

THE

Freemason's Chronicle;

A WEEKLY RECORD OF MASONIC INTELLIGENCE.

Registered at the G.P.O. as a Newspaper.

Reports of United Grand Lodge are published with the Special Sanction of H.R.H. the Prince of Wales the Most Worshipful the Grand Master of England.

VOL. XX.—No. 495.

SATURDAY, 5th JULY 1884.

[PRICE THREEPENCE.
13s 6d per annum, post free.]

OUR TWENTIETH VOLUME.

WE start to-day on another Volume, and while we ask our friends to continue to us the consistent support they have accorded us hitherto, we would urge on them to endeavour to introduce our journal to their younger brethren. At the present time matters of vital interest to the Craft are continually being brought under notice, and we strive to give these that attention they so urgently claim. We venture to say that our labours are not of a light character, and we feel the lack of appreciation on the part of the Craft at large is a matter of thoughtlessness rather than of design. It is an old saying that the production of a Masonic journal is a labour more of trouble than profit; we trust we may never have cause to say this has been a bitter experience of our own.

THE RECENT FESTIVAL.

WE publish elsewhere full particulars of the 86th Anniversary Festival of the Royal Masonic Institution for Boys, together with a list of the Returns made by the contributing Lodges and Brethren in London and the Provinces. The account is interesting, and we venture to add will prove highly gratifying to the numerous friends of the School. When a man's powers have been subjected to a strain of unusual severity it commonly happens, nay, it may be regarded as a law of nature, that he sets about re-establishing equipoise by indulging in a period of repose. An excess of force in one direction must be counter-balanced by a defect of force in another. Thus a grand effort last year in aid of the funds of the Boys' School having been deemed imperative, in order to meet, to a certain extent, the growing demands upon its resources, it would have surprised few people if there had been somewhat of a diminution in the average receipts on Saturday last. This anticipation, however, we are glad to say, has not been realized. It is true that the Festival of 1883 yielded £23,000, while that which was held at the Crystal Palace on the 28th ult. realized only £14,000. But the difference as nearly as possible represents the amount that was subscribed towards the Fund for erecting additional premises at Wood Green, so that, as a matter of fact, there is little, if any difference between the amounts subscribed towards the General Fund on the two occasions. This is one of our reasons for describing the result of Saturday's celebration as being so satisfactory. The unusual effort which had to be put forth in 1883 in order to meet an unusual demand was successful in its purpose, but the success has been achieved without detriment to the requirements of the ordinary fund. Another gratifying circumstance will be found in the increase of this, over last, year's Festival receipts, if we add together the totals subscribed to all three Charities but omitting the Building Fund account. In 1883 these amounted together between £37,000 and £38,000. This year they are nearer £42,000 than £41,000, namely:—Benevolent in

February £14,660; Girls' School in May £13,040; Boys' School in June £14,060 Grand total £41,760. Indeed, all things considered, we have good reason to be proud of the current year's results, nor are there many societies of which it can be said that the sum raised by voluntary contributions is about equivalent to the interest on £1,500,000 ordinary Government Stock, to say nothing of the money disbursed in Charity by Grand Lodge, Provincial Grand and Private Lodges, and local Masonic Charitable Associations.

But to return to the event of Saturday. We have stated incidentally that the Subscriptions and Donations amounted in round figures to £14,060, and at once we must take the opportunity of congratulating all who had a part in securing this result. The sad and sudden death of the Duke of Albany, who had consented to occupy the chair on the occasion, cannot but have had a most depressing effect on the governing body of the Institution and its energetic Secretary. It was no more than natural that with so illustrious a President to assist them they should have been looking forward to reap a glorious harvest of contributions, but their anticipations never reached a state of fruition. About three months ago the terrible news came upon us like a thunderclap that the Queen's youngest son was dead, and the brilliant hopes and expectations which had been established on the promise of his chairmanship disappeared, just as though they had never had any existence. In one sense this calamity placed Bro. Binckes in a worse plight than if in the interval that had elapsed since his previous Festival he had cast about in all directions for a Chairman and been uniformly disappointed. In any circumstances he had barely three months left him in which to supply the vacancy and in so short a period the circle from which he must make a choice would necessarily be more restricted. However, he was fortunate enough to secure the services of the Lord Mayor, though, owing to a prior engagement, his lordship was unable to carry out one part of the customary programme, and take the chair at the distribution of prizes. Still, this was comparatively a slight disappointment, except, no doubt, to the boys. The Festival passed off admirably under the auspices of our great Civic chief, who is the very personification of geniality, and what, no doubt, in the eyes of many of our readers will be looked upon as of still greater importance, a Freemason of long standing and highly distinguished. We question if Bro. Binckes could have enlisted the services of a brother who was calculated to do greater honour to so important a celebration, one who, possessing an equal presence, would by his kind example have succeeded in stirring up a more genuine enthusiasm. At all events the Lord Mayor, as he was a means of giving pleasure to others, must also have been the recipient of pleasure. He conferred honour on the Board of Stewards and their respected and energetic honorary Secretary, and the latter, on their part reciprocated the honour by adding grist to the Boys' School mill to the extent of over £14,000, and we venture to imagine that manifold as has been his lordship's experience as a chairman during the term of his mayoralty, no similar festivity at which he may have been the central figure, has yielded such considerable results, or results which will be productive of a greater amount of good. The Stewards, too, must have experienced a glow of pleasure when the total was made known by Brother Binckes. Whatever of laborious and disagreeable work had to be

done in connection with the Anniversary had fallen on their shoulders. Canvassing for subscriptions is never a very pleasant duty even among Masons, yet they must have canvassed to good purpose to have raised so grand a total. The disappointments they may have experienced, instead of having a depressing effect, must have nerved them to make still more laborious efforts in order to secure the needed lists of subscriptions. So with regard to Bro. Binckes, who certainly had more than his ordinary share of difficulties to cope with. We have already alluded to the greatest of all his disappointments, the sad and unforeseen death of his promised chairman, and we have told how this gap in his arrangements was bravely and so very competently filled by Lord Mayor Fowler. But those who have had no experience of Festivals in aid of a Charitable Institution can have but a very imperfect idea of the trouble involved in bringing together a strong representative Board of Stewards. The refusals, the withdrawals, and, in the case of new men, the inexperience which the organizers of such bodies have to put up with are a constant source of annoyance and vexation. However, as eels are said to grow accustomed to the ordeal of being skinned, and in time feel seriously aggrieved if they are not required now and again to undergo it, so we presume Bro. Binckes, after his twenty-four years course of organising Boards of Stewards, would begin to think that Time was on the eve of being merged into Eternity if he had no obstacles to overcome, no denials to vex him, no resistance to his persuasive appeals to stifle. He, too, we can conceive, must be well content that his labours have resulted in so rich a harvest of subscriptions and donations as he was privileged to announce on Saturday last. Him likewise, as well as the Stewards and the Chairman, we must unfeignedly congratulate on what has taken place, entirely through his and their instrumentality, backed up, as usual, by the inexhaustible generosity of the Craft. Lastly, we must congratulate the Institution and its wellwishers on the sense of complete security which will encircle them during the next twelve months. Their path is now comparatively an easy one. What they have to do is to make use of their opportunities, and the monies which have just been poured into their coffers with no niggard hands will enable them to do this, if not without care, at all events without anxiety.

It remains for us to say a few words about the Returns. We have referred to them as an aggregate amounting, in round figures, to £14,000 but there are just a few of the items comprising this aggregate to which it would be ungraceful on our part not to make some special reference. For instance, the Royal Savoy Lodge contributes by the medium of its representative, Bro. W. A. Scurrah, no less a sum than £630, or more by somewhere about £40 than the important Province of West Yorkshire. Then Bro. George Skudder, the Senior Deacon of the Temperance Lodge, No. 169, is entered for a list of £540, and we honestly confess that this illustration of Temperance and its beneficent effects is decidedly preferable to others which have been brought under our notice during the past few weeks. These lists, if they are not unprecedented, are so far above the average of what we hold to be very liberal contributions that we should have been wanting in our duty if we had not given them the prominence to which they are entitled. Eccleston Lodge, No. 1624, per Bro. Charles Tayler W.M., and Universal Chapter, No. 181, per Comp. J. C. Parkinson, have likewise sent up exceptionally long lists, the former's amounting to £325 10s, and the latter's to £283 10s, and besides there is the usual array of three-figure lists, such as Bro. James Boulton, of £161, in respect of Victoria Lodge, No. 1056; Bro. A. Bellis, of £173 for the Selwyn Lodge, No. 1901, &c., &c. In the Provinces the lead is taken by West Yorkshire with £589, Hants and the Isle of Wight being a very good second with £512, and Cheshire and Kent close up with £498 each, Staffordshire £313, and Monmouthshire £307, bringing up the rear of those whose totals exceed £300. Amongst the other Provinces represented we notice Berks and Bucks (£163), Cambridgeshire (£174), Durham (£210), Gloucestershire, the two Lancashires, Middlesex, Nottinghamshire (£231), Oxfordshire (£141), Suffolk (£157), Surrey (£252), Sussex (£157), Worcestershire (£201), North Wales and Salop (£185), and South Wales East (£200). In fine, the Provinces, like London, have contributed freely, and we can only regret our inability to convey to them in sufficiently expressive words the high sense which the whole body of English Freemasons must entertain of their efforts.

However, they have the consolation of feeling they have done their duty, and that, doubtless, will be reward enough. If we may be allowed to parody a well known adage—*Sufficit officio sua gloria.*

The Festival of Saturday was held at the Crystal Palace, Sydenham, and was presided over by Bro. Alderman R. N. Fowler, Lord Mayor of London, J.G.W. of the year. Under the direction of an efficient Board of Special Stewards everything was done to render the banquet portion of the day's proceedings enjoyable to all who attended. The proposition of the few toasts which of necessity have to be honoured was carried out in brief but effective style. Sir Francis Burdett Prov. G.M. Middlesex proposed the health of the Chairman of the day, referring to the high position occupied by him, both in public life and Masonic affairs. As Lord Mayor of London he occupied a position which had ever been a coveted one among Englishmen, while as Warden of the Grand Lodge of English Freemasons he might be said to occupy a proud position among the brethren of the Craft. In all his undertakings he entered heart and soul into the business before him, and as President of their Festival had no small share in securing the success which had been achieved. Sir Francis referred to the Lord Mayor's official Masonic position in the Province of Wiltshire, with which district he also was closely associated. In reply the Lord Mayor said it would be his endeavour to prove that the opinion formed of him had not been over-estimated. He hoped to be able to feel, at the conclusion of his duties, that he had discharged them in a satisfactory manner.

The name of the Grand Secretary was coupled with the toast of the Grand Officers, and that of Bro. Plucknett with the toast of the evening,—Prosperity to the Royal Masonic Institution for Boys; and then Bro. F. Binckes announced the amount of the several Stewards' lists, a summary of which we give elsewhere. Bro. Edgar Bowyer responded on behalf of The Patrons, Vice-Patrons, Trustees, and members of Committees; and Bros. Terry and Hedges each acknowledged the toast of Success to the other Institutions. Brother T. W. Tew replied for The Board of Stewards, and Bro. Frank Richardson for The Ladies. The musical arrangements were under the direction of Bro. Chaplin Henry, who was supported by Bro. Arthur Thompson, Madame Mathilde Zimeri, Miss Helen D'Alton, with Bro. Kift at the pianoforte.

We have already referred to the work undertaken by the Special Stewards; we now give a list of them.

Br. Mather, J. L., V.-Pres. of Inst.	}	Unattached.
Berridge, Robert V.-Pres. of Inst.		
Cooper, George, V.-Pat of Inst.		
Matier, C. F., V.-Pres. of Inst.		
Torkington, A., V.-Pat. of Inst.		
Clever, James		
Tyler, F. J.	...	Lodge No. 59
Belton, Charles, V.-Pres. of Inst.	...	" " 165
Hogard, C. F., V.-Pres. of Inst....	...	" " 205
Terry, J.	...	" " 228
Joyce, H. E.	...	" " 507
Jenkins, H.	...	" " 860
Driver, Charles H.	...	" " 901
Boulton, J.	...	" " 1056
Coubro, L. P.	...	" " 1365
Brittain, J.	...	" " 1385
Keeble, F. T. C.	...	" " 1426
Ferguson, Alexander.	...	" " 1538
Taylor, Charles.	...	" " 1624
Verry, G. Ward	...	" " 1625
Bridges, N.	...	" " 1669
Scurrah, W. A.	...	" " 1744
Festa, G. P., V.-Pat. of Inst.	...	" " 1900
Miller, T. Hastings, V.-Pres. of Inst.	...	" " 1964
Clowes, R., V.-Pres. of Inst. ...	...	Province of Essex.
Eve, Richard, V.-Pat. of Inst.	...	Province of Hants, &c.
Maidwell, T. J.	...	Province of Middlesex
Hacker, H., V.-Pres. of Inst.	...	Province of Surrey.
Romieu, G. F.	...	" "
Broadley, A. M., No. 1777, Ancient Carthage Lodge, Tunis, V.-Pres. of Inst.	...	" "

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 fancy you are not alone in having noticed the contradiction between the eloquent exposition of Bro. Woodford as to the nature of Freemasonry and the reason why it has prospered so remarkably, and the objects set forth by the founders themselves of the new Teetotal Lodge in seeking a warrant for its constitution from the Grand Master. Bro. Woodford says Masonry is to be admired and respected, and has prospered, because it had "managed to gather together" within its 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." This is perfectly true. A Masonic Lodge affords a common ground on which may meet the Peer and the Peasant—the Quaker, Anglican Churchman, and Jew—the Tory and Radical—the Imperialist and the Democrat. Political and theological discussions are forbidden, and what they have to do when they come together is to enjoy themselves rationally, each after his own particular fashion and in a manner calculated to avoid offence to the others. This I take it is as near an approach to the Millennium on a small scale as is practicable. On the other hand, Bro. Richardson thinks Freemasonry may be made use of in promoting total abstinence from a particular kind of food, which food, be it remembered, finds favour—whether rightly or wrongly, whether beneficially or detrimentally to health, is immaterial—with a great many other people. I say this is destructive of the objects for which Freemasonry was constituted. If A may not discuss politics or religion with B and the other letters of the alphabet inside a Masonic Lodge, and so provide a means for dissipating the harmony that generally prevails, why should he be allowed to discuss the propriety or impropriety of drinking wine or beer or spirits? How many thousand instances are there not of men who for years and years were near and dear friends, and yet they fell out and became deadly enemies through differences of opinion about paltry matters? But in Dr. Richardson's opinion this question of indulgence in, or abstinence from, alcohol is not a paltry matter. From his point of view indulgence in it means death, abstinence from it life. Others, however, think differently from Dr. Richardson, and of course, if the subject of drink is broached in Lodge or at the banquet after the Lodge, a controversy at once arises and with it the very strong probability that a serious disturbance of our sense of goodfellowship will follow. Like Dr. Richardson I hold in detestation the practice in which so many indulge in drinking alcoholic liquors to excess, and like him I shall gladly welcome the day when a considerable diminution in the evils arising from this excess is perceptible. But Masonry has nothing to do with this. It is neither Teetotalism nor moderate alcoholism, any more than it is Anglican Catholicism or Romish Catholicism. It will stand up boldly against all kinds of excess as being of necessity and in their several degrees subversive of morals. It will not permit, much less encourage, intoxication at its social gatherings, and consequently the question whether alcohol is good, bad, or indifferent is not one which in any way concerns it Masonically. I trust Bro. Richardson will continue fighting his hardest against Intemperance in the shape of Drunkenness, and I wish him and all like him the success they deserve in their crusade, but he must do his crusading independently of Freemasonry.

There is one matter I have been unable to reconcile with my humble idea of sincerity. I am told the King Solomon Lodge banquet might easily have been mistaken for an ordinary Lodge banquet. The liquors looked like wine and the vessels containing them like wine bottles. It was only when you came to taste them that you discovered they were some other compounds. But if alcoholic beverages are so harmful, why hand round counterfeit presentments of alcohol? Why not boldly go in for water, pure and simple, mineral water, tea and coffee, cocoa and chocolate, &c.? Are the brethren of King Solomon Lodge ashamed of their opinions that they must deceive the world into the belief they are not teetotalers? I know there is an old maxim to the effect that you may take a wrinkle even from your enemy, but if teetotalism is so meritorious and so beneficial to health, then teetotal drinks do not need to be handed round just as if they were alcoholic drinks. I have no objection to sitting next to a teetotal brother in Lodge, or at the banquet which follows. I shall not trouble to ask my neighbour whether he is a Teetotaler or not, but if he is one, I hope he will have the courage of his opinions and appear in his proper character, not that of a winebibber.

Fraternally and faithfully,

TRUE TO THE CORE.

A PROTEST.

To the Editor of the FREEMASON'S CHRONICLE.

SIR,—No one, not a Mason, has a higher esteem for the Craft than I have: it is therefore with pain that I have read a lecture on Christianity, delivered at the Masonic Hall, Melbourne, on Sunday evening, 30th March. "Christianity and Religion—the one is a delusion the other a reality." Such is the burden of the lecture delivered by a Mr. H. J. Brown in a Masonic Hall.

I am, yours, &c.

F. PETRIE.

7 Adelphi-terrace, W.C.

THE ORIGIN OF FREEMASONRY, FROM THE GERMAN OF F. NICOLAI.

To the Editor of the FREEMASON'S CHRONICLE.

DEAR SIR AND BROTHER,—On looking over the "American Quarterly Review of Freemasonry," &c., two volumes bound in one, but lacking the first number, after wading through about two hundred pages, generally filled with learned stuff and nonsense, I was surprised to alight upon an oasis in the wilderness as it were. I mean two very sensible paragraphs, which I herewith enclose for the perusal of the faultfinders with Bro. Gould's conclusion about Sir C. Wren's Freemasonry, the firm believers and advocates of Daniel Coxe's connection with the Philadelphia Lodge, and Grand Lodge of 1731-2; and, in short, for the perusal of all orthodox brethren who imagine that Masonic history is an exception to the general rule required for historic composition. Hoping that the perusal of Bro. Nicolai's opinion will do them good,

I remain,

Fraternally yours,

Boston, 20th June.

JACOB NORTON.

"It is doing Masonry no wrong to deny it the prodigious antiquity which some writers have attributed to it. There was a time when just criticism, not yet existing, every historian felt himself obliged to make history which he was writing ascend to the most remote antiquity, and he collected together, without judgment or reflection, relations that were the most frivolous and unconnected. The same thing has been done as to Freemasons. Lessing somewhere says: 'Bro. Orator is a romancer.' I am afraid that the same thing must often be said of Brother Historian, especially when we see him as the author of the 'Essai sur les N. N.,' enriching history with his own notions, collecting all the mysterious societies into one, however different they may have been: imagining some that have never existed, and believing, like the writer just quoted, that Horace was a Freemason, because he had said, 'Hora quota est.' One, in this way may prove everything, and simply deserves not to be refuted.

"If a writer wishes to compose a true history, he should advance nothing as certain which he cannot prove by incontrovertible documents, taken from original sources and contemporary authors, and even then, much caution must be used. He must know that things that are alike are not the same, and that 'post hoc' is not always 'propter hoc.' Tradition is very well for those who are already convinced, or wish to be so; and I leave such people to their convictions with all my heart. Suppositions, or hypotheses, can never take the place of proofs: not that they are of any value, but to make them of any authority they must have a very direct relation to certain facts, and the occurrence of all the circumstances of the case should give them the highest degree of probability. But violently to unite facts which have nothing in common, to leap over entire epochs, not to be affected at the most manifest contradictions to generally-received opinions—so long as the object is to establish a favourite theory—this is not to write history, but to dream; and genius united to learning can never make it anything else than dreaming.

We anticipate there will be a large gathering of Freemasons on Wednesday next, at Redhill, to support the Most Worshipful the Grand Master, who will then lay the foundation stone of the Chapel of the Royal Asylum of the St. Anne's Schools. The Provincial Grand Lodge of Surrey will hold a special meeting at the Schools, at three o'clock, to arrange for the official reception of the Prince of Wales and the Grand Officers. As there has been some question as to the admission of brethren to the ceremony without payment, we may state that members of the Craft can attend without any charge being made.

An emergency meeting of the Strand Lodge, No. 1987, will be held at Ashley's Hotel, Covent Garden, on Thursday, 10th July, under the presidency of Bro. James Willing, the W.M.

Justice Lodge of Instruction, No. 147.—On Thursday the 3rd instant, at the Brown Bear, High Street, Deptford. Bros. Catt W.M., Penrose S.W., Cohen J.W., S. R. Speight P.M. Secretary, Dale S.D., H. C. Freeman J.D., Prior I.G., Hutchings P.M. Preceptor, and Bros. Pitt, J. Bedford Williams, Greener, &c. The evening's work comprised the rehearsal of the initiating of a candidate, personated by Bro. J. Bedford Williams. Lodge was then called off, and on resuming was opened in the second and third degrees, and closed to the first. Bro. Penrose was elected W.M. for the ensuing Thursday, and a vote of thanks was accorded to Bro. Catt for the able manner in which he had rehearsed the ceremony. Lodge was then closed.

BRO. G. S. GRAHAM,

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WHY BRO. GOULD DISCREDITS WREN'S CONNECTION WITH FREEMASONRY.

By Bro. Jacob Norton.

Continued from Vol. XIX. page 387.

ONCE upon a time a prisoner was charged with sheep stealing. The lawyer engaged to defend him saw at once that the testimony of the government witnesses could not be shaken; but, as he was determined to clear his client, our smart lawyer hired a dozen scoundrels who were instructed to corroborate the testimony of the prosecuting witness, but as each of the hired witnesses, on cross-examination, was proved to have served on the treadmill, or in some prison, and their statements conflicted all round, the crafty lawyer was enabled by his *logical inferences* to persuade the jury that the government witness was on a par with all the rest; or, in other words, that the statements of all the witnesses against the prisoner were alike unfounded. And in a like manner our so-called Masonic historians have written so many vagaries about Sir Christopher Wren, and about other events, all of which upon impartial investigation have been proved utterly groundless, that even Aubrey's disinterested testimony to Wren's reception by the old Lodge, in 1691, seems now to be very unreliable and dubious.

Aubrey and Wren were both Fellows of the Royal Society, and there is no doubt of their having been intimate friends. Aubrey commenced writing his "Natural History of Wiltshire" in 1656, and finished it 21st April 1686. The whole book was written on one side of each leaf only, and, on the blank side of page 73, Mr. Halliwell discovered, about forty or more years ago, the following statement, in Aubrey's handwriting:

"Sir William Dugdale told me, many years since, that about Henry the Third's time the Pope gave a bull or patents to a company of Italian Freemasons, to travel up and down all over Europe to build churches. From those are derived the Fraternity of Adopted Masons. They are known to one another by certain signs and watchwords; it continues to this day. They have several Lodges in several counties for their reception; and when any of them fall into decay the brotherhood is to relieve him, &c. The manner of their adoption is very formal, and with an oath of secrecy."

And on the back of page 72 Mr. Halliwell also found the following statement:—

"Memorandum. This day, May the 18th, being Monday, 1691, after Rogation Sunday, is a great convention at St. Paul's Church of the Fraternity of the adopted masons, where Sir Christopher Wren is to be adopted a brother, and Sir Henry Goodric of the Tower, and divers others. There have been Kings that have been of this sodality."

The custom of conferring the freedom of the city upon a prince, nobleman, &c. is still practised by the guilds or companies of the city of London. It seems funny to read the speech of a high personage, when thanking the company for having conferred the honour upon him by making him a Bro. Fishmonger or Tailor, &c. Now, our learned Bro. C. L. Woodbury, our Philadelphia learned Bro. MacCalla, and all our learned and unlearned American Masonic Grand Lodges *in creation*, are ready at any moment to swear that St. John the Baptist was a *bona fide* Bro. Freemason. But it seems that the London Tailors Guild have at least as good a reason for believing that St. John the Baptist was a *bona fide* Bro. Free Tailor, and consequently they have a grand feast on every 24th of June. In 1607 King James and his son Henry, and a host of courtiers, dined with the London Tailors on St. John's Day, upon which occasion Prince Henry and the courtiers were all *Tailorized*. His Majesty was also invited to be made an accepted Bro. Tailor, which honour he declined, because he was already an accepted Bro. Cordwainer. Elias Ashmole, founder of the Ashmolean Museum at Oxford (and if we recollect right he was a member of the Royal Society), recorded in his Diary as follows:—

"1646. Oct. 16, 4.30 p.m. I was made a Freemason at Warrington, in Lancashire, with Col. Henry Mainwaring of Kermincham, Cheshire. The names of those that were then in the Lodge, Mr. Richard Penket Warden [or W.M.] Mr. James Collier, Mr. Rich Sankey, Henry Littler, John Elam, Rich. Elam, and Hugh Brewer."

The next mention of Masons in the Diary is in March 1682, as follows:—

"10. About 5 p.m. I received a summons to appr, at a Lodge to be held next day, [at] Masons' Hall, London.

"11. Accordingly I went, and about noon were admitted in Fellowship of Free Masons.

"Sir William Wilson Knight, Capt. Rich Boithwick, Mr. Will Woodman, Mr. Wm. Gray, Mr. Samuel Taylor, and Mr. William Wise.

"I was the Senior Fellow among them, (it being thirty-five years since I was admitted). There were present besides myself the Fellows after named. Mr. Tho Wise, Mr. of the Masons Company this present year, Mr. Thomas Shorthouse, Mr. Thomas Shadbolt, — Wainsford Esqr., Mr. Nich Young, Mr. John Shorthouse, Mr. William Hamon, Mr. John Thompson, and Mr. Will Stanton.

"Wee all dined at the Halfe Moone Taverne in Cheapside, at a noble dinner prepared at the charge of the New-accepted Masons."

This Lodge which Ashmole visited in 1682 is still a puzzle to us. Nor can we positively state whether Ashmole visited the London Masons Company and dined with them.*

We have given Bro. Ashmole's Masonic jottings in full because, in the first place, they prove that non-operatives were then transmogrified into "Accepted Masons;" and second, we learn from them that the "Knife and Fork Degree" was in full blast in the then Masonic Lodges. Dr. Plot, Secretary of the Royal Society, a friend of Aubrey, Ashmole, Wren, &c. in his "Natural History of Staffordshire," printed in 1686, has also something to say about Masons; he, however, describes the humbler class of Masons, who held their meetings not in great taverns, but in public houses, and he bears evidence to the existence of the Knife and Fork Degree even among them. Governor Belcher, of Massachusetts, claimed to have been made a Mason in London, in 1704. The fashion of gentlemen joining the Masonic Brotherhood was certainly in full blast in 1691, when Aubrey penned his memorandum that Sir Christopher Wren was going on that very day to be accepted by the Masons. And, what is more! The Grand Lodge of England, in 1729, furnished additional evidence to prove that a convention of Masons was actually held in the neighbourhood of St. Paul's in 1691, for in the engraved Lodge list of 1729 the oldest Lodge is said to have been constituted in 1691. There would not, therefore, have been any reason to doubt Wren's admission into the Masonic Fraternity, as stated by Aubrey, if Anderson, Preston and Co. had never have written their Masonic histories. But, in the first place, Anderson was not cute enough to Masonize Wren in 1723; and, second, our simple-minded Bro. Anderson *over-Masonized* Wren in 1738; for, if Anderson's history was true, that Wren was a Grand Warden in 1663, then Aubrey's statement that Wren was not a Mason before 1691 must be false, and *vice versa*. Besides which, Anderson Grand *Wardened* Wren more than fifty years before the Masons had *Grands*. These conflicting statements roused the suspicions of our old friend Bro. W. P. Buchan, of Glasgow, when, after disposing of the worthlessness of the testimony of the reporter of the *Postboy*, of 1723, he reasons thus (see *Freemason*, London 1875, pp 352-3):—

"The only real piece of evidence that I have yet seen . . . is the quotation from Aubrey's 'Natural History of Wiltshire,' but that quotation does not sate that he (Wren) was enrolled among the members of the Fraternity; it merely states that . . . 'he is to be adopted a brother.' . . . Of course we read in Preston's 'Illustrations of Masonry' that Wren was a Grand Warden in 1663, and a Deputy G.M. in 1666, but as both of these dates occur at a considerable time previous to the 18th of

* The old London Masons' guild seems to have lost its charter during the London fire in 1666, and Charles II. granted them a new charter in 1667. Whether the said Masons' guild had ever performed Masonic *goat riding* at their admissions into the guild is uncertain. But this we know, that in 1682 they neither spoke of "Lodges" nor of "Accepted Freemasons." This City Company or guild had its *Masons' Hall*; while on the other hand the Fraternity of "Accepted Freemasons," who met in "Lodges" and performed Masonic *goat riding*, had no Masons' Hall in those days in London. Now, in 1682, Ashmole claims to have been summoned to a Lodge held at Masons' Hall. Here then is a puzzle! What kind of a Fraternity was he summoned to meet? It could not have been the City guild, because the said guild did not use the word "Lodge;" and he could not have been summoned to a Lodge of our "*Mystic Tie*" old brethren, because they had no Masons' Hall. As, however, Brother Gould promises some further information upon the subject, we shall suspend further speculation for the present.

May 1691, when even his adoption was still in the womb of futurity, it follows that, to say the least, the evidence as to Wren's Masonic career is somewhat conflicting, not to press the fact that no such Masonic 'Grands' were in existence in 1663 6."

We see now how Anderson's *overdosing* Wren's Masonry led Bro. Buchan to suspect the statements of Aubrey and all the rest. Bro. Gould's researches seem to have extended over the whole field of literature bearing upon the question at issue; for instance, "The Parentalia," a book relating to the Wren family, but especially to Sir Christopher. Bro. Gould not only examined the said work, but he even hunted up the MS. copy, and he expresses a decided opinion that it was written by Christopher, the son of Sir C. Wren. After quoting a number of extracts relating to architecture from the said work, he came to the conclusion that he could draw no inference from them that Wren was a Mason. The memoir of a family by the name of Strong he also consulted. The book was written in 1716, though not printed before 1815, and here again our author hunted up the original MS. copy. In that work he learned that Thomas Strong, in 1665, built lodgings for the scholars at Oxford, under the direction of Dr. C. Wren; that in 1675 he made a contract with the Lords, for rebuilding St. Paul's, &c. But he could find no reference in the whole book either to the "Lodge at St. Paul's," or to the phrase of "Free and Accepted Masons." In short, wherever Bro. Gould searched, whether in the writings of Wren's intimate contemporaries or in those of Wren's own family, he could discover no intimation about Wren's Masonry, save and except the solitary statement by Aubrey. About Aubrey, our Bro. Gould says:

"With a naturally curious and inquiring mind, he lost no opportunity of obtaining traditionary and personal information. This peculiarity had procured for him the character of a 'foolish gossip.' Indeed, Ray, the distinguished naturalist, in one of his letters to Aubrey, cautions him against too easy credulity. 'I think,' says Ray, 'if you give me leave to be free with you—that you are a little inclined to credit strange relations.' Hearn speaks of him—'that by his intimate acquaintance with Ashmole in his latter years, he too much indulged his fancy, and wholly addicted himself to whimseys and conceits of astrologers, soothsayers, and such like ignorant and superstitious writers, which have no foundation in nature, philosophy or reason.' Malon observes, 'However fantastical Aubrey may have been on subjects of chemistry and ghosts, his character for veracity has never been impeached.'"

Anthony Wood's opinion of Aubrey is as follows:

"He is a shiftless person, roving and magotie-headed, and sometimes little better than crazed, and being exceedingly credulous, would stuff his many letters sent to A. W. with fooleries and misinformation, which sometimes would guide him into the paths of error." Anthony Wood also used to say of him, when he was at the same time in company, "Look, yonder goes such a one, who can tell such and such stories, and I'll warrant Mr. Aubrey will break his neck down stairs rather than miss him." And Toland said of Aubrey, "Though he was extremely superstitious, . . . yet he was a very honest man, and most accurate in his account of matters of fact, but the facts he knew, not the reflections he made, were what I wanted."

Among the dreams and anecdotes that Aubrey left us, one will suffice. "Dr. Richard Napier," says Aubrey, "was a person of great abstinence, innocence and piety. When a patient or querent came to him, he presently went to his closet to pray, and told to admiration the recovery or death of his patient. It appears by his papers that he did converse with the Angel Raphael, who gave him the responses." After reading the above, we need not feel surprised to read in the *Saturday Review* of 1879, p 383, "It must be confessed that the authenticity, or at least the accuracy, of Aubrey's anecdotes of eminent men has been much suspected." The "Encyclopædia Britannica" refers to Aubrey as a "highly credulous nature," and by Rees he is styled, "A good classical scholar, a tolerable naturalist, and a most laborious antiquarian, but credulous, and addicted to superstition." (New Cyclopædia 1822, 20.) Our Bro. Gould says:—

"Aubrey's memorandum has been sufficiently examined, but in parting with it I may remark that his story of Wren's forthcoming adoption appears to me quite as incre-

dible as the other tales relating to the architect, extracted from his anecdotes of eminent men."

We shall only add, that if the honest but weak-minded Aubrey had said that Wren had told him that he *was* a *Freemason*, there would have been no reason to doubt it. But as upon mere rumour, Aubrey stated that Wren was going to become a Freemason; with the mass of negative evidence before us, all that can be said upon the subject is, it is barely possible, *but highly improbable*.

(To be continued.)

MARK MASONRY.

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PROVINCE OF HAMPSHIRE AND THE ISLE OF WIGHT.

A MEETING of the above Province was held at the Masonic Hall, adjoining the Imperial Hotel, Aldershot, on Friday, the 27th ult. The Rev. Canon Portal, Provincial Grand Mark Master, presided, and there was a large attendance, including Bros. Lord John Taylour, the Rev. J. N. Palmer, R. Eve, E. E. Street, Gordon Miller, R. J. Rastrick, A. R. Holbrook, W. D. Parkhouse, H. J. Guy, J. W. Willmott, R. W. Mitchell, F. Powell, Mursell, G. J. Tilling P.G. Mark Secretary, Marshallsay, P. H. Emanuel, W. Green, Hacker, Harrison, H. Stone, &c. The P.G. Mark Treasurer (Bro. G. Felton Lancaster) presented a very satisfactory balance sheet, and to the regret of all present tendered his resignation, owing to a press of other engagements. Bro. R. J. Rastrick was nominated as his successor, and unanimously elected. The P.G. Mark Secretary read a statement showing the progress and business of the Province, by which it appeared that there had been a larger accession of members in this Province during the past twelve months than in any former similar period. The P.G. Mark Master expressed his gratification at receiving this report, and then invested his Grand Officers, as follows:—

Bro. W. Hickman	...	...	Deputy P. Grand Master
Lord John Taylour 320	...	...	Prov. G. Senior Warden
E. E. Street 62	...	...	Prov. G. Jnnior Warden
H. Stone 54	...	...	Prov. G. Master Overseer
A. R. Holbrook	...	...	Prov. G. Senior Overseer
J. W. Willmott 2	...	...	Prov. G. Junior Overseer
Rev. L'Argent Bell 64	...	...	} Prov. G. Chaplains
Rev. Dr. Mullins 54	...	...
R. J. Rastrick	...	...	Prov. G. Treasurer
Gordon Miller 17	...	...	Prov. G. Reg. of Marks
G. J. Tilling 63	...	...	Prov. G. Secretary
Mursell 140	...	...	Prov. G. Senior Deacon
Harrison 54	...	...	Prov. G. Junior Deacon
Woodhouse 125	...	...	Prov. G. Inspector of Works
J. Parkinson	...	...	Prov. G. Dir. of Ceremonies
Francis Powell 305...	...	...	Prov. G. Assist. D. of Cers.
Arthur B. Atkinson 125	...	...	} Prov. G. Sword Bearers
Hitchin 54	...	...
H. Pigeon jun. 320	...	...	Prov. G. Organist
R. W. Plummer 140	...	...	Prov. G. Inner Guard
Perdy Harrison 54	...	...	} Prov. G. Stewards
Greig 305	...	...
Bendall 54	...	...
Watson 17	...	...	Prov. G. Tyler

The Lodge being called upon to choose one of their number as a Steward at Grand Lodge, Bro. H. Stone, the W.M. of the Aldershot Mark Lodge, was unanimously selected to represent the Province. The brethren subsequently adjourned to a banquet at the Imperial Hotel.—*Portsmouth Times*.

The Annual meeting of the Provincial Grand Lodge of Kent was held on Wednesday, at Deal, under the banner of the Lord Warden Lodge, No. 1096. A full report of the proceedings shall appear in our next issue.

A Convocation of the North London Chapter of Improvement took place at the Alwyne Castle Tavern, St. Paul's Road, Canonbury, on Thursday. Comps. J. E. Sheffield M.E.Z., Dean H., Radcliffe J., Shaw S.N., G. W. Knight P.S. Notwithstanding the intense heat of the weather there was a very good muster. This Chapter of Improvement is rapidly increasing. Its conductors cordially invite Royal Arch Masons.

The members of the Prosperity Lodge, No. 65, have arranged that their annual summer banquet shall take place at the Oatlands Park Hotel, Walton-on-Thames, on Wednesday next, the 9th inst. An influential Committee has been formed to carry out the arrangements, and under the presidency of Bro. C. J. Rich, the present Worshipful Master, we have no doubt but that the festival of 1884 will be as successful as any that the brethren of Prosperity have hitherto celebrated.

The following is a full list of the Stewards for the Boys' School Festival, with the amounts accredited to each up to the time of our going to press:—

LONDON.

CHAIRMAN—THE RT. HON. THE LORD MAYOR, M.P.		69	17	6
Lodge				
Grand Stewards'	James Burroughs	31	10	0
Grand Masters'	1 George Martin	16	16	0
Antiquity	2 William Henry Rylands	60	0	0
Royal Somerset House and Inverness	4 Dr G Weldon	15	15	0
St. George and Corner Stone	5 R P Middlemist	24	13	6
Friendship	6 R E Johnston	21	0	0
Royal York	7 Frederick Adlard, V. Pat.	21	10	6
British	8 F T Rushton	14	14	0
Westminster and Key-stone	10 — Scrathley	17	17	0
Enoch	11 Henry Kemp	14	3	6
Tuscan	14 Alfred Williams	14	14	0
Old Dundee	18 J Frederick Huggins	40	19	0
Royal Athelstan	19 Henry Glenn	46	14	6
Emulation	21 Alderman De Keyser	10	10	0
	Brackstone Baker	10	10	0
	T F Peacock	32	11	0
Robert Burns	25 G J Moorcroft	38	17	0
Castle of Harmony	26 E C Stebbing	15	15	0
Old King's Arms	28 George Graveley	36	15	0
St. Alban's	29 Edward Terry	47	5	0
Britannic	33 R C Hallows	67	4	0
Royal Naval	59 F J Tyler	80	6	6
Peace and Harmony	60 Henry Young	44	2	0
Prosperity	65 W Chicken	117	1	6
Royal Jubilee	72 J N Bate	105	0	0
Mount Lebanon	73 J W Marsh	69	6	0
United of Prudence	83 Wm Hy Gramshaw	15	15	0
Regularity	91 H M Bates	27	6	0
London	108 E B Holloway	23	2	0
Faith	141 George Coop	125	0	0
St. Thomas's	142 J Lewis Thomas, F.S.A.	19	19	0
Cadogan	162 G D A Schofield	22	1	0
Honour and Generosity	165 Charles Belton, V.-Pres.	63	0	0
Temperance	169 George Skudder	540	0	0
Old Concord	172 W H Harris	46	3	6
Manchester	179 J Ellwood	42	0	0
Universal	181 Edward W Stanton	33	12	0
Tranquillity	185 Harry Tipper	15	15	0
	A E Staley	10	10	0
Jerusalem	197 W Harry Stanger	34	13	0
Israel	205 Chas Fredk Hogard V.-Pres.	33	1	6
Friendship	206 Charles T Scrivener	30	0	0
Stability	217 James Addington	70	0	0
United Strength	228 James Terry	85	11	0
Prince of Wales	259 Sir Albert W Woods	36	15	0
Bank of England	263 Lt.-Col. James Peters	10	10	0
United Pilgrims	507 Henry Edward Joyce	63	15	0
Nelson	700 Thomas Butt	129	3	6
	John Bertram	10	10	0
Victoria Rifles	822 Jno Fox Seaton	47	5	0
Dalhousie	860 T B Dodson	34	2	6
	Henry Jenkins	15	15	0
	M Christian	37	0	0
Finsbury	861 E W Parkes	39	17	0
City of London	901 David Hughes	118	1	6
De Grey and Ripon	905 Charles H Driver	31	10	0
	Alex Peebles	5	5	0
Cosmopolitan	917 George Edwards	22	0	0
Rose of Denmark	975 Moreton Graham	10	10	0
Victoria	1056 James Boulton	161	3	6
Perfect Ashlar	1178 Edward Bridges	31	10	0
Urban	1196 Edward Liebmann	10	10	0
Macdonald	1216 Captain C H Nevill	26	5	0
Star	1275 D Moss	130	0	0
Blackheath	1320 A J Martin	54	1	6
Granite	1328 J Lewis Thomas, F.S.A.	101	17	0
Stockwell	1339 W F Masters	60	0	0
Clapton	1365 L P Coubro	47	5	0
Highgate	1366 R W Galer	121	0	0
	W B Trick	121	0	0
Friends in Council	1383 K R Murchison V.-Pres.	110	5	0
Campbell	1415 R M Jones	21	0	0
Earl Spencer	1420 J C Radford	50	8	0
Great City	1426 F T C Keeble	100	0	0
Islington	1471 C Hammond	50	0	0
Henley	1472 Charles Thomas Lewis	60	0	0
Athenæum	1491 Philip H Waterlow	80	0	0
Metropolitan	1507 George Clarke	72	0	0
St. Peter's, West-minster	1537 Thomas P Borrett	64	1	0
St. Martin's-le-Grand	1538 Alex Ferguson	33	12	0
Surrey Masonic Hall	1539 M S Larham	39	18	0
Leopold	1571 H Youngman	52	10	0
Carnarvon	1572 Albert T Pearce	105	0	0
St. Dunstan's	1589 J W Beningfield	25	14	6
Skelmersdale	1599 George Laker	46	14	6
Bayard	1615 Frank Richardson, V.-Pat	64	1	0
Rose	1622 William Hamlyn	79	5	6
Eccleston	1624 Charles Taylor	325	10	0

Lodge					
Royal Leopold	1669	Newington Bridges	100	0	0
Guelph	1685	E Bare	86	2	0
Anchor	1704	Thos Wells Thorpe	59	17	0
Orpheus	1706	George F Smith jun.	23	2	0
Royal Savoy	1744	W A Scurrah	630	0	0
Bromley St. Leonard	1805	R T Fennell, V.-Pres.	42	0	0
Sir Thomas White	1820	F J Vialls	24	3	0
Duke of Cornwall	1839	E J Feilding	7	6	6
Montague Guest	1900	G P Festa, V.-Pat.	27	0	0
Selwyn	1901	Alex J Bellis	173	5	0
Gallery	1928	Thomas Minstrell	28	1	6
Duke of Albany	1963	Charles Wilson	60	0	0
Clerkenwell	1964	T Hastings Miller, V.-Pres.	21	0	0
Priory Lodge of Aoton	1996	Charles E Botley	51	9	0
Queen's Westminster Rifles	2021	Geo. Lambert, Pat.	10	10	0
Haven	2022	James Fisher	45	0	0
Chapters					
Royal York	7	Edward Lawson Horne	26	5	0
St. Mary	63	Dr. E E Wendt	57	15	0
Universal	181	J C Parkinson, Pat.	283	10	0
Royal Hanover	1777	H. Brooks Marshall, Pat.	105	0	0

COMMITTEE DINNER CLUB.

Edgar Bowyer, V.-Pat. 105 0 0

UNATTACHED.

Asher Barfield, V.-Pres.	10	10	0
R Berridge, V.-Pres.	36	15	0
H D Cama	63	0	0
J Clever, V.-Pres.	10	10	0
G Cooper, V.-Pat.	14	14	0
G J Earney	32	11	0
G Gardner	26	5	0
C Hammerton, V.-Pat.	52	10	0
F R W Hedges	10	10	0
G Lambert	21	0	0
J L Mather, V.-Pres.	31	10	0
C F Matier, V.-Pres.	21	0	0
J T Mickelburgh	10	10	0
C Millbourn, V.-Pat.	63	0	0
J J Murrey, V.-Pat.	10	10	0
J H Price	10	10	0
A Torkington, V.-Pat.	105	0	0
G W Verry	106	11	0
F B Williams	10	10	0
Rev. A F A Woodford, V.-Pr.	10	10	0
T Yeo	19	19	0

PROVINCES.

BERKS AND BUCKS.

Lodge					
Etonian	209	J Andrews	18	18	0
Hope	574	W T Toms	5	5	0
Windsor Castle	771	H D Marshall	10	10	0
Abbey	945	John Tomkins	52	10	0
Grey Friars	1101	W W Ridley	57	15	0
Vale of White Horse	1770	W Atkins	18	18	0

CAMBRIDGESHIRE.

Three Grand Principles	441	C A Vinter	174	6	0
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CHESHIRE.

Unanimity	89	J Clayton	36	15	0
St. John's	104	William Booth	36	15	0
Combermere of Union	295	W Whiston	53	11	0
Concord	323	E Taylor	36	15	0
Benevolence	336	J E Steward	42	10	6
Mersey	477	T C Thorburn	52	10	0
Zetland	537	C J Clover	36	15	0
		J P Platt			
		T Maples	36	15	0
Ellesmere	758	Thomas Kirkham	36	15	0
Stamford	1045	J Hamilton	76	14	6
		E G Parker	52	10	0

CORNWALL.

St. Andrew's	1151	Controller S G. Bake, V.-Pr.	28	7	0
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DERBYSHIRE.

Royal Sussex	353	A B Plant	31	10	0
St. Oswald	850	Percy Wallis	63	0	0

DEVONSHIRE.

Jordan	1402	G J Pepprell	10	10	0
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DURHAM.

Harbour of Refuge	764	C S Lane, V.-Pat.	210	0	0
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ESSEX.

Angel	51	W Sowman	89	5	6
Star in the East	650	Richard Clowes	26	5	0
Liberty of Havering	1437	T Davey	31	10	0

GLOUCESTERSHIRE.			
Lodge			
Foundation	82	R V Vassar-Smith, V.Pat.	10 10 0
Royal Forest of Dean	1067	Rev. H. Kynaston, D.D.	24 3 0
		R J Kerr, V.-Pres.	37 16 0
Chapter			
Foundation	82	Rev. T. M. Middlemore-Whit-	26 5 0
		hard, V.-Pres.	
HANTS AND ISLE OF WIGHT.			
Medina	35	George A Mursell	76 13 0
Royal Gloucester	130	James Robertson	91 0 0
Portsmouth	487	George Rake	21 0 0
Panmure	723	Richard Glasspool	99 15 0
Aldershot Camp	1331	Captain Croisdale	105 0 0
Landport	1776	R J Rastrick	89 5 0
		Edward Goldsmith	18 18 0
		Richard Eve, V.-Pat.	10 10 0
HERTS.			
Hertford	403	Lieut. Richard B Croft, R.N.	15 15 0
Gladsmuir	1385	J Brittain	36 15 0
Chapter			
Gladsmuir	1385	J Brittain	36 15 0
KENT.			
The Province			94 10 0
Peace and Harmony	199	Rev. V S Vickers	73 10 0
		Edward Lukey	220 10 0
Temple	558	William Francis	31 10 0
St. Michael's	1273	Herbert Black	31 10 0
Knole	1414	Rev. T S Curteis, M.A.	5 5 0
Sandgate	1436	Henry Waite	42 0 0
LANCASHIRE—East Division.			
Friendship	44	Alfred B Bennett	42 0 0
Social	62	Edmund Ashworth, V.-Pat.	73 10 0
Antiquity	146	John Fawcett Skelton	10 10 0
St. John's	221	J Martin Rutter	10 10 0
Friendship	277	J F Tweedale	10 10 0
Affability	317	W J Cunliffe	10 10 0
		J W Edwards	10 10 0
		J Wilson	10 10 0
St. George's	1723	Matthew Fielding	10 10 0
		E G Harwood	10 10 0
		Thomas B Tong	10 10 0
		John Barrett	10 10 0
Zion	1798	Morris Rosenthal	10 10 0
		G Board	31 10 0
LANCASHIRE—West Division.			
Loyalty	86	Reginald Young, V.Pat.	10 10 0
Ellesmere	730	J Malcolm Kerr	10 10 0
		Thomas Forrester	10 10 0
		James Lawrence	27 6 0
Everton	823	William Brassey	10 10 0
Royal Victoria	1013	William Longbottom	21 0 0
Duke of Edinburgh	1182	Robert Martin	10 10 0
Bridgewater	1213	W Bowdon	10 10 0
Equity	1384	W J Thomson	10 10 0
Emulation	1505	Robert Foote	10 10 0
		Peter Thomas	26 5 0
		H H Smith	26 5 0
LINCOLNSHIRE.			
Pelham Pillar	792	R J Tozer	52 10 0
MIDDLESEX.			
Enfield	1237	A G Fidler	80 11 0
Lebanon	1326	C W Baker	10 10 0
Sir Francis Burdett	1503	T R Richnell	15 15 0
Chapter			
Stanmore	1549	T J Maidwell	50 0 0
MONMOUTHSHIRE.			
		Captain S G Homfray	307 13 0
NORTHAMPTON AND HUNTS.			
Lodge			
Pomfret	360	H J Atkins	215 5 0
Eleanor Cross	1764		
NOTTINGHAMSHIRE.			
		J Toplis	141 15 0
Newstead	47	Isaac Davis	21 0 0
De Vere	1794	Julius Marx	68 15 6
Carnarvon	1909		
OXFORDSHIRE.			
Alfred	340	H G W Drinkwater	24 3 0
Apollo University	357	Rev. F H Penny	43 10 0
		Rev. H A Pickard	
Bowyer	1036	A Johnson	10 10 0
		Joseph Reade	10 10 0
Windrush	1703	S C Wakefield	16 6 6
Thames	1895	A Brakspear	36 15 0
SOMERSETSHIRE.			
Parrett and Axe	814	J Budge jun.	64 1 0
STAFFORDSHIRE.			
St. James'	482	F Derry, LL.D.	77 0 6
Abbey	624	W H Bailey	141 15 0
Portland	637	Richard Tooth	94 6 0

SUFFOLK.			
Lodge			
British Union	114	G H Grimwood	90 0 0
Royal St. Edmunds	1008	George John Paine	67 4 0
SURREY.			
The Province			10 10 0
Royal Alfred	777	Charles Belton, F.R.G.S. (see	
		London Lodge, No. 1652)	
St. Andrew's	1046	G F Roomien	21 0 0
Dorking	1149	Frederick Flood	36 15 0
Weyside	1395	T C Eager	25 4 0
Brownrigg	1638	William Lane	47 11 0
Albert Edward	1714	Henry Hacker	21 0 0
Wallington	1892	James William Baldwin	63 0 0
Arnold	1981	W P Catterson	27 6 0
SUSSEX.			
Royal York	315	W H Gibson	157 10 0
St. Cecilia	1636		
WARWICKSHIRE.			
The Province			10 10 0
Shakespeare	284	J W Margetts, V.-Pres.	36 15 0
St. Pauls	567	J Boddington	36 15 0
WILTSHIRE.			
Concord	632	W H Long, M.P.	10 10 0
		C Gauntlett	
WORCESTERSHIRE.			
		A F Godson, V.-Pat.	
		George Taylor	
Hope and Charity	377	J W Chadwick	201 17 0
Semper Fidelis	529	W B Williamson	
Stability	564	F J Bland	
YORKSHIRE—NORTH AND EAST RIDINGS.			
Humber	57	Robert Hodgson	75 0 0
YORKSHIRE—WEST.			
		Lt.-Col. Sir H Edwards, Bt. V.-Pat.	
		Thomas Tew, J.P.	
Probity	61	C T Rhodes	
Britannia	139	John Henry Burrows	
		Simeon Hayes	
		John Spencer	
		Joseph Needham	
		Edward Sanderson Tozer	
		Charles Dixon	
		John Hunt	
		Arthur Davy	
Three Grand Principles	208	T Bateman Fox	
Harmony	275	Joseph Lowenthal	
		Robert Henry Armitage	
Hope	302	Thomas Hill, V.-Pat.	
		J Blackman Knight	
		Charles Brumm	
		C J Schott	
St. James's	448	Jno Henry Whadcoat	
		James Gooding Lee	
		Hugh Sugden Holdsworth	
Harmony	600	Charles Crabtree	
		Samuel Render	
		James Wright	
Pentalpha	974	Francis Willey	
		Herbert Anderton Foster	
Sincerity	1019	Jno Wordsworth	
Mirfield	1102	Jno Barker	
Goderich	1211	Jno Fourness	
Scarborough	1214	William Henry Hick	
Wentworth	1239	Henry T E Holmes	
Friendly	1513	Charles Frederick Seward	
		Edward Jno Massie	
		Thomas W Embleton	
Colne Valley	1645	Joseph Crowther	
			589 12 0
NORTH WALES AND SALOP.			
St. Tudno	755	J R L Hazeldine	21 0 0
Royal Leek	1849	C K Benson	21 0 0
Audley	1896	Rev. R Jackson	143 17 0
SOUTH WALES—East Division.			
Bute	960	Thomas Matthews	200 0 0
SOUTH WALES—West Division.			
Aaron Stone, V.-Pres.			10 10 0
FOREIGN STATIONS.			
Zetland in the East	508	Joaquim Joaquim Parsick	16 16 0
St. George	1152		
Ancient Carthage, Tunis	1777	A M Broadley V.-Pres.	10 10 0
ROYAL ORDER OF SCOTLAND.			
J M P Montagu			
MARK DEGREE.			
F Binckes, V.-Pat.			10 10 0

"SALUTATION," NEWGATE STREET.

E. LIEBMANN (URBAN LODGE, No. 1196), PROPRIETOR.

THIS ESTABLISHMENT HAS BEEN RECENTLY ENTIRELY

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Royal Masonic Institution for Girls, ST. JOHN'S HILL, BATTERSEA RISE, S.W.

Chief Patroness :
HER MAJESTY THE QUEEN.

Grand Patron and President :
H.R. HIGHNESS THE PRINCE OF WALES, K.G., &c., M.W.G.M.

Grand Patroness :
HER ROYAL HIGHNESS THE PRINCESS OF WALES.

A QUARTERLY GENERAL COURT of the Governors and Subscribers of this Institution will be held at FREEMASONS' HALL, Great Queen-street, Lincoln's Inn Fields, London, on Saturday, the 12th day of July 1884, at Twelve o'Clock precisely, on the General Business of the Institution, to place Candidates on the List for the Election in October next, to declare the number of Girls then to be elected, and to consider Notices of Motion as under :—

Upon recommendation of the House Committee, by Bro. JOSHUA NUNN P.G.S.B. Vice-President :—

"That in consideration of the valuable services rendered to the Institution for many years past by Bro. G. J. Chancellor, that his Vice-Presidency be extended to an Hon. Vice-Patronship with all the privileges attaching thereto.

By Bro. Controller S. G. BAKE P. Prov. G.S.B. Cornwall.

"In future it is understood that when the Voting Papers have been signed by Subscribers and passed on for the purpose of being used on polling day, that the vote shall stand good, although the Subscriber may have died between the period of having signed the Voting Paper and the day named in it for polling."

Or, in the event of the above not being carried, the following to be printed in the rules in red ink, viz. :—

"That should a Subscriber die before the day of polling named in the Voting Paper the Votes will be null and void although the Subscriber may have duly received the Voting Paper, signed it, and passed it on prior to his decease."

F. R. W. HEDGES,
Secretary.

OFFICES—5 FREEMASONS' HALL,
GREAT QUEEN STREET, LONDON, W.C.
5th July 1884.

FIRE AT FREEMASONS' HALL!

LARGE photographs of the Temple, taken immediately after the fire, on 4th May (suitable for framing), 5s each; or framed in oak, securely packed, sent to any address in the United Kingdom, carriage paid, on receipt of cheque for 15s. Masters of Lodges should secure this memorial of the old Temple for their Lodge rooms.

W. G. PARKER, Photographer, 40 High Holborn, W.C.
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BRO. R. HIRST engages to provide, at short notice, an efficient Band for Annual Banquets, Dinners, Excursions and Quadrille Parties. For terms apply to "R. Hirst, The Three Crowns, 237 Mile End Road, E."

SURREY.

Prov. G. Lodge of Free and Accepted Masons.

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.

THE IMPERIAL HOTEL, HOLBORN VIADUCT, LONDON,

Adjoining the TERMINUS of the LONDON CHATHAM and DOVER RAILWAY, but distinct from the Viaduct Hotel.

THE BEST FURNISHED AND MOST COMFORTABLE HOTEL IN LONDON.
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TARIFF on APPLICATION to Bro. A. BEGBIE.

MASONIC LECTURE.

"KNOBS AND EXCRESCENCES."

BRO. JAMES STEVENS P.M. P.Z. is open to accept invitations for the delivery of this LECTURE in METROPOLITAN or PROVINCIAL LODGES, or LODGES OF INSTRUCTION.

No Lecture Fee; travelling expenses only accepted. Address—Clapham, S.W.

PROVINCIAL
GRAND LODGE OF MARK MASTER MASONS
OF
MIDDLESEX AND SURREY.

The R.W. Bro. Col. Sir FRANCIS BURDETT, Bart., Prov. G. Master.

THE PROVINCIAL GRAND LODGE OF MARK MASTER MASONS of the Province of Middlesex and Surrey will be holden at the Masonic Hall, 8a Red Lion Square, Holborn, on Thursday, 10th July 1884, when all Present and Past Provincial Grand Officers, together with the Worshipful Masters, Past Masters and Acting Wardens of Lodges in the Province, are hereby summoned to attend, and all Mark Master Masons are invited to be present.

The Provincial Grand Lodge will be opened at five o'clock.

The Frederic Davison Mark Lodge, No. 331, will be opened at 4 o'clock, for Advancement of Brethren.

Brethren to appear in full Masonic Costume of the Mark Degree, and Provincial Grand Officers in the clothing of their respective rank.

By command of the R.W. P.G.M.M.,

Wm. G. BRIGHTEN P.M. &c.

Provincial Grand Mark Secretary.

4 Bishopsgate Street Without, E.C.
30th June 1884.

Banquet at 6.30 o'clock, at the Holborn Restaurant. Tickets One Pound each, including Wine.

Brethren intending to be present should notify their intention to the Provincial Grand Mark Secretary on or before the 7th July.

ROYAL ASYLUM OF ST. ANNE'S SOCIETY.

H.R.H. THE PRINCE OF WALES,

ACCOMPANIED BY

H.R.H. THE PRINCESS OF WALES,

Will lay the FOUNDATION STONE of the CHAPEL

OF THE

NEW SCHOOLS,

At Redhill, with Masonic Honours,

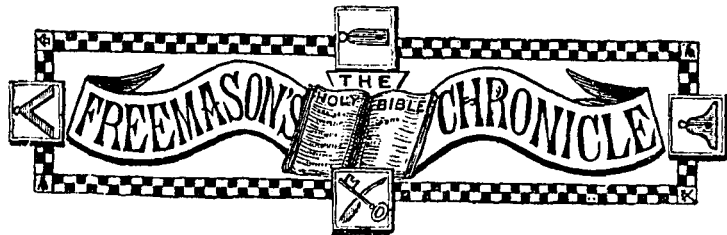
On WEDNESDAY, the 9th JULY 1884,

at Four o'clock.

Tickets to the ceremony, 10s 6d each. Ladies and children presenting purses of £5 5s and upwards will be entitled to a Life Vote and Free Admission to the ceremony. Tickets to be obtained at the Office, 58 Gracechurch Street, E.C.

Railway tickets (1st and 2nd class only) from all stations on the South-Eastern and Brighton Railways will be issued for the return journey at a single fare. Visitors must be in their seats by 3.30, when the doors will be closed.

R. H. EVANS, Secretary.



FREEMASONRY v. THE CHURCH
OF ROME.

WE have pleasure in transferring to our columns the following article, from the pen of the Editor of the *Clevedon Mercury and Courier*; we also publish the sermon to which it refers, which was preached on Sunday evening, the 22nd ultimo, at the Franciscan Friary, where an unusually large congregation had assembled. Several members of our Fraternity, we have been given to understand, were specially invited, and as a consequence the Coleridge Lodge, No. 1750, which meets at Clevedon, was fairly represented. The Rev. Father Mathias, who was the preacher in question, was most attentively listened to.

FROM THE CLEVEDON MERCURY AND COURIER.

AND now abideth Faith, Hope, Charity, these three; but the greatest of these is Charity." Thus wrote St. Paul to the Corinthians, the Apostle whose "sword was the Spirit, which is the Word of God," that sword which was never wielded by a braver hand and never responded more effectually to the impulses of a truer heart. Since the days when these living words were written, the Church founded at Rome by the Apostles Paul and Peter has had many strange experiences. A Church established on a basis of Charity and Humility has waxed wealthy, arrogant, and intolerant. Our forefathers, amid a sea of blood, swept the Romish Church from the shores of this island; they fought, bled, and died for religious liberty, and won. Taking to heart the teaching of Saint Paul, Englishmen of to-day have allowed Romish priests to once again settle down amongst them, and have met them with open hand and Christian charity. Priests not good enough for Germany, too bad for France, are with us to-day, and we are treating them as our brethren. So far so good. We are carrying out practically the teaching of Saint Paul. But in return how have they accepted our kindness? Read the Encyclical Letter of the Pope and carefully peruse the sermon on Freemasonry preached at the Clevedon Friary on last Sunday evening. This is not the first time a Pope has called down upon himself the ridicule of the world when attacking Freemasonry,

but such attacks were directed to France, not England. In 1738, Clement XII. issued the Bull, *In Eminenti*, which denounces all secret societies, as, indeed, the Council of Trent had done before. It is amusing to trace through the later Bulls the inflated phrase of Papal indignation, *Providas* issued by Benedict XIV. in 1751, which, oblivious for the moment of the Society of Jesus, says, "*honestas semper publica gaudent.*" Pius VII., in 1814, issued a declamation, as also did Leo XII. in 1826, whilst Pius IX., in 1864, emphatically damns all Masons, *damnantur clandestine societates*. The attack on Freemasons using the ritual of the English language by the Pope was most unwarranted, and utterly uncalled for, and if the power of Freemasonry in France and Germany has been the means of exiling the Jesuits from those countries, it is only what the Jesuits themselves sought, and is, after all, a providential retaliation, for the Roman Catholic clergy of France were always most bitter in their denunciations of Freemasonry, and during the reactionary policy of Murat the younger, from 1852-62, used every effort to crush the "Grand Orient" Lodge and exhaust its funds, and because of the bitter treatment they experienced at the hands of the Roman Catholic clergy (and never having had the education of Protestantism) the "Grand Orient" threw up the belief in a personal God as a test of membership. Had the members of the "Grand Orient" Lodge of France had the benefit of a liberal religious education this would never have occurred. And now we find the Roman Catholics complaining of what they themselves actually brought about. But whatever retaliation the Roman Catholics experienced in France or Germany is no justification for the Encyclical Letter of the Pope. There are only about 350 Lodges in all France, and 314 in Germany. The thousands of Lodges and the hundreds of thousands of Freemasons are to be found in Great Britain, America, Australia, Canada, India, an empire upon which the sun never sets. And who are the brethren of the Craft? The son of the most noble woman the world ever knew is proud to subscribe himself the Grand Master of the English Freemasons. This Prince, who bears the world-renowned characteristics of an English gentleman, has successively filled the Grand Master's Chair, and takes the deepest interest in the Order. Our soldier prince, the Duke of Connaught, is a Freemason, the late talented and gentle Duke of Albany was a Freemason. All the Queen's kinsmen and the noble husbands of her loving daughters are Freemasons. Our broad-sheet would not hold the names on the grand roll of Freemasonry; the emperors, kings and princes, patriots, statesmen, dignitaries of the Church, our judges and brave soldiers, men of gentle birth, who are the husbands and sons of the most gifted and beautiful women beneath the sun. The members of the Craft are to be counted by millions, and they have but one aim—*Charity and Loving-Kindness*. They are the heralds of the Millennium, all good men and true, for it is impossible for a good Freemason to be a bad man. No man can be a partaker of the English-spoken ritual without a belief in a Supreme God—the great Architect of the Universe. At the bar of every Lodge the first question asked is, "In whom do you put your trust," and the satisfactory answer given to this question is paramount. To state that our Order compels us to support our government and protect the honour of every woman is unnecessary; the names of our brethren are a sufficient guarantee of this, and as regards our not knowing who are those brethren is absurd, for every member must be made in open Lodge in the presence of other brethren, the ritual itself renders this necessary. As regards the secrets of Freemasonry, we maintain there are none, for our Lodges are open to all good men; and yet there are secrets, and we will disclose them, they are our Masonic Charitable Institutions:—"The Royal Masonic Institution for Girls," "The Royal Masonic Institution for Boys," and "The Royal Masonic Benevolent Institution for Aged Freemasons and Widows of Freemasons." The chief patroness of these Institutions is our Sovereign Lady the Queen, the patroness Her Royal Highness the Princess of Wales. These are our great secrets, and in revealing them we would also state that at the present time there are thousands of poor Freemasons who have reason to thank the Divine Architect of the Universe that their footsteps were led into the light of Charity. The repeated denunciations of Popes against the Freemasons of France created Atheism and hatred of the Romish Church, which was followed by expulsion. In Great Britain, our Colonies, and America, Freemasonry will be immensely strengthened, as every good Protestant will now see that it is a duty that he owes to himself and his country to enrol himself under our banner. With us Englishmen "blood runs thicker than water," and the Encyclical letter of the Pope will cement us all very firmly together. Our Queen is to us an open book, we have studied her pious and beautiful life from childhood, her sons and daughters have grown up amongst us, their gentle lives are known alike to the highest and poorest in the land, and no breath of suspicion has ever been cast upon them until this denunciation of the Pope at Rome. And what is this denunciation worth? To every Englishman it is worth more than his birthright. It is the first public step made by the Church of Rome, the Pope has at last shown his hand. This is the beginning, the end will be the taking away of our religious liberty, the destruction of the free Press, and the imprisonment, not only of action, but of thought. The Roman Catholics contemplate that the Protestants will tamely give them all the privileges Englishmen died for. Our opinion is the same, indeed, Protestants are fast doing this. The Church of Rome does not fear Protestantism; Freemasonry it does, that is evident, or why issue an Encyclical letter and exclaim against Freemasonry from every Roman Catholic altar. The end, therefore, will be that the Church of Rome of the future will be met by a vast and powerful organization, before which all other societies will pale; this organization the Romish Church has itself created by an exhibition of priestly intolerance in a free country where its doctrines have never been questioned by Freemasons, and where its priests have been treated as honoured guests.

It was after the Resurrection. Jesus appeared a last time to the eleven on a mountain where He had appointed them to meet Him,

and said: "All power is given to me in heaven and in earth. Go ye, therefore, and teach all nations, baptising them in the name of the Father, and of the Son, and of the Holy Ghost; teaching them to observe all things whatsoever I have commanded you: and, lo, I am with you alway, even to the consummation of the world."—Matthew xxviii. 18-20.

A few days later Jesus ascended into heaven, and sent down the Holy Ghost to His newly-established Church and the twelve. I say "the twelve," because the eleven had already asked the Lord to choose one who "should take the place of the ministry and apostleship from which Judas had by transgression fallen" (Acts i.), and the twelve went into every country of the known world and preached the Gospel.

Ever since that time the true Church of God has never ceased from teaching and baptizing infidels, and warning her children of what they must avoid in order to please God. Many a time the princes of the world and the enemies of truth "conferred among themselves, saying: What shall we do to these men, that their doctrine may be not farther spread among the people; let us threaten them, that they speak no more!"—Acts iv. And the Popes and the bishops and the priests of the Church, imitating the behaviour of St. Peter and St. John at Jerusalem, have always answered, "We cannot but speak the things which we have seen and heard."—Acts iv.

So shall we say and so shall we do ourselves, rejoicing if we are accounted worthy to suffer reproach for the name of Jesus.

Two months ago the Sovereign Pontiff Leo XIII., fulfilling the duty of confirming his brethren, which he received, in the person of St. Peter, from our Lord Himself, sent to all the bishops of the Catholic world, in communion with the Apostolic See, an Encyclical letter on the sect of the Freemasons.

That letter has resounded through the world and brought forth respectful disclaimers from some and wanton mimicry and truculence from others, whilst by the whole body of faithful Catholics it was received with gratitude and admiration.

As bitterness has not been wanting even here in Clevedon, I intend to show this evening what is the meaning of the Encyclical letter, and how facts themselves declare plainly that it was much needed.

Before entering into the subject, a few facts should be stated. 1st.—That the Pope does not speak of Freemasonry only, but at the same time of all the sects which under different names tend to the same end, work to the same purpose, observe similar rites, and are ruled by similar laws.

2nd.—That what the Pope says "must be understood of the sect of the Freemasons taken generally, and in so far as it comprises the associations kindred to it and confederated with it, but not of the individual members of them. There may be persons amongst these, and not a few, who, although not free from the guilt of having entangled themselves in such associations, yet are neither themselves partners in their criminal acts, nor aware of the ultimate object which they are endeavouring to attain."—(Encyclical Letter.)

3rd.—That the condition required for the condemnation of those secret societies and associations is, that the candidates are bound to promise, nay, with a special oath to swear, that they will never, to any person, at any time or in any way, make known the secrets of the assembly, and that they will be strictly obedient to their leaders and masters, with the utmost submission and fidelity, and that they will be in readiness to do their bidding whatsoever it may be, upon the slightest expression of their will; or, if disobedient, to submit to the direst penalties, and death itself.

From this third point, it is evident at once that those associations which work for the purpose of binding together individuals who undertake to help one another, without any oath of the same secrecy and blind obedience, are not condemned by the Encyclical letter. Far from it; the Sovereign Pontiff encourages, in his letter, the institution of "associations or guilds of workmen, for the protection, under the guidance of religion, both of their temporal interests and of their morality."—(Encyclical letter.)

Now directly to the question.

The Pope brings this charge against the secret societies which he condemns: "Freemasonry aims at the subversion of religious and social order, by destroying religion and society." Let us see if the charge is just or not.

I. Freemasonry aims at the destruction of religion and the establishment of Naturalism.

Mark well, that in the quotations I shall bring forward, I have made use of books and reviews only which are or have been authorised organs of Freemasonry.

Now what is Naturalism? "It is the very first principle of those who call themselves naturalists, and their very name declares it, that human nature and human reason should be in all things the guide and rule." Laying this down, they care little for duties to God; or pervert them by erroneous and vague opinions. For they deny that anything has been taught by God; they allow no dogma of religion or truth which cannot be understood by the human intelligence, nor any teacher who ought to be believed by reason of his authority. But it is the office of the Catholic Church to embrace fully and to maintain in their most complete integrity the doctrines which have been committed to her alone; doctrines which, as well as her authority to teach, she has received from God Himself."—(Encyclical letter.) Here we have a complete antithesis. The Catholic Church, on the one hand, proclaiming the eternal, immutable Creator as the final end of the creature; speaking to all men of their duties to God and to one another, of temperance, chastity and judgment to come, as the prophet of the Most High; and Naturalism on the other hand, putting aside that revelation as well as holy scriptures, either denying it in terms or ignoring it, and making man in all his littleness and mutability its highest ideal, refusing to look beyond the visible scene, and accounting life its own end.

Now can there be any doubt, as a matter of fact, that Freemasonry is, as the Pope judges it, mere Naturalism? I know that that has

been denied, but a negation is not a proof, and proofs I shall myself give.

The word of the divine Founder of Christianity, "He that is not with me is against me" (Matt. xii.), is as true now as it was 18 centuries ago. Masonry assuredly is not with Him, and as assuredly it is inveterately hostile to His spiritual kingdom in the world.

Judge for yourselves. Not long ago, one of the Belgian ministers, the minister of public instruction, was telling the Lodge at Antwerp; "A corpse is weighing heavily on the world—it bars the road of progress. This corpse of the past, to give it its true name, roundly and without circumlocution, is Catholicism. It is this corpse, my brothers, that we have this day looked in the face, and if we have not as yet cast it into its grave, at all events we have lifted it a little nearer thereto; it is a great result." These are the words of a Belgian Mason. English Freemasons would perhaps affirm that they do not endorse them: listen then and judge.

A few years ago an English gentleman of the name of P— delivered a speech at Sutton Coldfield. That gentleman is apparently high in the Masonic hierarchy. At all events, he is described as "Grand Deacon," "Deputy Grand Master of the Provincial Grand Lodge of Middlesex," and "Past Master" of some other Lodge. And this "Grand Deacon" is stated to have said: "The two systems of Romanism and Freemasonry are not merely incompatible, they are radically opposed to each other. The first lesson taught to the newly-instituted brother is that Masonry is free: freedom of thought and opinion and the broadest toleration in religious matters are the essence of Masonry. Masonry is in itself a religion of good works, and asks no priestly intermediary between man and his Maker. Its impressive ritual enforces the solemn truth that a man shall be judged hereafter by his actions, and it enters not into difference between faith and creed." Is it possible to offer a more complete justification than this G. Deacon here exhibits to us of the truth of the Sovereign Pontiff's judgment that the Masonic sect is merely Naturalistic? The Belgian Mason seemed to attack Catholicism only; the English one attacks Christianity itself. Freedom of thought! It is the very principle of freethinkers, who believe in nothing; and what shall I say of this doctrine? "It enters not into differences of faith and creed." Is not that the subversion of all revelation? In vain did the Son of God become a man; in vain did He teach us the true religion, the true way to Heaven; in vain did He shed His blood upon the Cross! No need of that for Freemasons—for them the faith in Jesus Christ, the faith in Mahomet, in Buddha, the faith in Satan itself are all good—Freemasonry does not enter into differences of faith and creed. What a strong proof of the truth of the word of the Divine Master, "He that is not with me is against me." I know Freemasons build churches to Christ, but that does not make any difference; as with them all sorts of faith and religion are good; they would as readily build mosques to Allah, pagodas to Buddha, temples to Reason, and altars to Satan. Yes, to Satan himself, for Masonry not only recognises its Satanic origin, and has Satan for its master and god, but proclaims it publicly and boasts of it.

In 1877 a Masonic paper, with the significant name of *The Atheist*, appeared at Leghorn, and this is what its editorial staff said in their profession of faith: "Satan is our head; it is he who is the moving spirit of the restoration of humanity, the avenging force of reason."

In February 1882 there was held in the crowded theatre of Turin a festival in honour of Satan, and at which a hymn composed by "Brother" Joshua Carducci was sung. Listen to the words of it: "Lo, he cometh, O people, lo, Satan the great! Doing good, he passeth from place to place on his chariot of fire! Hail, O Satan, hail thou rebel! May our incense and our prayers ascend sacred to thee, who hast overcome the Jehovah of the priests!" And now though some may say that Satan is the head of the Popish or Catholic Church, their words are mere childish words, as Satan himself has chosen those he intends to lead—the great rebel is the head of Freemasonry. If more proofs were wanted that Freemasonry aims at the subversion of all religion, I would quote the words of Mr. B—, orator of the Grand Orient of France, in the reunion of 1881, who says: "The Catholic, Protestant, Jewish temples! Religions! Why, it is precisely against these and against the priestly work of all ages and lands that Freemasonry took her stand."

Then the Pope was right when he condemned Freemasonry as the bitterest enemy of religious order. Let us see if he was right also in condemning it as the enemy of social order.

II. When the Encyclical letter was issued the French Liberal papers asserted that Freemasonry has no longer any relation with politics; that it is, above all, a benevolent institution, without which "many a poor man would be left with wife and family uncared for"—as writes a "Member of the Order of Odd Fellows." We reply that the language held and the decisions taken in the Lodges are a formal contradiction of these assertions.

In 1882, at Irvy, Mr. D—, a Mason, expressed himself as follows: "Masonry is the school in which men are formed, even as our house is the school in which children are formed—it is Freemasonry which prepares the solutions whose triumph democracy has effected. To it it falls to end the 19th century, by crowning the work of the Revolution," and the speaker, recalling that Masonry is the school whence issued Voltaire and Danton, declared that "it ought to prepare the way for social equality."

To those who pretend that Masonry has nothing to do with politics, "Brother" Reg— boldly answered in a general meeting of the Masonic Lodges, held at Lyons, on 3rd May 1882, that "Masonry has been, Masonry is, and always will be, political, religious, and social, or nothing at all." The same Mason goes on to say that "to believe that Masonry has had its day would be a serious error, especially in France, since the Republican régime "traced" on Masonic institutions, is an accomplished fact. Freemasonry has served as a model for those who by their conspiracies have brought about the present state of affairs. It is the school for those men who aspire to become leaders of democracy. The secular organisation of Masonry, with the power it derives from its secrets, its rites, its

traditions, is the only one capable of making head against the one secular organisation of Theocracy. The events which we witness, and which we take part in, are but episodes of the struggle between these ancient foes. On the not-far-off day when we shall have completely triumphed on the political battlefield—we shall have to follow up the struggle on the social one. There again it will be the province of Freemasonry to undertake the emancipation of the people."

So much for quotation. Now, who a few years ago fired at the Emperor of Germany? a member of secret societies. Who assassinated the Emperor of Russia? members of secret societies. Who perpetrated the horrible crime of Phoenix Park, in Dublin, two years ago? members of secret societies. Who fired at the kings of Spain and Italy? members of secret societies.

We see the doings of these sects are in accord with their speeches. How then to doubt any longer that they aim at the subversion of social order? If so, the Pope is right, and nothing can be too strong to prevent Christians from joining Freemasonry or any other society of the same kind.

Now a few more words about English Freemasonry. English Freemasons defend themselves from adopting the views of the Continental Lodges, and indeed there are good reasons to believe that English Freemasonry, as at present constituted, does not contemplate or include within its object any conspiracy against Church or State, yet whatever view its official chiefs may take, some of its rank and file seem determined to assert its true character. Mr. B—the well-known atheist, I am told, has written to the "Grand Master," asking his support for the atheistical propaganda, which he alleges it is the mission of English as well as Continental Masonry to provide. Indeed, I have heard that there are efforts made to move the "Grand Lodge" to expel Mr. B—, but why have they waited so long, and kept among themselves a notorious atheist?

Besides, English Freemasonry is in communion and in formal alliance with the principal Grand Lodges of foreign Freemasonry, if we except the Great Orient of France. This is not only proved by many published acts, but much more authentically by their own official calendars, which give the names of the representatives elected to represent the Grand Lodge of England in the foreign Grand Lodges, as well as the names of the representatives of the foreign Grand Lodges elected to represent them in the English Grand Lodge. Then the least I may say against them is that they are to be found sometimes in a very bad company.

And now, what conclusion shall we draw from what I have already stated? I have said that Freemasonry aims at the subversion of both religious and social order.

1st.—Freemasonry aims at the subversion of religious order, since, whilst some Masons attack the Jewish and the Protestant persuasions, as well as the Catholic religion, others consider all sorts of faith and creed as a matter of complete indifference, which has been proved by the statements here above made, their Supreme Being or Maker is a mere nominal God and therefore Nothing.

2nd.—It aims at the subversion of social order, for do not its members boast that Freemasonry is the school in which are trained and educated those who aspire to be the leaders of Democracy and the makers of social equality? Therefore, instead of reproaching the Pope with intolerance, all religious and loyal people should thank him for having openly unmasked and condemned those sects which are so much against their own convictions and feelings.

As to you, brethren, who belong to the Lodges, if there are any among those who listen to me now, consider what you have done, consider the oath which you have taken, and ask your conscience if you have the right to adhere to secret societies of any kind. If you are really Freemasons, you must have sworn to keep secrets of which you neither know nor can guess the purport; to obey masters you have never seen nor probably ever will see; and to execute orders which may be entirely against your conscience and from which every feeling of your heart and mind may recoil, and this under the penalty of the direst punishments, even of death itself. If at the moment of binding yourselves by oath you had been made fully acquainted with what you would be called upon to do, you might well answer:—"I am sure that what I have sworn to do is not wrong, and cannot conduce to evil." But I repeat it, you did not know, you could not even guess, for all depended on future circumstances, and therefore you were utterly unable to judge whether what would be required of you was right or not. Your obedience was of the blindest character. You are religious and loyal, and intend to remain so; I fully believe you; but on that very account you are the more bound to keep away from those societies which may attack your honour as Christians and loyal subjects.

And you, dear brethren, you who do not belong to secret societies, keep yourselves free from them; do not be deluded by false appearances. Masons may point out to you, as belonging to their body, men of known honour and respectability, saying to you:—"Are not these honest and worthy of imitation?" But these honourable and noble-minded men must have been themselves deceived, little thinking that their religion and loyalty served as a mask to hide the odious schemes of their deceivers. Freemasonry is a sect more secret than you can well imagine, and amongst the millions who call themselves Masons, not five hundred, perhaps, know what are its immediate aims, or what means it will employ in order to attain them. In one word I pray to God that He would deign to give you all the grace either of deserting or of never entering Masonry.

HOLLOWAY'S PILLS.—Invalids distracted by indigestion and discouraged in their search for its remedy should make trial of this never-failing medicine. A lady, long a martyr to dyspeptic tortures, writes that Holloway's Pills made her feel as if a burden had been taken off her. Her spirits, formerly low, have greatly improved; her capricious appetite has given place to healthy hunger; her dull, sick headache has departed, and gradually so marvellous a change has been effected that she is altogether a new creature, and again fit for her duties. These Pills may be administered with safety to the most delicate. They never act harshly, nor do they ever induce weakness; they rightly direct deranged, and control excessive action.

We extract the following interesting communication from the *Liverpool Courier* :—

POPE, CARDINAL, AND MASONS.

To the Editor of the *Liverpool Courier*.

SIR,—I entirely concur in the views expressed at Southport this week by Brother H. S. Alpass, Past Grand Standard Bearer of England, with respect to the latest ecclesiastical attack on Freemasons, than whom none more loyally acknowledge Her Majesty's rule. The time has arrived when, as the voice of the Fraternity in this country and throughout the Queen's dominion, the Grand Lodge of England should sternly protest against such unjust denunciations and unfounded accusations as those emanating from Cardinal McCabe and the Roman Pontiff. It is quite true, as Bro. Alpass says, that frequent repetition of such reckless assertions tend to lead some doubters to believe that there is an element of truth in the accusations, and that Freemasons must in some measure be identified with infidelity, sedition, and kindred sentiments, when his Eminence Cardinal M'Cabe chooses to falsely designate it "a confederation which is organised for the unholy purposes."

In answer to his Eminence I have to say that Freemasonry in this country has one of the noblest of purposes in its institution, the promotion of the purest charity, as well as unswerving devotion and loyalty to the throne. The eminent Irish ecclesiastic who sits in judgment upon us and condemns us in sweeping terms may be surprised to hear that there are many children now, even in this Province of West Lancashire, who, belonging to the Catholic Church, are being educated at schools identified with the faith of their fathers at the expense of this "unholy confederation." "Let us not be accused of bigotry and intolerance," says the cardinal. I do not accuse him of either, but this practical issue I must certainly put—viz., that his Eminence must be either exceedingly foolish or deliberately unjust. If he knows nothing about Freemasonry as it exists in England, then he is foolish to condemn the Order; and if he does know in any measure the instincts and aspirations of the Order, then he is still more blameable for uttering what he must know has not the shadow of foundation.

The periodical fulminations of the Head of the Catholic Church, it may be said, are doubtless founded on information received of the operations of some so-called Masonic societies on the Continent, with which English Freemasonry has not the slightest sympathy or intercourse; but Cardinal McCabe, with means of observation not possessed by the Pope, must surely go with eyes blindfolded by the "bigotry and intolerance" which he disclaims if he does not see that Freemasonry here, in its teachings, requirements, and objects, is as far removed from the revolutionary Continental associations as pure truth is from the foulest error. Whether it be the feared loss of ecclesiastical supremacy, personal antipathy to the particular member of the Order upon which he poured the vials of his wrath, or a deliberate attempt to damage a Brotherhood which is to-day returning "good," in the shape of charity to Catholic children, for the "evil" of his unwarranted aspersions, I leave it for the world to judge. As a Freemason of many years' experience, I must strongly insist upon some steps being taken, both in Grand Lodge and throughout the various Provinces, to counteract the effects of an ecclesiastical deliverance which, by perverting facts, attempts to bring into disrepute thousands whose aim is to preserve and promote the peace which Cardinal M'Cabe rudely disturbs.

Let me say, ere I close, that I have had a large acquaintance with my brethren of the Emerald Isle, and all that I have claimed on behalf of the Fraternity on this side the Channel can justly be accorded to my fellow-countrymen and brethren in Ireland. Their institutions show their charity, and their actions their loyalty, notwithstanding all that the Cardinal Archbishop of Dublin may say to the contrary. It would be well for "poor old Ireland" if the Masonic spirit of its people were more largely cultivated and received more kindly encouragement than it does at the hands of its most prominent leader in the pure religion of "peace and goodwill amongst men." The leading characteristic of Freemasonry is contentment to do its charitable work and inculcate its exalted moral teachings without ostentation, but when so cruelly attacked as it has been within the last few days, vindication and justification of our teachings and strong repudiation of false representations should be at once carried out by our Masonic leaders, pre-eminent among whom stand his Royal Highness the Prince of Wales, the Earl of Carnarvon, the Earl of Lathom, Colonel Stanley, and others high in the councils of the nation, none of whom, I fancy, are open to the charge of being banded together for the promotion of infidelity, sedition, and revolution.

Yours, &c.

THOMAS M'CRACKEN.

Liverpool, 28th June 1884.

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.

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P R O S P E C T U S F R E E.

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, 5th JULY.

General Committee Boys' School, Freemasons' Hall, at 4
148—Percy, Jolly Farmers' Tavern, Southgate-road, N., at 8 (Instruction)
1275—Star, Five Bells, 155 New Cross-road, S.E., at 7. (Instruction)
1361—Earl of Zetland, Royal Edward, Triangle, Hackney, at 7 (Instruction)
1624—Eccleston, Crown and Anchor, 70 Ebury Street, S.W., 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
1233—Amherst, King's Arms Hotel, Westerham, Kent
1567—Elliot, Railway Hotel, Feltham

MONDAY, 7th JULY.

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)
1319—Asaph, Freemasons' Hall, W.C.
1425—Hyde Park, Fountain Alhoy Hotel, Praed Street, Paddington, at 8 (In).
1445—Prince Leopold, Printing Works, 202 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, Cork Tavern, Highbury, N., at 8.30 (Instruction)
1891—St. Ambrose, Baron's Court Hotel, West Kensington. (Instruction)
1924—Wickham, St. Peter's Hall, Wickham Park, Brockley
1996—Priory Lodge of Acton, Royal Oak Assembly Hall, High Street, Acton
R.A. 24—Old King's Arms, Freemasons Tavern, W.C.
R.A. 91—Regularity, Freemasons' Hall, W.C.
R.A. 933—Doric, 79 Whitechapel-road, at 7. (Instruction)
R.A. 1196—Urban, Freemasons' Hall, W.C.
M.M. 139—Panmure, 8a Red Lion Square, W.C.
K.T. 127—Bard of Avon, 33 Golden Square, W

37—Anchor and Hope, Freemasons' Hall, Church Institute, Bolton-le-Moors
61—Probity, Freemasons' Hall, St. John's-place, Halifax
113—Unanimity, Bull Hotel, Preston
119—Sun, Square, and Compasses, Freemasons' Hall, College-st., Whitehaven
133—Harmony, Ship Hotel, Faversham
154—Unanimity, Masonic Hall, Zetland-street, Wakefield
156—Harmony, Huyshe Masonic Temple, Plymouth
236—York, Masonic Hall, York
251—Loyal, Masonic Hall, Castle-street, Barnstaple
264—Nelson of the Nile, Freemasons' Hall, Batley
302—Hope, New Masonic Hall, Darley-street, Bradford
307—Prince Frederick, White Horse Hotel, Hobden Bridge
381—Harmony and Industry, Smalley's Hotel, Market street, Over Darwen
408—Three Graces, Private Rooms, Haworth
431—St. George, Masonic Hall, Norfolk-street, N. Shields
467—Tudor, Red Lion Hotel, Oldham
597—St. Cybi, Town Hall, Holyhead
613—Unity, Masonic Hall, Southampton
823—Everton, Masonic Hall, Liverpool, at 7.30. (Instruction)
850—St. Oswald, Town Hall, Ashbourne, Derbyshire
928—Frier dship, Masonic Hall, Petersfield
1045—Stamford, Town Hall, Altrincham, Cheshire
1050—Gundulph, King's Head Hotel, Rochester
1077—Wilton, Red Lion Inn, Blackley, Lancashire
1108—Royal Wharfedale, Private Room, Boroughgate, Otley, Yorks
1180—Forward, Masonic Rooms, New Hall-street, Birmingham
1211—Goderich, Masonic Hall, Gt. George-street, Leeds
1239—Wentworth, Freemasons' Hall, Sheffield.
1264—Neptune, Masonic Hall, Liverpool.
1302—De Warren, Masonic Hall, White Swan Hotel, Halifax
1380—Skelmersdale, Queen's Hotel, Waterloo, Liverpool
1440—Royal Military, Masonic Hall, Canterbury, at 8. (Instruction)
1519—Albert Edward, Albion Hotel, Clayton-le-Moors, near Accrington
1542—Legionium, Masonic Hall, Carlton-street, Castleford
1573—Caradoc, Masonic Hall, Caer-street, Swansea
1575—Clive, Corbet Arms, Market Drayton
1578—Merlin, New Inn Hotel, Pontypridd, South Wales
1678—St. Nicholas, Freemasons' Hall, Grainger-street, Newcastle
1798—Zion, Hulme Town Hall, Manchester
R.A. 330—Integrity, Masonic Temple, Morley
R.A. 404—Watford, Freemasons' Hall, Watford
R.A. 827—St. John, Masonic Temple, Halifax-road, Dowsbury
M.M. 9—Fortescue, Masonic Hall, South Molton, Devon

TUESDAY, 8th JULY.

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)
167—St. John, Holly Bush, Hampstead
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—Jilly 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 Edgumbe, 19 Jermin-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 Myddelton, King Edward VI., King Edward Street, Liverpool Road, N., at 8. (Instruction)
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)
1969—Waldeck, Freemasons' Hall, W.C.
Metropolitan Chapter of Improvement, Jamaica Coffee House, Cornhill, 6.30,
R.A.—Camden, The Boston, Junction Road, Holloway, at 8 (Instruction)
128—Silent Temple, Cross Keys Inn, Burnley
131—Fortitude, Masonic Hall, Truro

184—United Chatham of Benevolence, Assembly Rooms, Old Brompton, Kent
211—Merchants, Masonic Hall, Liverpool
272—Harmony, Masonic Hall, Mann Ridge, Boston
403—Harrford, Town Hall, Hertford
408—Northern Counties, Masonic Hall, Maple Street, Newcastle (Instruct)
448—St. James, Freemasons' Hall, St. John's-place, Halifax
473—Faithful, Masonic Hall, New Street, Birmingham
495—Wakefield, Masonic Hall, Zetland Street, Wakefield
503—Belvidere, Star Hotel, Maidenhead
510—St. Martin, Masonic Hall, Liskeard.
603—Zetland, Royal Hotel, Cheekheaton
628—Lansdowne of Unity, Town Hall, Chippenham
650—Star in the East, Pier Hotel, Harwich
696—St. Bartholomew, Anchor Hotel, Welnesbury
728—Staffordshire Knot, North Western Hotel, Stafford
779—Ferrers and Ivanhoe, Town Hall, Ashby-de-la-Zouch
829—Sydney, Black Horse Hotel, Sidcup
897—Loyalty, Fleece Inn, St. Helens, Lancashire
903—Gosport, India Arms Hotel, High-street, Gosport
986—Hesketh, Grapes Inn, Croston
1214—Scarborough, Scarborough Hall, Caledonia-road, Batley
1250—Gilbert, Masonic Rooms, Sankay Greenhall, Street, Warrington
1314—Acacia, Bell Hotel, Bromley, Kent
1325—Stanley, 214 Gt. Homer Street, Liverpool, at 8. (Instruction)
1343—St. John's Lodge, King's Arms, Grays, Essex
1414—Knole, Masonic Hall, Sevenoaks
1545—Baldon, Masonic Room, Northgate, Baldon
1878—Tonbridge, Masonic Hall, Tonbridge
1713—Wilbraham, Walton Institute, Walton, Liverpool

R.A. 70—St John's, Huyshe Masonic Temple, Princes Street, Plymouth
R.A. 253—Justice, Masonic Hall, Gower Street, Derby
R.A. 245—Judea, Masonic Club, Hanover-street, Keighley
R.A. 268—Union, Queen's Arms Inn, Ashton-under-Lyne
R.A. 289—Fidelity, Masonic Hall, Carlton-hill, Leeds
R.A. 330—St. Petrock, Masonic Hall, Turf Street, Bodmin
R.A. 660—King Edwin, Freemasons' Hall, Yorkergate, New Walton
R.A. 1055—Derby, Masonic Rooms, Bedford Street, Cheetham, Lancashire
M.M. 6—Adams, Victoria Hall, Trinity-road, Sheerness
M.M. 15—St. George's, Masonic Hall, Gandy Street, Exeter
M.M. 152—Dover and Cinque Ports, Royal Oak Hotel, Dover

WEDNESDAY, 9th JULY.

Committee Royal Masonic Benevolent Institution, Freemasons' Hall, at 3
3—Fidelity, Alfred, Roman Road, Barnsbury, at 8 (Instruction)
13—Union Waterloo, Masonic Hall, William-street, Woolwich
30—United Mariners', The Lucard, 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)
913—New Concord, Jolly Farmers, Southgate-road, N. (Instruction)
920—Lily of Richmond, Greyhound, Richmond
861—Finsbury, King and Queen, Norton Folgate, E.C., at 7.30 (Instruction)
862—Whittington, Red Lion, Poppin's-court, Fleet-street, at 8 (Instruction)
902—Burgoyne, Victoria Hotel, Farringdon Road, at 7. (Instruction)
1278—Burdett Countts, Duke's Head, 79 Whitechapel Road, E., at 8. (Inst.)
1288—Finsbury Park, Cock Tavern, Highbury, at 8 (Instruction)
1475—Peckham, Lord Wellington Hotel, 518 Old Kent-road, at 8. (Instruction)
1524—Duke of Connaught, Royal Edward, Mare-street, Hackney, at 8 (Inst)
1604—Wanderers, Adam and Eva Tavern, Palmer St., Westminster, at 7.30 (In)
1620—United, Freemasons' Hall, W.C.
1692—Beaconsfield, Chestnuts, Marsh Street, Walthamstow, at 7.30 (Inst.)
1691—Londesborough, Berkeley Arms, John Street, My Fair, at 8. (Instruct)
1791—Cranon, Prince Albert Tavern, Portobello-ter., Notting-hill-gate (Inst.)
1922—Earl of Lathom, Station Hotel, Camberwell New Road, S.E., at 8. (In.)
1986—Honor Oak, Moore Park Hotel, near Honor Oak Station
R.A. 177—Domestic Union Tavern, Air-street, Regent-st., at 8 (Instruction)
M.M. (T.I.)—Old Kent, Ship and Turtle, Leadenhall-street, E.C.
M.M.—Thisle, Freemasons' Tavern, Great Queen Street, at 8 (Instruction)
M.M. 284—High Cross, Seven Sisters Hotel, Tottenham
R.C. 1—Grand Metropolitan, Masonic Hall, 33 Golden-square
R.C. 67—Stadhofme, Masonic Hall, 33 Golden-square

Special Provincial Grand Lodge of Surrey, at the Royal Asylum of St. Anne's, Redhill
Summer Outing of the Prosperity Lodge, No. 65, Outlands Park Hotel, Walton-on-Thames

51—Home, Spread Eagle Inn, Cheetham-street, Rochdale
125—Prince Edwin, White Hart Hotel, Hythe, Kent
128—Prince Edwin, Bridge Inn, Bolton-street, Bury, Lancashire
146—Antiquity, Bull's Head Inn, Brindshawgate, Bolton
191—St. John, Knowsley Hotel, Haymarket-street, Bury, Lancashire
204—Caledonian, Freemasons' Hall, Manchester.
210—Duke of Athol, Bowling Green Hotel, Denton
225—St. Luke's, Coach and Horses Hotel, Ipswich
274—Tranquillity, Boor's Head Inn, Newchurch, near Manchester
281—Fortitude, Masonic Rooms, Athenaeum, Lancaster
288—Harmony, Masonic Hall, Todmorden
290—Huddersfield, Masonic Hall, South Parade, Huddersfield
363—Keystone, New Inn, Whitworth.
387—Airedale, Masonic Hall, Westgate, Shipley
483—Sympathy, Old Falcon Hotel, Gravesend
625—Dorsetshire, Norfolk Hotel, Glossop
668—Benevolence, Private Rooms, Prince Town, Dartmoor
708—Carnarvon, Mitre Hotel, Hampton Court
750—Friendship, Freemason's Hall, Railway-street, Cheekheaton
758—Ellesmere, Freemasons' Hall, Runcorn, Cheshire
852—Zetland, Albert Hotel, New Bailey-street, Salford
854—Albert, Duke of York Inn, Shaw, near Oldham
972—St. Augustine, Masonic Hall, Canterbury. (Instruction)
1018—Shakespeare, Freemasons' Hall, Salem-street, Bradford
1060—Marmion, Masonic Rooms, Church-street, Tamworth
1094—Temple, Masonic Hall, Liverpool
1209—Lewises, Royal Hotel, Ramsgate
1248—Denison, Grand Hotel, Scarborough
1264—Neptune, Masonic Hall, Liverpool, at 7 (Instruction)
1342—Walker, Hope and Anchor Inn, Byker, Newcastle
1356—De Grey and Ripon, 140 North Hill Street, Toxteth Park, Liverpool
1398—Baldwin, Dalton Castle, Dalton-in-Furness
1403—West Lancashire, Commercial Hotel, Ormskirk
1424—Brownrigg, Assembly Rooms, Old Brompton, Chatham
1434—Nottinghamshire, George Hotel, Nottingham
1511—Alexandra, Hornsea, Hull (Instruction)
1547—Liverpool, Masonic Hall, Liverpool.
1643—Perseverance, Masonic Hall, Hebburn-on-Tyne.
1645—Colne Valley, Lewisham Hotel, Slaithwaite

R.A. 24—De Swinburne, Freemasons' Hall, Grainger-street, Newcastle
R.A. 409—Stortford, Chequers Inn, Bishop's Stortford
R.A. 462—Bank Terrace, Harrreaves Arms Hotel, Accrington
R.A. 809—Etheldreda, Rose and Crown Hotel, Wisbech
R.A. 946—Strawberry Hill, Grotto Hotel, Twickenham
R.A. 1177—Dinlych, Masonic Room, South Parade, Tenby
R.A. 1345—Victoria, Cross Keys Hotel, Eccles
R.A. 1549—Stanmore, Abercorn Hotel, Great Stanmore
M.M. 145—Constantine, Three Cups Hotel, Colchester

THURSDAY, 10th JULY.

Prov. Grand' Lodge of M.M.M. of Middlesex and Surrey, 8a Red Lion Square, W.C., at 4 p.m.
 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.)
 704—Camden, Lincoln's Inn Restaurant, 305 High Holborn, at 7 (Instruction)
 764—High Cross, Coach and Horses, Lower Tottenham, at 8 (Instruction)
 901—City of London, Jamaica Coffee House, Cornhill, at 6.30. (Instruction)
 1158—Southern Star, Pheasant, Stangate, Westminster-bridge, at 8 (Inst.)
 1185—Lewis, Kings Arms Hotel, Wood Green, at 7 (Instruction)
 1239—Stockwell, Cock Tavern, Kennington-road, at 7.30 (Instruction)
 1425—Hyde Park, The Westbourne, Craven-road, Paddington
 1426—The Great City, Masons' Hall, Masons' Avenue, E.C., at 6.30 (Inst.)
 1558—D. Connaught, Palmerston Arms, Grosvenor Park, Camberwell, at 8 (In)
 1598—Ley Spring, Red Lion, Leytonstone
 1614—Covent Garden, Cranbourne, 1 Up. St. Martin's Lane, W.C., at 8. (Inst.)
 1642—Earl of Carnarvon, Ladbroke Hall, Notting Hill
 1673—Langton, Mansion House Station Restaurant, E.C. at 6. (Instruction)
 1677—Crusaders, Old Jerusalem Tav., St. John's Gate, Clerkenwell, at 9 (Inst.)
 1744—Royal Savoy, Yorkshire Grey, London Street, W., at 8 (Instruction)
 1950—Southgate, Railway Hotel, New Southgate, at 7.30. (Instruction)
 R.A. 554—Yarborough, Green Dragon, Stepney
 R.A. 619—Beadon, Masons' Hall Tavern, Basinghall-street
 R.A. 763—Prince Frederick William, Lord's Hotel, St. John's Wood, at 8. (In.)
 R.A. 813—New Concord, Guildhall Tavern, Grosvenor-street, E.C.
 R.A. 1383—Friends in Council, Masonic Hall, 33 Golden-square
 R.A. 1471—North London, Alwyne Castle Tavern, St. Paul's Road, Canonbury, at 8. (Instruction)

35—Medina, 85 High-street, Cowes
 97—Palatine, Masonic Hall, Toward-road, Sunderland.
 139—Britannia, Freemasons' Hall, Surrey-street, Sheffield
 203—Ancient Union, Masonic Hall, Liverpool. (Instruction)
 215—Commerce, Commercial Hotel, Haslingden
 218—Harmonic, Adelphi Hotel, Liverpool.
 249—Mariners, Masonic Hall, Liverpool, at 8 (Instruction)
 333—Royal Preston, Castle Hotel, Preston
 339—Unanimity, Crown Hotel, Penrith, Cumberland.
 346—United Brethren, Royal Oak Inn, Clayton-le-Dale, near Blackburn
 369—Limestone Rock, Masonic Hall, Church-street, Clitheroe
 432—Abbey, Newdegate Arms, Nuneaton
 456—Foresters, White Hart Hotel, Uttoxeter
 462—Bank Terrace, Hargreaves Arms Hotel, Accrington
 546—Etruscan, Masonic Hall, Caroline-street, Longton, Stafford.
 732—Royal Brunswick, Royal Pavilion, Brighton.
 784—Wellington, Public Rooms, Park-street, Deal
 971—Trafalgar, Private Room, Commercial Street, Batley
 991—Tyne, Masonic Hall, Wellington Quay, Northumbria land
 1035—Prince of Wales, Masonic Hall, Kirkdale, Liverpool.
 1055—Derby, Knowsley's Hotel, Cheetham, Lancashire
 1098—St. George, Private Room, Temperance Hotel, Tredegar, Mon
 1144—Milton, Commercial Hotel, Ashton-under-Lyne
 1145—Equality, Red Lion Hotel, Accrington.
 1182—Duke of Edinburgh, Masonic Hall, Liverpool
 1204—Royd, Imperial Hotel, Malvern, Worcestershire.
 1273—St. Michael, Free Church School-rooms, Sittingbourne
 1369—Bala, Plasgoch Hotel, Bala
 1416—Falcon, Masonic Hall, Castle Yard, Thirsk
 1429—Albert Edward Prince of Wales, Masonic Hall, Newport, Mon
 1514—Thornhill, Masonic Room, Dearn House, Lindley
 1530—Cranbourne, Red Lion Hotel, Hatfield, Herts, at 8. (Instruction)
 1583—Corbet, Corbet Arms, Towyn
 1587—St. Giles, Royal Oak Hotel, Cheadle
 1697—Hospitality, Royal Hotel, Waterfoot, near Manchester
 1782—Machen, Swan Hotel, Colleshill
 1892—Wallington, King's Arms Hotel, Carshalton. (Instruction)
 1911—De La Pré, Masonic Hall, Northampton
 1915—Graystone, Forester's Hall, Whitstable
 R.A. 116—Cana, Swan Hotel, Colne, Lancashire
 R.A. 220—Harmony, Wellington Hotel, Garston, Lancashire
 R.A. 307—Good Intent, White Horse Hotel, Hebden Bridge
 R.A. 613—Bridson, Masonic Hall, Southport
 R.A. 807—Cabbell, 23 St. Giles Street, Norwich
 R.A. 818—Philanthropic, Masonic Hall, Lion Street, Abergavenny
 M.M. 18—Friendship, 2 St. Stephen's Street, Devonport

FRIDAY, 11th JULY.

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. (Instruc.)
 766—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)
 833—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, Alwyne Castle, St. Paul's-road, Canonbury, at 8. (In.)
 1365—Clanton, White Hart, Lower Clanton, at 7.30. (Instruction)
 1642—E. Carnarvon, Ladbroke Hall, Notting Hill, at 8. (Instruction)
 1789—Ubique, Guardsman Army Coffee Tavern, Buckingham Palace-road, S.W., at 7.30. (Instruction)
 1901—Selwyn, East Dulwich Hotel, East Dulwich. (Instruction)
 R.A.—Panmure C. of Improvement, Stirling Castle, Church Street, Camberwell
 R.A. 33—Britannic, Freemasons' Tavern, W.C.
 R.A. 79—Pythagorean, Portland Hotel, London-street, Greenwich. (Inst.)
 R.A. 95—Eastern Star Chapter of Improvement, Hercules Tav., Leadenhall St.
 R.A. 569—Fitzroy, Headquarters Hon. Artillery Company, City Road, E.C.
 M.M.—Old Kent, Crown and Cushion, London Wall, E.C. (Instruction)
 M.M. 198—Croydon, 105 High Street, Croydon
 R.C. 3—Mount Calvary, Masonic Hall, 33 Golden-square
 36—Glamorgan, Freemasons' Hall, Arcade, St. Mary's-street, Cardiff.
 401—Royal Forest, Hark to Bounty Inn, Slaidburn
 453—Chigwell, Loughton Tavern, Station Road, Loughton, at 7.30 (Inst)
 458—Aire and Calder, Private Rooms, Ouse-street, Goole.
 460—Sutherland of Unity, Castle Hotel, Newcastle-under-Lyme
 526—Honour, Star and Garter Hotel, Wolverhampton
 652—Holme Valley, Victoria Hotel, Holmfirth
 662—Dartmouth, Dartmouth Hotel, West Bromwich
 697—United, George Hotel Colchester.
 1001—Harrogate and Claro, Masonic Rooms, Parliament-street, Harrogate
 1034—Eccleshill, Freemasons' Hall, Eccleshill
 1087—Beaudesert, Assembly Rooms, Corn Exchange, Leighton Buzzard
 1102—Mirfield, Assembly Rooms, Easthorpe, Mirfield
 1121—Wear Valley, Masonic Hall, Bishop Auckland
 General Lodge of Instruction, Masonic Hall, New-street, Birmingham, at 7
 R.A. 137—Amity, Masonic Hall, Poole
 R.A. 119—Sun, Square and Compass, Masonic Hall, Whitehaven
 R.A. 801—Fyton St. John, Wreken Hotel, Wellington, Salop
 R.A. 712—St. James's, Masonic Hall, Rosemary Lane, Louth
 R.A. 993—Alexandra, Medway Hotel, Levenshulme
 K.T. 126—De Warenne, Royal Pavilion, Brighton

SATURDAY, 12th JULY.

Quarterly General Court Girls' School, Freemasons' Hall, at 12
 188—Percy, Jolly Farmers', Southgate Road, N., 8. (Instruction)

1275—Star, Five Bells, 155 New Cross-road, S.E., at 7. (Instruction)
 1364—Earl of Zetland, Royal Edward, Triangle, Hackney, at 7. (Instruction)
 1624—Eccleston, Crown and Anchor, 79 Ebury Street, S.W., at 7 (Instruction)
 1685—Guelph, Red Lion, Leytonstone
 1686—Paxton, Sun re. Masonic Hall, Camberwell
 1928—Gallery, Brixton Hall, Acre Lane, Brixton
 1930—Chapter of Improvement, Union, Air-street, Regent-street, W., at 8
 M.M. 231—Brixton, Anderton's Hotel, Fleet Street, E.C.
 1415—Campbell, Mitre Hotel, Hampton Court
 1929—McZart, Harewood House, High Street, Croydon
 R.A. 1423—Era, The Albany, Twickenham
 M.M. 14—Prince Edward's, Station Hotel, Stansfield, Todmorden

HONOR OAK LODGE, No. 1986.

AN emergency meeting of this Lodge was held at the Moore Park Hotel, Honor Oak, on Saturday last, for the purpose of clearing the list of candidates for the second and third degrees, and to lessen the amount of work set down for the next regular meeting on the 9th instant. There was a very good attendance, and every Officer being in his place, the ceremonies were admirably conducted, and a most useful and instructive evening resulted, to the satisfaction of members and Visitors alike. The Worshipful Master, Bro. Charles Henry Phillips, opened his Lodge punctually at seven p.m., and was supported by the Right Worshipful Brother Colonel M. Ramsay P.D.G. Punjab P.M., Bros. H. Maunder Williams S.W., John Hammond P.P.G.D. Middlesex P.M. and Secretary as J.W., W. Hopekirk P.M. and Treasurer, J. W. Hartley S.D., H. Hooper J.D., G. W. Knight I.G., Hakim P.M. Assistant Secretary, W. H. O'Reilly, N. R. Mackinnon, S. S. Young, G. R. Langre, R. Neilans, &c. Amongst the Visitors were Bros. James Stevens P.M. 720 1216 1426, C. J. Soles P.M. 1507, S. Richardson J.W. 183, E. A. Francis 1651, G. Van Nolen 188, and B. De Solla 244. The work of the evening comprised three passings and four raisings, the whole of which was most admirably conducted by the W.M., who has evidently spared himself no pains to secure a perfect acquaintance with ritual and ceremonial, and who rules his Lodge with a dignified courtesy worthy of general emulation. The work of the Officers—and we would note for special commendation that of the S.D.—was also perfect, and in consequence the entire proceedings went smoothly throughout. There is an earnest about the rulers and members of the Honor Oak which presages an enviable notoriety for this Lodge in days to come, and it is to be hoped that such zealous efforts on behalf of pure and simple Masonry may not be lessened as the years roll on. The Lodge was closed shortly after ten o'clock, and by the half hour the brethren were on their way towards their respective homes.

Dalhousie Lodge of Instruction, No. 860.—A meeting was held on Tuesday last, at Bro. Smyth's, Sisters' Tavern, Pownall-road, Dalston. Bros. Robinson W.M., Banker S.W., Forss J.W., F. Carr Secretary, Catling S.D., Watkinson J.D., Smyth I.G., Brasted P.M. Acting Preceptor; also Bros. Wardell, Christian, Ohelon, Kite, Smith, Dickens. Lodge was opened in due form, and minutes of previous meeting read and confirmed. The ceremony of initiation was rehearsed, Bro. Jenkins candidate. Bro. Watkinson worked the first and second sections of the lecture, assisted by the brethren. Bro. Smyth answered the questions leading to the second degree. Bro. Smith 1524 was elected a member of this Lodge. Bro. Banker was elected W.M. for the ensuing week, and appointed his Officers in rotation. Lodge was closed and adjourned.

Kingsland Lodge of Instruction, No. 1693.—A meeting was held on Monday, at Bro. Baker's, Cock Tavern, Highbury, N. Present—Bros. Collingridge W.M., Western W.M. 1693 S.W., Brook W.M. 299 J.W., P.M. Forge acting Preceptor and Treasurer, Rhodes S.D., Ware J.D., McMillan I.G. Lodge was opened in due form, and minutes of last meeting were read and confirmed. The ceremony of initiation was rehearsed, Bro. Woodman candidate. Lodge was opened and closed in second and third degrees. Bro. Turner will preside on Monday next, 7th July. Bro. J. Bayne, of Citadel Lodge, 1897, was elected a member, and Lodge was closed in due form.

The meetings of the Eccleston Lodge of Instruction, No. 1624, will in future be held at the Crown and Anchor, 79 Ebury Street, S.W.

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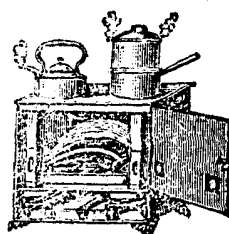
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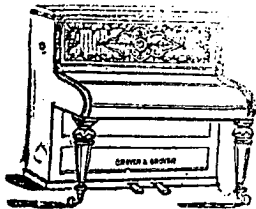
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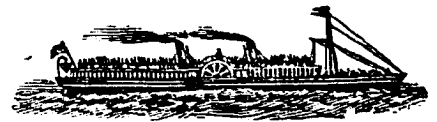
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