triangle, Hackney, at 7. (Instruction)  
1541—Alexandra Palace, Imperial Hotel, Holborn Viaduct  
1624—Eccleston, King's Head, Ebury Bridge, Pimlico, at 7 (Instruction)  
1871—Gostling-Murray, Town Hall, Hounslow  
Sinai Chapter of Improvement, Union, Air-street, Regent-street, W., at 8  
R.A. 1044—Mid-Surrey, Surrey Masonic Hall, Camberwell  
R.A. 1329—Sphinx, Surrey Masonic Hall, Camberwell, S.E.  
1462—Wharnccliffe, Rose and Crown Hotel Penistone  
1464—Erasmus Wilson, Pier Hotel, Greenhithe  
1531—Chiselhurst, Bull's Head Hotel, Chiselhurst  
1965—Eastes, Parish Rooms, Bromley, Kent

## MONDAY, 30th JUNE.

22—Loughborough, Cambria Tavern, Cambria Road, near Loughborough Junction, at 7.30. (Instruction)  
45—Strong Man, Excise Tavern, Old Broad Street, E.C. at 7 (Instruction)  
174—Sincerity, Railway Tavern, Railway Place, Fenchurch Street, at 7. (In)  
180—St. James's Union, Union Tavern, Air-street, W., at 8 (Instruction)  
548—Wellington, White Swan, High-street, Deptford, at 8 (Instruction)  
1425—Hyde Park, Fountain Abbey Hotel, Praed Street, Paddington, at 8 (In).  
1445—Prince Leopold, Printing Works, 203 Whitechapel Road, E., at 7 (Inst.)  
1489—Marquess of Ripon, Pembury Tavern, Amhurst-rd., Hackney, at 7.30 (In)  
1507—Metropolitan, The Moorgate, Finsbury Pavement, E.C., at 7.30 (Inst.)  
1585—Royal Commemoration, Fox and Hounds, Putney, at 8. (Instruction)  
1608—Kilburn, 46 South Molton Street, Oxford Street, W., at 8. (Inst.)  
1623—West Smithfield, Clarence Hotel, Aldersgate Street, E.C. at 7 (Inst.)  
1625—Tredegar, Royal Hotel Mile End Road, corner of Burdett Road. (Inst.)  
1693—Kingsland, Cock Tavern, Highbury, N., at 8.30 (Instruction)  
1891—St. Ambrose, Baron's Court Hotel, West Kensington. (Instruction)  
R.A. 933—Doric, 79 Whitechapel-road, at 7. (Instruction)  
62—Social, Queen's Hotel, Manchester  
148—Lights, Masonic Rooms, Warrington  
1177—Tenby, Tenby, Pembroke  
1449—Royal Military, Masonic Hall, Canterbury, at 8. (Instruction)  
R.A. 310—Union, Freemasons' Hall, Castle Street, Carlisle  
R.A. 321—Faith, Crewe Arms Hotel, Crewe  
R.A. 1205—Elliott, 1 Caroline Place, East Stonehouse

## TUESDAY, 1st JULY.

Colonial Board, Freemasons' Hall, at 4  
55—Constitutional, Bedford Hotel, Southampton-bldgs., Holborn, at 7 (Inst)  
65—Prosperity, Hercules Tavern, Leadenhall-street, E.C., at 7. (Instruction)  
141—Faith, Queen Anne's Restaurant, Queen Anne's Gate, St. James's Park Station, at 8. (Instruction)  
171—Amity, Ship Hotel, Greenwich  
177—Domestic, Surrey Masonic Hall, Camberwell, at 7.30 (Instruction)  
188—Joppa, Champion Hotel, Aldersgate-street, at 7.30. (Instruction)  
554—Yarborough, Green Dragon, Stepney (Instruction)  
753—Prince Frederick William, Eagle Tavern, Clifton Road, Maida Hill, at 8 (Instruction)  
820—Lily of Richmond, Greyhound, Richmond, at 7.30 (Instruction)  
860—Dalhousie, Sisters' Tavern, Pownall-road, Dalston at 8 (Instruction)  
1044—Wandsworth, East Hill Hotel, Alma Road, Wandsworth (Instruction)  
1321—Emblematic, Red Lion, York Street, St. James's Square, S.W., at 8 (In.)  
1349—Friars, Liverpool Arms, Canning Town, at 7.30 (Instruction)  
1360—Royal Arthur, Rock Tavern, Battersea Park Road, at 8. (Instruction)  
1381—Kennington, The Horns, Kennington. (Instruction)  
1446—Mount Edgcombe, 19 Jermyn-street, S.W., at 8 (Instruction)  
1471—Islington, Champion, Aldersgate Street, at 7. (Instruction)  
1472—Henley, Three Crowns, North Woolwich (Instruction)  
1540—Chaucer, Old White Hart, Borough High Street, at 8. (Instruction)  
1601—Ravensbourne, George Inn, Lewisham, at 7.30 (Instruction)  
1602—Sir Hugh Myddleton, Queen's Head, Essex Road, N., at 8. (In)  
1695—New Finsbury Park, Hornsey Wood Tavern, Finsbury Park, at 8 (Inst)  
1707—Eleanor, Trocadero, Broad-street-buildings, Liverpool-street, 6.30 (Inst)  
1949—Brixton, Prince Regent Dulwich-road, East Brixton, at 8. (Instruction)  
Metropolitan Chapter of Improvement, Jamaica Coffee House, Cornhill, 6.30.  
R.A.—Camden, The Boston, Junction Road, Holloway, at 8 (Instruction)  
R.A. 1365—Clapton, White Hart Tavern, Clapton, at 8. (Instruction)  
R.A. 1538—St. Martins-le-Grand, Guildhall Tavern, Gresham-street  
70—St. John, Huyshe Masonic Temple, Plymouth  
103—Beaufort, Freemasons' Hall, Bristol.  
120—Palladian, Green Dragon Hotel, Hereford.  
124—Marquis of Granby, Freemasons' Hall, Old Elvet, Durham  
158—Adams, Masonic Rooms, Victoria Hall, Trinity-road, Sheerness  
226—Benevolence, Red Lion Hotel, Littleborough.  
241—Merchants, Masonic Hall, Liverpool (Instruction)  
248—True Love and Unity, Freemasons' Hall, Brixham, Devon  
265—Royal Yorkshire, Masonic Club, Hanover-street, Keighley  
364—Cambrian, Masonic Hall, Neath.  
393—St. David, Masons' Hall, The Parade, Berwick  
558—Temple, Town Hall, Folkestone.  
673—St. John, Masonic Hall, Liverpool.  
734—Londesborough, Masonic Hall, Bridlington Quay.  
804—Carnarvon, Masonic Hall, Havant.  
847—Fortescue, Manor House, Honiton, Devon.  
949—St. Barnabas, Masonic Room, Linslade, Leighton Buzzard  
960—Bute, Masonic Hall, 9 Working-street, Cardiff.  
995—Furness, Masonic Hall, Ulverston.  
1002—Skiddaw, Lodge Room, Market-place, Cocker-mouth.  
1134—Newall, Freemasons' Hall, Salford.  
1244—Marwood, Freemasons' Hall, Redcar.  
1310—Harrow, King's Head, Harrow.  
1322—Waverley, Caledonia Inn, Ashton-under-Lyne.  
1473—Bootle, 146 Berry-street, Bootle, at 6 (Instruction)  
1619—Sackville, Crown Hotel, East Grinstead  
1750—Coleridge, Sandringham House, Clevedon.  
1970—Hadrian, Freemasons' Hall, South Shields  
R.A. 203—St. John of Jerusalem, Masonic Hall, Liverpool.  
M.M. 69—United Service, Assembly Rooms, Brompton, Chatham.

## WEDNESDAY, 2nd JULY.

3—Fidelity, Alfred, Roman Road, Barnsbury, at 8 (Instruction)  
30—United Mariners', The Lugard, Peckham, at 7.30. (Instruction)  
73—Mount Lebanon, Windsor Castle, Southwark Bridge Road, at 8. (Inst)  
186—Industry, Railway Hotel, West Hampstead, at 7. (Instruction)  
193—Confidence, Hercules Tavern, Leadenhall-street, at 7.30 (Instruction)  
228—United Strength, Prince Alfred, 13 Crowndale-rd., Camden-town, 8 (In)  
538—La Tolerance, Morland's Hotel, Dean Street, Oxford St. at 8 (Inst)

720—Panmure, Balham Hotel, Balham, at 7 (Instruction)  
781—Merchant Navy, Silver Tavern, Burdett-road, E. (Instruction)  
813—New Concord, Jolly Farmers, Southgate-road, N. (Instruction)  
861—Finsbury, King and Queen, Norton Folgate, E.C., at 7.30 (Instruction)  
867—Whittington, Red Lion, Popin's-court, Fleet-street, at 8 (Instruction)  
902—Burgoyne, Victoria Hotel, Farringdon Road, at 7. (Instruction)  
1278—Burdett Courts, Duke's Head, 79 Whitechapel Road, E., at 8. (Inst.)  
1284—Finsbury Park, Cock Tavern, Highbury, at 8 (Instruction)  
1475—Peckham, Lord Wellington Hotel, 516 Old Kent-road, at 8. (Instruction)  
1524—Duke of Connaught, Royal Edward, Mare-street, Hackney, at 8 (Inst)  
1604—Wanderers, Adam and Eve Tavern, Palmer St., Westminster, at 7.30 (In)  
1662—Beaconsfield, Chequers, Marsh Street, Walthamstow, at 7.30 (Inst.)  
1681—Londesborough, Berkeley Arms, John Street, May Fair, at 8. (Instruct)  
1707—Eleanor, Anderton's Hotel, Fleet Street, E.C.  
1791—Creton, Prince Albert Tavern, Portobello-ter., Notting-hill-gate (Inst.)  
1827—Alliance, Guildhall Tavern, Gresham-street  
1922—Earl of Lathom, Station Hotel, Camberwell New Road, S.E., at 8. (In.)  
R.A. 55—Constitutional, Private Rooms, Leytonstone  
R.A. 177—Domestic, Union Tavern, Air-street, Regent-st., at 8 (Instruction)  
R.A. 778—Bard of Avon, Greyhound Hotel, Richmond  
R.A. 1328—Granite, Freemasons' Hall, W.C.  
M.M.—Thistle, Freemasons' Tavern, Great Queen Street, at 8 (Instruction)  
K.T. 129—Holy Palest, 33 Golden Square, W.

74—Athol, Masonic Hall, Severn-street, Birmingham  
86—Loyalty, Masonic Hall, Prescott, Lancashire  
258—Amphibious, Freemasons' Hall, Heckmondwike  
277—Friendship, Freemasons' Hall, Union-street, Oldham  
298—Harmony, Masonic Rooms, Ann-street, Rochdale  
326—Moir, Freemason's Hall, Park-street, Bristol  
327—Wigton St. John, Lion and Lamb, Wigton  
380—Integrity, Masonic Temple, Commercial-street, Morley, near Leeds  
406—Northern Counties, Freemasons' Hall, Maple-street, Newcastle-on-Tyne  
417—Faith and Unanimity, Masonic Hall, Dorchester  
550—Harmony, Wheat Sheaf, Ormskirk  
594—Downshire, Masonic Hall, Liverpool, at 7. (Instruction)  
645—Humphrey Chetham, Freemasons' Hall, Cooper-street, Manchester.  
673—St. John, Masonic Hall, Liverpool, at 8. (Instruction)  
678—Earl Ellesmere, Church Hotel, Kersley, Farnworth, near Bolton.  
838—Franklin, Peacock and Royal Hotel, Boston  
910—St. Oswald, Masonic Hall, Ropergate, Pontefract  
972—St. Augustine, Masonic Hall, Canterbury. (Instruction)  
992—St. Thomas, Griffin Hotel, Lower Broughton

1013—Royal Victoria, Masonic Hall, Liverpool  
1037—Portland, Portland Hall, Portland. (Instruction.)  
1085—Hartington, Masonic Hall, Gower-street, Derby  
1091—Erme, Erme House, Ivybridge, Devon  
1167—Alnwick, Masonic Hall, Clayport-street, Alnwick  
1206—Cinque Ports, Bell Hotel, Sandwich  
1218—Prince Alfred, Commercial Hotel, Mossley, near Manchester  
1274—Earl of Durham, Freemasons' Hall, Chester-le-Street  
1323—Talbot, Masonic Rooms, Wind-street, Swansea  
1335—Lindsay, 20 King-street, Wigan  
1354—Marquis of Lorne, Masonic Rooms, Leigh, Lancashire  
1356—De Grey and Ripon, 140 North Hill-street, Liverpool, at 7.30 (Inst.)  
1363—Tyndall, Town Hall, Chipping Sodbury, Gloucester  
1431—St. Alphege, George Hotel, Solihull  
1511—Alexandra, Hornsea, Hull (Instruction)  
1549—Abercorn, Abercorn Hotel, Great Staunmore.  
1620—Marlborough, Derby Hall, Tue Brook, Liverpool  
1692—Hervey, George Hotel, Hayes  
1903—Prince Edward of Saxe Weimar, Masonic Hall, Portsmouth

R.A. 54—Hope, Spread Eagle Inn, Cheetham Street, Rochdale  
R.A. 200—Old Globe, Londresborough Rooms, Scarborough  
R.A. 300—Perseverance, Pitt and Nelson Hotel, Ashton-under-Lyne  
R.A. 342—Royal Sussex, Masonic, 79 Commercial Road, Portsea  
R.A. 625—Devonshire, Norfolk Arms Hotel, Glossop  
R.A. 1125—St. Peters, Masonic Hall, Fore Street, Tiverton  
M.M. 36—Furness, Hartington Hotel, Duke-street, Barrow-in-Furness  
R.C.—Palatine, Palatine Hotel, Manchester

## THURSDAY, 3rd JULY.

10—Westminster and Keystone, Freemasons' Hall, W.C.  
27—Egyptian, Hercules Tavern, Leadenhall-street, E.C., at 7.30 (Instruction)  
87—Vitruvian, White Hart, College-street, Lambeth, at 8 (Instruction)  
147—Justice, Brown Bear, High Street, Deptford, at 8. (Instruction)  
435—Salisbury, Union Tavern, Air-street, Regent-street, W., at 8 (Inst.)  
701—Camden, Lincoln's Inn Restaurant, 305 High Holborn, at 7 (Instruction)  
754—High Cross, Coach and Horses, Lower Tottenham, at 8 (Instruction)  
901—City of London, Jamaica Coffee House, Cornhill, at 6.30. (Instruction)

1155—Excelsior, Sydney Arms, Lewisham-road  
1158—Southern Star, Pheasant, Stangate, Westminster-bridge, at 8 (Inst.)  
1185—Lewis, Kings Arms Hotel, Wool Green, at 7 (Instruction)  
1289—Finsbury Park, Cock Tavern, Highbury  
1339—Stockwell, Cock Tavern, Kennington-road, at 7.30 (Instruction)  
1360—Royal Arthur, Village Club Lecture Hall, Wimbledon  
1381—United Service, Greyhound, Richmond  
1426—The Great City, Masons' Hall, Masons' Avenue, E.C., at 6.30 (Inst.)  
1445—Prince Leopold, City Arms Tavern, St. Mary Axe, E.C.  
1558—D. Connaught, Palmerston Arms, Grosvenor Park, Camberwell, at 8 (In)  
1614—Covent Garden, Cranbourne, 1 Up. St. Martin's Lane, W.C., at 8. (Inst.)  
1673—Langton, Mansion House Station Restaurant, E.C. at 6. (Instruction)  
1677—Crusaders, Old Jerusalem Tav., St. John's Gate, Clerkenwell, at 9 (Inst.)  
1724—Kaisir-i-Hind, Regent Masonic Hall, Air-street, W  
1744—Royal Savoy, York-shire Grey, Lion Street, W., at 8 (Instruction)  
1765—Trinity College, 61 Weymouth Street  
1950—Southgate, Railway Hotel, New Southgate

R.A. 753—Prince Frederick William, Lord's Hotel, St. John's Wood, at 8. (In.)  
R.A. 1471—North London, Alwyne Castle Tavern, St. Paul's Road, Canonbury, at 8. (Instruction)  
M.M. 197—Studholme, Masonic Hall, 33 Golden-square  
M.M. 199—Duke of Connaught, Haverlock, Albion-rd., Dalston, at 8. (Inst.)

24—Newcastle-on-Tyne, Freemasons' Hall, Grainger-st., Newcastle  
116—Royal Lancashire, Swan Hotel, Colne  
123—Lennox, Freemasons' Hall, Richmond, Yorkshire  
208—Three Grand Principles, Masonic Hall, Dewsbury  
249—Mariners, Masonic Hall, Liverpool  
266—Naphthali, Masonic Hall, Market-place, Haywood  
269—Fidelity, White Bull Hotel, Blackburn  
275—Harmony, Masonic Hall, South Parade, Huddersfield  
283—Amity, Swan Hotel, Market-place, Haslingden  
289—Fidelity, Masonic Hall, Carlton-hill, Leeds  
294—Constitutional, Assembly Rooms, Beverley, Yorks  
295—Combermere Union, Macclesfield Arms, Macclesfield  
300—Minerva, Pitt and Nelson, Ashton-under-Lyne

317—Affability, Freemasons' Hall, Cooper-street, Manchester.  
337—Candour, New Masonic Rooms, Uppermill, Saddleworth  
341—Wellington, Cinque Ports Hotel, Rye  
344—Faith, Bull's Head Inn, Radcliffe, Lancashire  
419—St. Peter, Star and Garter Hotel Wolverhampton.  
446—Benevolent, Town Hall, Wells, Somersetshire.  
509—Tees, Freemasons' Hall, Stockton, Durham.  
636—Ogle, Masonic Hall, Morpeth  
637—Portland, Masonic Rooms, Town Hall, Stoke-upon-Trent.  
659—Diagdon, Ridley Arms Hotel, Blyth  
792—Pelham Pillar, Masonic Hall, Bullring-lane, Great Grimsby  
913—Pattison, Lord Raglan Tavern, Plumstead  
974—Pantalpha, New Masonic Hall, Darley-street, Bradford  
976—Royal Clarence, Blue Ball, Bruton, Somerset



- 1088—Royal Edward, Commercial Inn, Stalybridge  
 1184—Eliot, Private Rooms, St. German's, Cornwall.  
 1183—Duke of Edinburgh, Masonic Hall, Liverpool, at 7.30. (Instruction)  
 1231—Savile, Royal Hotel, Elland  
 1282—Ancholme, Foresters' Hall, Brigg, Lincolnshire  
 1284—Brent, Globe Hotel, Topsham, Devonshire  
 1367—Beaminstor Manor, White Hart Hotel, Beaminstor  
 1384—Equity, Alford Chambers, Widnes  
 1500—Walpole, Bell Hotel, Norwich  
 1504—Red Rose of Lancaster, Starkie's Arms Hotel, Padiham, near Burnley  
 1513—Friendly, King's Head Hotel, Barnsley  
 1578—Dee, Union Hotel, Parkgate, Cheshire  
 1580—Cranbourne, Red Lion Hotel, Hatfield, Herts, at 8. (Instruction)  
 1591—Cedewain, Public Rooms, Newtown, Montgomeryshire  
 1790—Old England, Masonic Hall, New Thornton Heath  
 1807—Loyal Wye, Builth, Breconshire  
 1829—Burrell, George Hotel, Shoreham  
 R.A. 187—Charity, Freemasons' Hall, Park Street, Bristol  
 R.A. 325—St. John, Freemasons' Hall, Islington-square, Salford  
 R.A. 758—Bridgwater, Freemasons' Hall, Runcorn, Cheshire  
 R.A. 1016—Elkington, Masonic Hall, New-street, Birmingham  
 R.A. 1074—Bective, Masonic Rooms, Kirkby, Lonsdale  
 R.A. 1235—Phoenix of St. Ann, Court Hotel, Buxton  
 R.A. 1393—Hamer, Masonic Hall, Liverpool  
 M.M. 10—Cheltenham and Keystone, Masonic Hall, Cheltenham  
 M.M. 53—Britannia, Freemasons' Hall, Sheffield

## FRIDAY, 4th JULY.

- Metropolitan Masonic Benevolent Association, 155 Fleet-street, E.C. at 8.30.  
 Emulation Lodge of Improvement, Freemasons' Hall, at 7.  
 25—Robert Burns, The North Pole, 115 Oxford-street, W., at 8 (Instruc.  
 144—St. Luke, White Hart, King's-road, Chelsea, at 7.30. (Instruction)  
 507—United Pilgrims, Surrey Masonic Hall, Camberwell, at 7.30. (Instruct.)  
 786—William Preston, St. Andrew's Tavern, George St., Baker St., at 8. (In  
 780—Royal Alfred, Star and Garter, Kew Bridge. (Instruction)  
 834—Ranelagh, Six Bells, Hammersmith (Instruction)  
 933—Doric, Duke's Head, 79 Whitechapel-road, at 8. (Instruction)  
 1056—Metropolitan, Portugal Hotel, Fleet-street, E.C. at 7. (Instruction)  
 1158—Belgrave, Jermyn-street, S.W., at 8. (Instruction)  
 1298—Royal Standard, Alwyns Castle, St. Paul's-road, Canonbury, at 8. (In.)  
 1365—Clapton, White Hart, Lower Clapton, at 7.30. (Instruction)  
 1642—E. Carnarvon, Ladbroke Hall, Notting Hill, at 8. (Instruction)  
 1769—Ubique, Guardsman Army Coffee Tavern, Buckingham Palace-road,  
 S.W., at 7.30. (Instruction)  
 1815—Penge, Thicket Hotel, Anerley  
 1901—Selwyn, East Dulwich Hotel, East Dulwich. (Instruction)  
 R.A.—Panmure C. of Improvement, Stirling Castle, Church Street, Camberwell  
 R.A. 78—Pythagorean, Portland Hotel, London-street, Greenwich. (Inst.)  
 M.M.—Old Kent, Crown and Cushion, London Wall, E.C. (Instruction)  
 44—Friendship, Freemasons' Hall, Cooper-street, Manchester  
 81—Doric, Private Room, Woodbridge, Suffolk.  
 219—Prudence, Masonic Hall, Todmorden.  
 242—St. George, Guildhall, Doncaster.  
 306—Alfred, Masonic Hall, Kelsall-street, Leeds  
 375—Lambton, Lambton Arms, Chester-le-street, Durham  
 453—Chigwell, Loughton Tavern, Station Road, Loughton, at 7.30 (Inst)  
 521—Truth, Freemasons' Hall, Fitzwilliam-street, Huddersfield.  
 837—De Grey and Ripon, Town Hall, Ripon  
 1096—Lord Warden, Wellington Hall, Deal  
 1387—Chorlton, Masonic Rooms, Chorlton Cum Hardy  
 1393—Hamer, Masonic Hall, Liverpool, at 8. (Instruction)  
 1523—Fort, Masonic Hall, Newquay, Cornwall.  
 1557—Albert Edward, Bush Hotel, Hexham.  
 1561—Morecambe, Masonic Hall, Edward-street, Morecambe, Lancashire.  
 1648—Prince of Wales, Freemasons' Hall, Salem-street, Bradford.  
 1664—Gosforth, Freemasons' Hall, High-street, Gosforth  
 General Lodge of Instruction, Masonic Hall, New-street, Birmingham, at 7  
 R.A.—General Chapter of Improvement, Masonic Hall, Birmingham  
 R.A. 170—All Souls', Masonic Hall, Weymouth  
 R.A. 271—Lennox, Royal Pavilion, Brighton

## SATURDAY, 6th JULY.

- General Committee Boys' School, Freemasons' Hall, at 4  
 1198—Percy, Jolly Farmers' Tavern, Southgate-road, N., at 8 (Instruction)  
 1275—Star, Five Bells, 155 New Cross-road, S.E., at 7. (Instruction)  
 1364—Earl of Zeland, Royal Edward, Triangle, Hackney, at 7 (Instruction)  
 1624—Eccleston, King's Head, Ebury Bridge, Pimlico, at 7 (Instruction)  
 Sinai Chapter of Improvement, Union, Air-street, Regent-st., W., at 8  
 149—Peace, Private Rooms, Meltham  
 308—Prince George, Private Rooms, Bottoms, Eastwood  
 1223—Amherst, King's Arms Hotel, Westerham, Kent  
 1567—Elliot, Railway Hotel, Feltham

## NOTICES OF MEETINGS.

## MINERVA LODGE, No. 250.

THE annual Installation of the W.M. and Officers of the above Lodge was held on the 24th inst., at Hull, being the time-honoured Feast of St. John the Baptist, when the following, among other Officers, were installed:—Bros Henry J. White W.M., the Rev. Henry W. Kemp, B.A., P.M. P.P.G.C. I.P.M., William Kirk Brown S.W., George E. Selby J.W. The ceremony was performed by the W. Master the Rev. H. W. Kemp, B.A., Worshipful Master of the Charter House, assisted by several Past Masters of the Lodge. A supper was afterwards held in the dining hall, when the brethren were honoured by the company of the Deputy Prov. Grand Master, the Prov Grand Treasurer (Bro. R. W. Hollon), the Prov. Grand Secretary of West Yorkshire (Bro. Henry Smith), by the W. Masters of the Humber, Kingston, and De-la-Pole Lodges, and by other distinguished brethren. During the evening a valuable gold jewel (set with diamonds, &c.) was presented to the Rev. Bro. H. W. Kemp, and a gold bracelet for Mrs. Kemp, in commemoration of Bro. Kemp's retirement from the chair and of the Centenary of the Lodge, which was celebrated during the second year of his Mastership. On the top bar of the jewel is Rev. Bro. Kemp's monogram and the Provincial Grand Chaplain's emblem in enamel. Suspended from a festoon are the arms of the Charter House, enamelled in heraldic colours; beneath this is the head of Minerva, from which hangs the jewel itself. In the centre of the jewel is the centenary emblem, surrounded by the name, number, and date of the Lodge, in enamel. It is supported on either side by bearings of ears of corn and sprigs of acacia, over which is a large cluster of lustrous diamonds. At the bottom of the jewel is the Past Master's emblem. The number of gems used is seventeen diamonds, seven pearls, and four rubies, of

the first water. The back of the jewel is suitably inscribed. The whole is finished in excellent style, and has been designed and executed by Messrs. Barnett and Scott, Whitefriargate. The bracelet presented to Mrs. Kemp, which is also engraved with a suitable inscription, was supplied by the same firm.

## VILLIERS LODGE, No. 1194.

THE regular meeting of this Lodge was held at the Mitre Hotel, Hampton Court, on the 21st inst. Bros. T. C. Gambrill W.M., Gilby S.W., W. Vincent P.G.S.B. Middlesex J.W., Steele Treasurer, Dodd Secretary, Monson J.D., Foote I.G., J. G. Fisher P.M. Lodge was opened, and the minutes were confirmed. Bro. McLewin was passed to the second degree. The election of W.M. then took place, and Bro. Gilby S.W. was unanimously elected. Bro. Steele P.M. was re-elected Treasurer, and Bro. Gilbert P.G. Tyler for Middlesex re-elected Tyler. It was proposed to present a P.M.'s jewel and collar to the retiring W.M. for his efficient services during his year of office. The Lodge was closed until October. Light refreshments followed, after which the usual Loyal and Masonic toasts were duly honoured.

## CITADEL LODGE, No. 1897.

ON Saturday last, the 21st inst., the installation meeting of this Lodge passed off most successfully. The brethren assembled at the Railway Hotel, Harrow Station, where Lodge was opened by the W.M. Bro. Bird. After the confirmation of the minutes and report of the Audit Committee, the initiation of Mr. Peter Young took place, the ceremony being well rendered by Bro. Mayes I.P.M. (a friend of the candidate). Bro. Bird, on resuming the Master's chair, most impressively raised Bros. Hibberd and Bayne to the third degree. The installation of Bro. John Osborn, the W.M. elect, was then proceeded with. On the re-admission of the brethren Bro. Osborn appointed and invested his Officers, as follow:—Bros. H. W. Gregory S.W., E. Woodman J.W., W. Hurran Treasurer, W. H. Lee P.M. Secretary, J. Weston P.M. S.D., H. J. Osborn J.D., O. J. Von Holtorp I.G., J. Bayne Organist, H. W. Carter D.C., J. H. Gaskin and W. Wright Stewards, Very Tyler. Bro. Bird then gave the several addresses in a faultless manner, calling forth the highest encomiums from the Provincial Grand Master, the visitors and brethren. With a proposition for initiation at the next meeting, of Mr. Lee jun. (son of the energetic Secretary), the business of the Lodge was at an end. The brethren then adjourned to a well-served banquet. The W.M. subsequently gave the usual toasts. In reply to that of the Provincial Grand Officers, Sir F. Burdett made special reference to the fact of his unexpected visit, and his gratification at finding the Lodge so perfect in its working. He expressed the great pleasure and pride he felt in finding this, one of the most recently established Lodges in his Province, progressing in so satisfactory a manner. A selection of music was given during the evening. The following brethren were present as Visitors:—Sir Francis Burdett P.G.M. Middlesex, H. Cox W.M. 1471, H. P. Squire J.W. 1356, S. Hollidge J.D. 1602, W. H. Paddle P.M. 1851, J. H. Pearson P.M. 1567, T. D. Dutton W.M. 1567, J. W. Nicholson 1293, A. J. Delvalle 1662, P. Forge W.M. 619, J. Mason P.P.S.G.D. Middlesex.

MR. CHARLES DUVAL having concluded his present season of monologue performances, will have a grand complimentary benefit, which is now definitely fixed for Friday afternoon, the 4th, and Saturday evening, the 5th of July, at St. George's Hall, Langham Place. Upwards of thirty leading artistes of the Musical and Dramatic Professions will take part in the programme.

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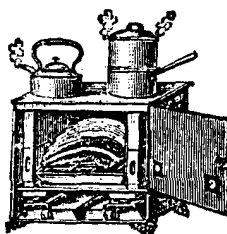
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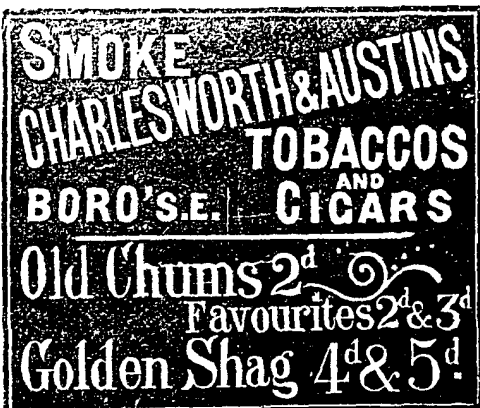
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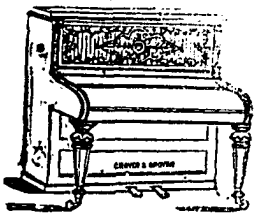
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