

# THE Freemason's Chronicle;

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## THE OCTOBER ELECTION OF THE GIRLS' SCHOOL.

THE Autumn Election of the Royal Masonic Institution for Girls will this year take place on Saturday, the 11th October, on which occasion thirty girls will compete for thirteen vacancies, a proportion of candidates to vacancies considerably more than was the case at the last election, when twenty-three were admitted from a list of thirty-five. Of the thirty now on the list, four are "last applications," and the first of these, No. 2, Mabel Harriet Godfrey, now appears for the third time. She is one of a family of three children dependent on a widowed mother, and brings forward 137 votes from the two elections she has already taken part in. The other three "last" cases are applications new to the present list. No. 14, Augusta Gilbert, is also one of three fatherless children; No. 23, Edith Jane Armstrong, forms one of a family of ten left to the care of their widowed mother. Her father was initiated in the Percy Lodge, No. 1427, Northumberland, in 1878, and remained a subscriber until the time of his death, which occurred in April 1883. We hope the brethren of the North will collect sufficient votes to relieve this widow of at least one of her numerous family. No. 27, Ethel Fallding, is one of six dependent on a widowed mother. Her case is accredited to West Yorkshire, and being the only one on the list from that district it would appear as though it had been adopted by the Province, in which case the election of the child may be looked upon as all but certain.

Among the most deserving cases, from a general point of view, on the present list, are Nos. 20 and 30, both of whom are children whose parents are, in each case, dead. No. 20, Minnie Madeline Mansell, is one of a family of six parentless children, two of whom, however, are partly provided for; still the case even then appears as one of the most deserving it is possible to imagine, and we hope that ere long it will be found that the Girls' School has taken care of one of these orphans. The father was a member of the Panmure Lodge, No. 720, in which it is to be hoped he left a number of friends, who will now come forward and help his children. No. 30, Adelaide Frances Hughes, is the other parentless child. She is one of a family of three, and we trust will receive the hearty support of the Royal Alfred Lodge, No. 780, Kew, of which her father was a member at the time of his death.

Eight children are returned as being dependent on the widowed mother of No. 9, Beatrice Elizabeth Wright, who now comes forward for the second time, with 783 votes to her credit. Her father was a P.M. and Past Provincial Officer of Staffordshire, and it would seem, judging from the result of last April's ballot, that he has left a good number of friends behind him. In the case of No. 6, Maude Mary Bromley, there are seven fatherless children in the family. Maude has already taken part in two elections, and has 1028 votes to her credit as the result thereof. With a little energy this case should be assured for the coming contest, but as the competition will be more severe than before, it behoves her friends to leave no stone unturned to secure votes. No. 7, Frances Alice Searle, also one of seven fatherless children, has had similar experience as regards elections, with a trifle better result, the number of votes she brings forward being 1106. The case is accredited to the Province of Kent, a district which will

not allow her to stand outside much longer, if a few votes can assist in securing her election. No. 11, Jessie Louisa Beilby, also one of seven fatherless children, has stood but one election, as the result of which she has 843 votes to her credit. This case is likewise accredited to Northumberland, as also is No. 8, to which we shall refer later on. No. 22, Louisa Adelaide Smithers, and No. 25, Emma Winifred Carlyle, complete the list of cases in which there are seven children dependent. Each of these are first applications, the father of the former being an old member of the Faith Lodge, No. 141, London, and of the latter a P.M. of Loyal Cambrian, No. 110, South Wales (East Division), in which district he had held Provincial Grand Lodge office. No. 3, May Amelia Wheeler, is one of six children dependent on a widowed mother. She has already stood two elections, and now brings forward 891 votes. Her father was a Past Master of the Dalhousie Lodge, No. 865. No. 21, Alice Mary Blunt, is described as one of a family of six, of whom one is partially provided for. She has a brother in the Boys' School, and she now makes a first application for admission to the Sister Institution. No. 15, Margaret E. M. Holmes, is one of five children, whose father died in 1881. She is accredited to the Province of Durham, and now appears on the balloting sheet for the first time. No. 26, Gertrude Frances Greenwood, also one of five dependent children, has both parents living, the father however being insane, an affliction, as we have often pointed out, which seems to call for greater sympathy with the mother than does even the death of her husband. The father is a P.M. of the St. Augustine Lodge, No. 972, and a Past Provincial Officer of Kent. We sincerely hope that sufficient votes will be forthcoming to ensure this girl's early election. No. 28, Ellen Marguerite Wetherell, also one of a family of five, has her mother still living. Her father was a P.M. of the Watford Lodge, No. 404, Herts. No. 5, Edith Ellen Betts, is also one of a family of five, of whom, however, one is partially provided for. This girl now makes a third application, and brings forward 1002 votes as the result of the two elections she has taken part in. Her father was a P.M. of St. Peter's Lodge, Staffordshire. There are several cases on the list in which there are four children dependent, the first being No. 1, Jane Wheeler Hutchings, who brings forward 630 votes from three previous elections in which she has taken a part. Her father was a member of the Corinthian Lodge, No. 1382, London, at the time of his death, which occurred in November 1881. No. 17, Rose Isabel Marian Woodforde, comes next. Hers is a first application case, accredited to the Province of Somerset. No. 24, Dora Annie Gibson, is a N. and E. Yorkshire candidate, her father having been a member of Camaldunum Lodge, No. 660. No. 29, Kate Sharland, is the daughter of an old Devonshire Mason, her father having been a member of St. Peter's Lodge, No. 1125. No. 4, Fanny Heath, one of three fatherless children, now appears for the third time, bringing forward 580 votes from October and April last. Her father was a member of Peace and Harmony Lodge, No. 359, Hampshire. No. 8, Florence Wilson Bush, also one of three children dependent on a widowed mother, has 680 votes to her credit from April last. She is the other Northumberland case to which we have already referred, and appears to have a good chance of ultimate election. No. 13, Florence Jane Obey, another who forms one of a family of three, is the first of the new applicants. Her father was a member, until

incapacitated, of Prince Leopold Lodge, No. 1445, London. No. 19, Edith Fanny Tanner, has a brother in the Boys' School. She and two other children are still left to the care of their widowed mother. The father's Lodge was the Earl of Carnarvon, No. 1642, London. No. 12, Florence Eleanor Relph, was a candidate in April last, on which occasion she had 502 votes polled on her behalf. She is one of two children now dependent on a widowed mother, and is accredited to the Joppa Lodge, No. 188, London. Her father had also held Provincial rank in the Province of Kent. No. 18, Rose Adelaide Marsac Smith, has a sister in the Institution, and is herself one of two children still dependent on her parents, both of whom are alive. The father, however, is described as incapacitated, a term which, under the special circumstances of this case, should be properly defined. This is one of the instances in which we must offer our protest against the insufficiency of the information given in the balloting papers. No. 10, Olive Ann Hurst, appears to belong to a fortunate family. She has a brother in the Boys' School, and is herself the only child now dependent on a widowed mother. She was a candidate in April last, when 714 votes were recorded on her behalf, a total which, if repeated, will go far to place her maintenance outside the pale of further anxiety. No. 16, Lilian Christine Reeves, a first application case, is also an only child dependent on her mother, who was left a widow in January 1878. The case is accredited to the Province of North and East Yorkshire.

Having thus briefly reviewed the several candidates, we may add, in conclusion, that the list does not appear to present any features of more than general importance. As usual, we have to notice the lack of particulars afforded by the Institution, and can but again express the hope that ere long it may be deemed desirable to enter more fully into details. Particularly should this be the case in those instances where one of the family is already a scholar in either of the Masonic Institutions, as although these families may be really deserving of first consideration, we should much prefer to see the benefits of our Schools distributed as widely as possible; besides which, we have always thought that if Freemasonry provided for one of a family, that should be considered sufficient—especially when we remember the large number of applications which are regularly received from those seeking to participate in the benefits offered.

### THE SOUNDING OF THE GAVEL.

**T**HERE is no working-tool in Masonry that can make music like the Gavel. When it strikes the ashlar, the Craft is instantly energised. Its echoes awaken thoughts of the highest import to Freemasons. For the two months just closing as we write, the Gavel has not been sounding in many of our Lodges, which had been "called off" in June until September. The vacation ends with the present week, and on the following Monday begins the Autumn round of labour. On Wednesday next the regular Quarterly Communication of the Grand Lodge of Pennsylvania will be held, and on the following day that of the Grand H.R.A. Chapter, when brethren from all portions of our jurisdiction will be gathered together, for fraternal consultation and action. The summer is ended, prolonged Refreshment is over, and now we shall have again mainly Labour, alternated with such brief Refreshment as shall be needed by the Craft. Who among us will not hail the ringing of the Gavel with joy? Pleasant as our sojourn may have been by seaside, lake or mountain, there is nothing so pleasant, after all, as to greet our brethren within the charmed circle of the Lodge, to assemble in our "old home," and to extend the privileges of Masonry to those candidates whose characters have previously vouched for their fitness to receive Masonic Light. We know not whether the poet, Longfellow, had in thought the harmony that prevails in the Lodge Room, as the Gavel makes music for the Craftsmen, when he wrote:

"The night shall be filled with music,  
And the cares that infest the day  
Shall fold their tents like Arabs,  
And as silently steal away;"

but we do know that this is an apt description of the happy state of mind of all brethren as they assemble in the Lodge at the close of the day, its business cares over, they freed from all anxieties, with leisure to enjoy fraternal converse,

and hearken to the inculcation of the sublime truths which Freemasonry teaches all of its initiates. Let us joyfully hail, then, the close of the Summer Refreshment, and the opening of the Autumn Labour.

Brethren, even the Lodge "furniture" will welcome you to your old home. The first Great Light of the Craft will be open, and therein you may read a promised blessing to all good and faithful brethren. The Compasses will be open, to warn against that liberty that degenerates into licence. The Square *must be open*, ever teaching fresh lessons of virtue. In one phrase, **THE LODGE IS OPEN**, and this phrase speaks volumes. It implies a regular monthly or more frequent gathering of the Craft. It tells us that the social and convivial features of Freemasonry are once more prominently to be exemplified; that fraternal charity is again to be statedly and liberally dispensed to all worthy brethren who are in distress; that the portals of Masonry are open to those who have sought Masonic Light, and been approved and found worthy to be encircled by the Mystic Tie; and that again, for a long season without intermission, Truth shall be taught Masonically to many candidates, whom we trust will continuously prove to be perfect ashlar, and shining lights in the Craft.

We ALL are "called on to Labour"—not merely the Masonic triad of W.M., S.W., and J.W., but every member of every Lodge. Especially do we hope to see, this season, an outpouring of the noble army of Past Masters and life members. No brother, physically able, has the right to consider himself past obligation to minister to the strength and growth of his Lodge. The Masonic body that made him a Mason, or with which he has cast his lot, has the right to expect it shall receive his earnest, cordial, fraternal support. It is entitled to his personal presence, his council, his pecuniary aid if need be, and his assistance as a "recommender." The Lodge is *his* Lodge, his Masonic home, to be to him, next after the home about which cluster his domestic affections, the dearest spot on earth. He may not neglect it with impunity. Above all, *he* should not neglect it who has received all of its honours, been elevated to its highest official station, and by age, experience and Masonic office, been qualified to be most helpful to it in any and every emergency.

Let the work go bravely on. Let every officer of a Lodge, elected and appointed, see that he is skilled in the performance of his duty. It should be remembered that Masonic work is a mosaic, and one imperfect part mars the whole. Let no one take it *for granted* that he will act well his part, but let him prove this, in advance to his own satisfaction. It is not easy to perform Masonic work in a workmanlike manner. Such work is the exception, not the rule. There must be both study and enthusiasm, the letter and the spirit. The letter may all be there, and yet fall dead because it lacks the spirit. It is the spirit that giveth life. We have no hesitation in saying, that in every Lodge in which all the Officers pride themselves on the correct and impressive manner in which they render the ritual, there is activity, there is prosperity, there is the best fraternal feeling. In some hands there is no music in the Gavel—not so in the hands of him who is truly a Master.

That Lodge is to be sympathised with that habitually meets only to open and close. There must be a screw loose somewhere. Either the Officers are not efficient, the members are not attentive, or there are differences of opinion that have engendered unfraternal feelings. Now is the time, as we all are "called on" to Labour again, to abolish all impediments to Masonic prosperity. Every one can contribute something to this end. A regular and punctual attendance, a careful attention to the business of the Lodge, a diligent preparation for the Labour of the evening, each and all of these are of great importance. A Lodge can never rise above the status of its members—it will be precisely what the average of them are, no better, no worse. Every member exercises an influence, it may be silent, but real. His presence or absence tells on the Craft. Above all, every Officer, elective and appointed, should see to it that nothing short of absolute necessity prevents him from attendance at his Masonic meetings. He is doubly obligated to the performance of this duty, and it should be to him a matter of pride to regularly and ably perform his official functions. Let us have true music everywhere with the sounding of the Gavel.—*Key-stone*.

## THE ENGLISH RITE OF FREEMASONRY.

(Continued from page 162.)

WE have seen that Bros. Gould and Lyon are in accord in essentials with Bro. Hughan on the subject of degrees, while Bro. Woodford holds a different opinion. The latter thinks "the present arrangement and terminology of our speculative ritual is not actually older than probably about 1720," but he has also placed it on record that "as far as our studies have gone, we believe in the antiquity of the Third Degree, though we by no means shut our eyes to the fact that time and changes may have materially affected both the phraseology of the ritual, and the corresponding features of the Third Degree. We repeat that we entirely repudiate the theory, far too hastily taken up by some, that to Anderson and Desaguliers we are indebted for the Master Mason's ceremony." Brother Hughan meets this with the reiteration of his opinion, expressed as far back as 1873, in the *Voice of Masonry*, that "anything of a ceremonial or esoteric character, to which the whole body of Masons were not entitled to be present cannot be found alluded to in any ancient document so far made public. We do not say positively there were no Masonic degrees prior to the last century, but simply that up to the present time no evidence of such has been submitted." Again, we are told Bro. Woodford asserts that "the older and triplex division may be traced before 1717 both in England and Scotland, perhaps not in distinct nomenclature as First, Second, and Third Degrees, but as Master, Fellow Craft, and Apprentice;" to which Bro. Hughan very cogently rejoins that "if the distinct and separate existence of the three degrees prior to the last century is not insisted on, the discussion is ended, because all must admit the fact of the three grades or positions long before the era of Grand Lodges; but it will be seen further on that our Brother acknowledges a belief in the origin of the three degrees, and that they 'betray traces of great antiquity.' It is to this we object, believing as we do that they originated about A.D. 1717." Then after adducing Oliver as being in favour of his views, our author goes on to remark that Freemasonry "has a history based upon veritable documents, such as the 'Old Charges,' dating back some five hundred years ago, and actual records from the sixteenth century; but all of these are silent as to distinct degrees, until modern innovations and additions brought about such prolific changes." The chapter concludes with references to other testimony of a like tendency, the rear being brought up by the opinion of Bro. Albert Pike, who remarks "as to degrees, I have long maintained their modern institution, for to be a degree, as I understand the term, there must be something esoteric to be revealed only to those elected and kept from all others."

Here, then, we have the case between these redoubtable champions fairly placed before us. If "degree" means nothing more than "grade" or "rank," then Hughan allows the existence "before the era of Grand Lodges" of the three degrees of E.A.P., F.C. and M.M. If, however, it is used in the sense in which Masons of the present day understand it, that is, as having a separate and distinct ceremony attached to each grade or rank, then Bro. Hughan argues, we owe its introduction to some brother or brethren "about A.D. 1717," while Brother Woodford considers it traceable both in England and Scotland at an earlier date. We have already indicated pretty clearly our agreement with Bro. Hughan, who has the advantage in this controversy of being consistent, while Bro. Woodford appears to be in a state of considerable dubiety. He says in his "Encyclopædia"—see "Degrees"—"the evidence on the subject is not to our mind conclusive, for many reasons, and it must still be left somewhat in suspense." In fact, he is, on the one hand, in the same unfortunate state, as the evidence in the passage just quoted—that is, in a state of "suspense," while, on the other hand, and taking the passages noted by Bro. Hughan as our guide, he appears to have pretty well made up his mind as to there having been esoteric degrees—if we may use the term—antecedent to the epoch of Grand Lodges. Here, for instance, is an illustration of the confusion which apparently reigns in his mind as to what his own opinion really is. He concludes his remarks on the word "Degrees"—see p 152 of Kenning's "Cyclopædia of Freemasonry"—with these words—

"We fancy that after all it is only a question of arrangement and terminology." In his article on the term "Master Mason," he says, as quoted by Bro. Hughan in part, "Of course we need hardly add that the present arrangement and terminology of our speculative ritual is not actually older than probably about 1720." We note, of course, that the word "present" as applied to the "arrangement and terminology" occurs in the latter sentence, but not in the former. Yet if the question of degrees is only one of "arrangement and terminology;" and if the "present" "arrangement and terminology"—that is the only one of which we have any direct and positive evidence—is not older than "probably about 1720," we can hardly understand him as believing in a pre-1717 system of degrees bearing any resemblance to our present system. There may have been, indeed, there were "degrees" in the sense of "grades" or "ranks," but no "degrees" with esoteric ceremonies attached to them as now. Bro. Woodford quotes "the Scotch Lodge Minutes or the acknowledged statutes of the Craft Lodge (1598)"—see "Degrees," p 151, "Cyclopædia"—as showing "two steps or (degrees) to have then existed. Apprentices got 'the Mason Word;' then, in the admission of 'Fellow or Master,' there was some sort of ceremony, at which Entered Apprentices should (nay, must) be present. Subsequently, Apprentices were excluded on the admission of Fellows and Masters." But in this passage, Bro. Woodford apparently contradicts himself, for how can there have been two steps, esoterically, at one of which the Apprentice "got the Mason Word," while at the other—"the admission of 'Fellow or Master'" he (the Apprentice) was compelled to be present? When we read in the column of this or any other Masonic journal that Bro. A. was *passed* and Bro. B. *raised*, we know perfectly well that the E.A.P. was compelled to be absent from the ceremony in the former case and the E.A.P. and F.C. in the latter. But there cannot well have been distinct and separate ceremonies for the two steps or degrees, if members of the inferior or E.A.P. degree were obliged to be present when the higher—that of "Fellow or Master"—was conferred. We are greatly afraid that Bro. Woodford has got himself somewhat into a fog, nor is it to be wondered at, seeing that, as he himself has said, "the question of Masonic Degrees is not an easy one to settle."

There are many other points we should like to touch upon which it may be we shall treat of in some future and separate article or articles, but which we are persuaded we could not not deal with as they deserve in the more circumscribed limits of a review. We shall therefore bring this part of our remarks to a conclusion by stating that we are pretty much of Bro. Hughan's opinion, that our system of degrees dates from about the commencement of the "era of Grand Lodges." We think, as he does, that the terms Apprentice, Fellow Craft, and Master were used before 1717 to indicate certain corresponding gradations of rank, but that there was only one ceremonial for admission into Masonry. Before and for some time after 1717, the operative element in Masonry exercised considerable influence. The further we advance into the eighteenth century from what is known as the year of the Revival, the smaller becomes the influence of the Operative element, and the greater that of its rival the Speculative. At the same time, as we advance similarly from 1717, we find the esoteric system of degrees gradually becoming more and more perfect. If on the other hand, there had been, speaking of course esoterically, a "triplex division" of Masonry into E.A.P., F.C., and M.M. degrees before 1717, as there has been since, each with a particular ceremonial attached to it, so that, as now, the E.A.P. could have no part in that prescribed for the F.C., and the E.A.P. and F.C. no part in that prescribed for the M.M., it becomes a matter of well nigh insurmountable difficulty to explain—what Bro. Woodford has pointed out in the case of the Scottish Lodges—how it is that members of the inferior degrees were compulsorily present at the admission of members to the superior, while it becomes equally, or perhaps still more difficult to account for the universal ignorance that prevails of the character which such threefold system possessed. When we have made allowance for differences of system between English and Scotch Masonry, we are still at a loss to explain why, as, according to Lyon, Desaguliers communicated a knowledge of the ceremonial of the Third Degree to the members of Mary's Chapter in 1721, there should have been no traces of its working for so many years afterwards, if there had been something of



the kind, or of some other kind, but still esoteric, in existence. Again, we would ask, if there was before 1717 the same triplex division as there is now, why Grand Lodge should have reserved to itself, for some years after its establishment, the right of conferring the Master's degree, if there had been before the era of Grand Lodge any esoteric ceremonies connected with it? And why again should there have been Master Masons' Lodges, as noted by Bro. Hughan, in 1733, if for years and years before that date there had been some ceremony attached to the Degree as there is now? No doubt the object of these Master Masons' Lodges was to practise the working of the Degree, which at the time was becoming more and more common, in the sense of 'more and more' frequently taken? The more closely we examine into the subject, the more convinced are we of the accuracy of the views pronounced by Hughan, Lyon, Gould, and other authorities, and that Bro. Woodford has had the misfortune—it is not often he is so circumstanced—to pronounce an erroneous judgment in this question of Degrees. As is the case with Hughan, so it is with us, we are not prejudiced in favour of or against any particular theory, and if Bro. Woodford can at any time produce evidence sufficiently convincing to change our present opinion, we shall gladly make him the only honourable amends in our power by announcing our adhesion to his views.

The Chapter entitled "Investigations on the Third Degree" must be looked upon as supplementary to that we have been considering. The information it contains has been gathered from diverse sources and is most interesting, as will be seen when we enter upon our next article.

(To be continued.)

## RIGHTNESS.

### DOGMA OF THE MARK MASTER'S DEGREE.

A LARGE majority of those who are advanced to the "more honourable degree of Mark Master" look upon the first section of it as a reality; that the several incidents of inspection, rejection, detection, &c., &c., are all true, and that during the erection of the temple of Solomon it was the custom invariably for the craftsmen, at the close of the week, to personally present the result of their labours to the several Overseers for inspection.

A moment's reflection must satisfy every one of the utter impracticability of the realism of the events thus dramatically represented. Like every degree in Masonry, in all the various rites, those who invented this degree designed to convey to the minds of the postulants very important lessons. After much careful investigation we think the principal feature of the Mark degree, and the dogma, is that of honesty or rightness. That every Mason should, in the work of this life, be careful that what he presents for inspection, either general or particular, has been wrought out entirely by himself, and is, therefore, his own. Let us follow, step by step, this allegorical representation, as far as we are permitted, without exposing to the world any mysteries contained therein. First. The true form of the stones in this representation was a cube; this is the symbol of perfection. The *sanctum sanctorum* of the original tabernacle of Moses, and afterward of the temple, was cubical. We may, therefore, suppose symbolically that the walls were composed entirely of cubical stones. To the ancients the cubical form represented truth, perfection, completeness. Josephus says the Holy of Holies from its form represented heaven, while the sanctuary or holy place being in length double its width, represented the earth, as at his day the Ptolemaic cosmography represented the earth as being an oblong plain—twice as long east and west as it was north and south. John, in Revelation, chapter xxi. 16, describes heaven as being cubical in form, evidently figuratively expressive of perfection. The pattern, therefore, by which, in this degree, each Craftsman was to finish his work was a "true square;" the common term anciently for what we now denominate "a cube." The Overseers were commanded to receive no other work; hence, if an oblong block should be presented it must be rejected by them.

The three several inspections would seem to have been

unnecessary for a material building; but allegorically represent to our mind very important considerations. The sixth hour of the sixth day was the closing of the week, which symbolised the closing of a life. In this life every individual has set for him a "life-task." That task is to fit himself as a "living stone" for the "spiritual temple." The rules laid down in the great books of nature and revelation all indicate that life-work should be "good, beautiful and true," that is, it should be perfectly conformable at all its angles to the "square of virtue" of the Fellow Craft. The person himself, being a "Craftsman," has had the "square of virtue" presented to him as a working tool; also as an Entered Apprentice has professed "faith in God," and as a Master Mason has been taught the immortality of the soul and the resurrection of the body, and therefore has been fully instructed as to the rules and guides by which he is expected to complete the "life-task" and fit himself for that "building eternal in the heavens."

The first inspection represents the opinion of the worldly wise; the second, a religious formalism, and the third, the spiritual tests.

The candidate represents the man who in all his life "has idled away his time," so far as the preparation of the "life-work" is concerned. He may have sedulously devoted himself to business, so as to have accumulated a large fortune; he may have become a scientist of the highest character; the world may be full of his writings as a "literateur;" he may have been constantly engaged in statesmanship and in making laws for the government of the nation, yet when the hour has come for him to personally present his work for inspection, the religion or philosophy which is to demonstrate what was his diligence in the prosecution of his "life-work" has been so neglected that he will "gather up" another's religion or philosophy and present it as his own work, ignorant of the "Marks" upon it, placed there by its author or inventor and known only to the initiated.

1st. The inspection of the world at large would, although not according to the true law, pronounce it beautiful in workmanship, although singular in form, and pass it on. 2nd. The inspection of "formalism" sees its beauty and singularity, and permits this specimen of religion and philosophy to pass, because of its outward formalism; but when the Master Overseer criticises the workmanship and the form, he pronounces it unfit for the work of the temple and it is finally rejected. Here ends the first lesson of the allegory.

The "foundation-stone" so often alluded to in the higher degrees is a "true square" or cube,—symbol of perfection.

The corner-stone which is to be laid with Masonic ceremonies should invariably be a cube, and of such hard material that if every other part of the building should be crumbled into dust the corner or foundation-stone will remain as it was when first wrought into shape. To perform the ceremony of laying a corner or foundation-stone is childishness, unless it be done from pure symbolism; hence we should fully comprehend the symbolism. As the square angles around the stone symbolise virtue, and the cubical form represents truth—perfection; so the foundation of Masonry and the perfect character of every Mason is based on virtue and truth, which constitute perfection. In the article in June No. on the "Square of Virtue" or Fellow Craft's dogma, at the close we intimated that in a future number we might show what is the rule of RIGHTNESS. We will now proceed to examine that question.

Rightness being the supreme end of all moral action, or that which every one is morally compelled to follow, the question, What is Rightness? must be correctly answered, or we may be found in continual error.

That which is conformable to any law is right. The word *rectus* implies that which is ruled or straight, according to some rule or standard. "Ethics and morals both imply in their very origin and etymology a way or law, guiding and governing human conduct, and, therefore, of course, controlling moral conclusions. In all the workings of the moral nature there is recognised or implied a moral law under which the agent is placed, and which he is bound to obey. Rightness is found in obligatory conformity to this law." Pursuing our former plan of using the doctrine of ethics, as laid down by the best authors, we freely use their writings to illustrate our subject; claiming no originality except in the application thereof. Examining this question we will consider: I. The Unsatisfactory Theories of the Supreme Rule. II. The True Theory of the Supreme

Rule. Rules of action may be either subordinate or supreme.

Having in a former number determined that the centre of moral authority is vested in God, and as all Masons "trust in God," we most assuredly must determine that the Will of God is the supreme rule of conduct. All other wills must be subordinate; as of parents, of the churches, of national governments, &c.

1st. UNSATISFACTORY THEORIES. A. THE FIRST GENERAL THEORY is, that the authority of the State is the supreme rule. Hobbes advocated this theory, and it is one of the forms of *experientialism*. "No one has a right to go back of the law and judge it by some imaginary standard; the civil authority is ultimate, and the citizen has nothing to do but to obey. The whole duty, where the State has legislated, is to read the law and act accordingly." In answer to this, we are simply to collect the laws of different states or nations and show, that which is right in one state is wrong in another, which at once destroys the moral force of this dictum and shows the will of the state to be a subordinate rule.

B. SECOND GENERAL THEORY: The Nature of Things the Supreme Rule. Moralists differ very greatly respecting what it is in the nature of things that furnishes the standard by which moral obligation is decided." Under this second head writers have classed, *a.* Fitness in things themselves, "*e.g.* in love and honour towards parents." Dr. Clarke said, "that from the eternal and necessary differences of things there naturally and necessarily arise certain moral obligations, which are of themselves incumbent on all rational creatures antecedent to all positive institution and to all expectation of reward and punishment." He taught that actions have a nature or character antecedent to all will or law. He maintained that this arises from the congruity between certain actions and certain relations, which are founded on the eternal and necessary differences of things. "This congruity, as perceived by reason, furnishes the supreme rule of human conduct. That course which is decided by this rule to be fit and reasonable is right, and that which is not fit and reasonable is wrong." *b.* The truth of Things: "There is a truth in everything, which obligates men to regard and treat everything according to its nature, *e.g.*, man is a rational being, and therefore ought to be treated as such." Wollaston said that those propositions are true which express things as they are. A true proposition may be denied, or things may be denied to be what they are, by deeds as well as by words. When a man lives as if he were wealthy when he is not, he does wrong. He lives a lie. The supreme rule of human conduct is, therefore, truth. Whatever action is opposed to facts, or the true, is morally wrong. Every action conformable to facts or truth must be right." *c.* "Relation of Things: There are constantly certain relations between all existing things, or facts, and there must be found the supreme standard of right and the true ground or foundation of that which is obligation. So soon as one perceives so clearly as to know these true relations, he sees the duties involved in them. Dr. Wayland says: "We all stand in various and dissimilar relations to all the sentient beings, created and uncreated, with which we are acquainted. Among our relations to created beings are those of man to man, or that of substantial equality; of parent and child; of benefactor and recipient; of husband and wife; of brother and sister; citizen and citizen; citizen and magistrate, &c., &c." "The Infinite Being in whom the Mason puts his trust" is in the relation of Creator to be created; Preserver to the protected; Benefactor to the recipient; Law-giver to the subject; Judge to the accused. We are to him in the relation of dependent, helpless, ignorant and sinful creatures. The mind of man becomes conscious of its moral obligation, connected with the very conception of this relation. "These relations are thus the rule and measure of obligation. Conformity to them is right; want of conformity is wrong." *d.* Completeness of All Being: Edwards taught that "true virtue most essentially consists in benevolence to being in general . . . . It is that consent, propensity, and union of heart, to being in general that is immediately exercised in a general good will. "Benevolence," therefore, is the rule and measure of obligation. "That action which is benevolent is right; that action which is without benevolence is wrong."

C. THIRD GENERAL THEORY: The Nature of Man gives the supreme rule. Say some authors: "The standard of moral obligation is found in the nature of man." Different

views are entertained as to what the something is in the nature of man which binds him to the right. *a.* An Immediate Intellectual Intuition. Kant said, "The conscience is simply the power of perceiving by intellectual intuition the great moral principles which constitute man's supreme law. It is absolutely infallible." Says Calderwood: "An erring conscience is a chimera; conscience is a faculty which, from its very nature, cannot be educated. Education, either in the sense of instruction or of training, is impossible. As well propose to teach the eye how and what to see; and the ear, how and what to hear; as to teach reason how to perceive the self-evident and what truths are of this nature. All these have been provided for in the human constitution." "This provision in the conscience furnishes the supreme rule of right." *b.* An Inner Sense, or Feeling, which gives moral Distinctions. Some have taught that there is a peculiar faculty of the mind whose office it is to perceive and discriminate moral distinctions, which is called moral sense. Hutchinson, receiving this idea from Shaftesbury, made it the basis of his moral system. It was carried to its extreme results by Hume "constituting virtue and vice matters of taste or sentiment." As tastes and colours, and all other sensible qualities, lie not in the bodies but merely in the senses; so right and wrong do not denote any independent quality in any object thus designated, but only an effect or sensation produced in our own minds. The agent's moral sense, or power of perceiving moral distinctions, is the supreme rule of moral conduct. That is right which conforms to this moral sense; that is wrong which does not." *c.* The Moral Emotion's: Our notions of right and wrong are derived from our moral emotions. Says Dr. Thomas Brown: "We have a susceptibility of moral emotions; and the emotions spring directly from the contemplation of actions; without any exercise of judgment or comparison, by which the actions are referred to any previous notions of right or wrong." "These moral emotions furnish the supreme rule of right." *d.* Inherent Spiritual Worthiness or Excellency of Man: Dr. Hickox said this furnishes the supreme rule of right.

Having thus in a very hasty and cursory manner reviewed the Unsatisfactory Theories, we now proceed to examine the True Theory of the Supreme Rule.

I. TRUE THEORY CONFIRMED. *a.* Mutual Relations of God and Man. Masonry is founded upon that "faith" which admits God as the infinitely wise, Beneficent and Holy Creator and Preserver of the entire Universe; and if there be such a faculty in His creation as a moral sense, or that faculty which can distinguish between right and wrong, GOD must of necessity be the only centre of moral authority for the world and of man as in the world. "The supreme rule by which man's conduct is to be regulated must, therefore, be the will of God, the Supreme Governor." Therefore Theism must, *ex necessitate*, be the basis. If any man has this "faith," or "trust in God," he must also believe that he is dependent on HIM; he must know himself, therefore, to be subject to God as his Governor; and, consequently, accountable to Him only as his Supreme Judge; and he will find in Him alone the true end of his being. This is the *ultima ratio* or final conclusion of the "dogma" of the Entered Apprentice's degree: "Holding such relations to God, it is evident that he can find the supreme rule of his conduct only in the will of God. *b.* Moral Consciousness—divided into two cases; 1st, "where there is no direct and conscious reference of the moral conduct to the will of GOD; and 2nd, where there is such reference." If there be no conscious reference of the moral conduct to the will of God as the standard or centre of moral obligation, and where there is no definite knowledge of God, even then "the sense of responsibility—one of the facts of man's moral nature, necessarily involved in the idea of moral obligation—is itself the recognition of the rule of the Supreme Governor."

"When in the course of experience and development, the idea of God springs up into full consciousness, so that there may be a direct and conscious reference of the moral conduct to Him, man cannot but feel that it is the duty of all intelligent creatures to be conformed to the Divine will." *a.* Dr. Alexander says: "As soon as we get the idea of GOD, we cannot but feel that it is the duty of all creatures to be conformed to His will. But if the question be whether, in judging an action to be virtuous it is necessary to consider distinctly of its conformity to the will of GOD, we are of opinion that this conception is not necessary to enable us to perceive that certain actions are

morally good and others morally evil. In order to this judgment nothing is required but a knowledge of the circumstances and motives of the action. Even the atheist cannot avoid the conviction that particular actions are praiseworthy and others deserving blame." All men, therefore, by their conduct, continually recognise this supreme place of the will of God, even where there is a failure to recognise God Himself. *b.* Where there is any belief in God, if the believers in Him arise in their conceptions above mere fetichism, great force is thereby added to the dictates of conscience. Due consideration of such a Moral Governor impresses upon every one the duty of all rational creatures to conform to His will; "and as the idea of God grows in clearness, this conviction of rightful subjection to His will, as the supreme rule of conduct increases in fullness and power."

II. MAN'S MORAL CONDUCT: Individual, Social and Religious. "In all these conditions of society, and everywhere, and in all ages, clear evidence exists that man's conduct has been referred to the will of God as the supreme rule of right and duty." *a.* Belief in God and responsibility to Him. From all history we learn that there has ever been the conviction of the existence of a Superior Superintending Power over the world, and of all created beings, and of their responsibility to that Power, which has ever been represented by a personal Being. "No condition of society in any age of the world has been able to destroy it from the souls of men. The good have always rejoiced to proclaim it, and those most given to vice have borne witness to virtue and the supreme rule by condemning themselves."

III. FROM CONTRAST WITH UNSATISFACTORY THEORIES. "The theory that the Will of God is the supreme rule of right has the advantage over the other theories, inasmuch as the Will of God furnishes a definite, decisive, comprehensive and practical standard of rectitude." *a.* Other Theories Fail. They all fail in some one or all of these respects. First Theory, as to the authority of the State, takes away the very nature of right, because it becomes changeable, dependent on the judgment and prejudices of the law-makers, and which may be modified, changed, dispensed with or reversed, so that what is right to-day may be wrong at another time—what is required to be done or not done now may be *vice versa* at some future day. Second Theory, that the nature of things furnishes the supreme rule, gives a standard so indefinite and incomprehensible as to be an impracticable standard. The Third Theory "makes rightness depend upon mere human opinion or sentiment, and so removes everything like a decisive standard. It makes right and wrong vary with man's education or with his mood." *b.* The True Theory Does Not Fail. "The will of the unchangeable God furnishes a definite, decisive standard of right. It will be seen from the revelations made of that will, that it also furnishes a comprehensible and thoroughly practical standard for man's guidance."—*Voice of Masonry.*

The monthly meeting of the Board of Benevolence was held on Wednesday, at Freemasons' Hall. Bro. Joshua Nunn presided, and Bros. James Brett and Henry Garrod, Assistant Grand Pursuivant, occupied the Senior and Junior Vice-Presidents' chairs. There was a very fair attendance of brethren. The Board confirmed recommendations made at the August meeting amounting to £95. The new cases on the list numbered nineteen. The localities from which they came were Croydon, Stowmarket, Manchester, Portsmouth, Newfoundland, Ireland, Lostwithiel, Rochdale, Exmouth, Newcastle-on-Tyne, St. Helena, South Shields, Devonport, Leeds, Topsham, Pretoria, and London. Only two were from London. Eight were cases of widows. The sitting lasted two hours, and the total amount granted was £500. No case was deferred or dismissed.

The Right Worshipful Brother Sir Walter Wyndham Burrell, Bart., Provincial Grand Master, has fixed Thursday, the 9th of October, as the date for the annual meeting of the members of the Province of Sussex. The brethren will assemble at the Royal Pavilion, Brighton, at 2.30, when the customary business of the year will be transacted. A banquet will be provided, but the Stewards give notice that they cannot ensure a seat being allotted at the dinner table to any brother who does not purchase a ticket for the same before Monday, 6th October.

## Obituary.

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IT is our mournful duty this week to chronicle the death of two as worthy brethren as ever graced our Order. Bro. George Penn, Grand Steward, P.M. 1642, P.Z. 1642, &c., and Bro. W. H. Wallington P.M. 860, have both passed away during the last few days.

Bro. George Penn died at his residence, Castle Bar, Ealing, on Saturday, 13th inst., after an illness of three months. He was initiated into Freemasonry on the 6th May 1874, in the Zetland Lodge, No. 511. Was a petitioner for, and first S.W. of, the Earl of Carnarvon Lodge, No. 1642, in 1876, serving the office of W.M. thereof in the following year. He was afterwards elected as Treasurer of the Lodge, and in that position added to his reputation as a really genuine Mason. In 1879 he joined the Peace and Harmony Lodge, No. 60, and was at the time of his death Grand Steward of the Grand Lodge of England from that Lodge. He was first Principal and Treasurer of the Earl of Carnarvon Chapter, and may be said to have taken a leading part, both in that and the Lodge to which it is attached. As a supporter of the Masonic Institutions, Bro. Penn's name stands out most prominently. He had served the office of Steward to all the Charities, was a Vice-President of the Boys' School, and Life Governor of the other Institutions. In 1880 he took up the large sum of five hundred guineas as Steward, representing the Earl of Carnarvon Lodge at the Festival of the Boys' School, and on that occasion filled the important office of Treasurer of the Board of Stewards. In public life, in the parish where Bro. Penn passed a considerable portion of his days, he was equally to the fore as in Freemasonry. He was a member of the Kensington Vestry, and of the Kensington Trustees of the Poor, also a Commissioner of the Baths and Washhouses of the same parish, and in many other ways took a leading part in the welfare of the inhabitants of his district. His remains were interred at Perrivale Church, on Wednesday, in the presence of a large number of relatives and friends. Bro. Penn was highly respected by all who knew him, and will be deeply regretted by the members of the Lodges and Chapter with which he was associated, as well as by others to whom he was known.

Bro. W. H. Wallington, whose death took place on Thursday, the 11th instant, was best known perhaps in his official position as Preceptor of the Dalhousie Lodge of Instruction, No. 860, a post he had filled for upwards of ten years, both with credit to himself and benefit to those whom he instructed. He was initiated in the Dalhousie Lodge, No. 860, in April 1868, and rose to the position of W.M. thereof in 1875, since which time he has been looked upon as one of the most distinguished of the Past Masters of that Lodge, and his absence from future gatherings will appear the more noticeable from the fact that he was always most regular in his attendance. His funeral took place on Thursday, at Abney Park Cemetery, when among those brethren who attended to pay the last sad tribute of respect were Bros. Littell (P.G.P.), Weige, Dickens (Sec.), Bates, Smith P.M.'s, Pavitt W.M., Jenkins, Lamb, Clark, and others, of the Dalhousie Lodge; Wardell P.M. 95, Green, T. J. Cusworth P.M. 813, Dallas P.M., Bowen, Marsh W.M., Morgan W.M. 211, &c., &c. It will be long before any brother will be found to fill the place which Bro. Wallington has so long occupied as an instructor in the ritual of the three degrees, even if we ever find so jovial, painstaking and persevering a brother as he to succeed him. To the members of both families we respectfully tender our heartfelt sympathy with them in their affliction.

LODGES OF INSTRUCTION.—Any person can be made a member of the Order by being initiated; but by so doing, he for the most part only learns to know the ceremonies; but the precise meaning of Freemasonry he must learn by being afterwards instructed. In many Lodges these instructions are written out as a commentary, and are given to the Lodge from time to time: at these times the W.M. or Lecturer has ample room for explanatory remarks. In other Lodges it is left to the W.M. to instruct the brethren upon Masonic subjects, according to his own views. These instructions must form a principal part of the labours of a Lodge, and the candidate should pay great attention to them.—*Hebrew Leader.*



## INSTALLATION MEETINGS, &amp;c.

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## DUKE OF CORNWALL LODGE, No. 1839.

THE Installation meeting of this Lodge was held on Saturday, the 13th instant, at Freemasons' Hall, Great Queen-street, Lincoln's Inn, W.C. At four o'clock the brethren assembled, under the presidency of the Worshipful Master, Brother A. Stokes. After the minutes of the regular meeting of 12th April, and of an Emergency Meeting of 21st June, had been read and confirmed, Bro. F. H. Stollery was raised to the sublime degree. Lodge was resumed, and the W.M. elect, Bro. J. W. Dewsnap, was presented, and regularly installed by the outgoing Master who carried out the ceremony in the same perfect manner that has characterised his work during the past year. On the re-admission of those brethren who are not yet entitled to wear the levels, the following were appointed to the several offices:—Brothers A. Stokes Immediate Past Master, G. F. Smith sen. S.W., A. Williams J.W., T. C. Corpe P.M. Treasurer, S. J. Rossiter P.M. Secretary, H. Cattermole S.D., W. B. Marcus J.D., A. Jakins I.G., J. Da Silva Director of Ceremonies, H. S. Trego Organist, H. Auerbach Steward, Bowler Tyler. The addresses to Master, Wardens and Brethren were delivered by Bro. Corpe P.M., who acquitted himself creditably. The new Master was now called upon to exercise himself. The ballot was brought into requisition for Mr. Christoph Herman Knuth, who was proposed by Brother J. Da Silva and seconded by Bro. S. J. Rossiter Secretary; and for Mr. John Lemon Rutledge, proposed by Brother C. W. Cox and seconded by Brother J. Da Silva. These gentlemen presented themselves as candidates for initiation. The result was unanimously in favour of both candidates, and they were introduced and took their first step in Freemasonry. Brother Dewsnap performed his share of the work of the day in such a way as to leave it a foregone conclusion that the reputation this Lodge has acquired for correct ritual will not be endangered by his interpretation. The usual routine work was then considered. The case of a brother of the Lodge who had fallen into distressed circumstances was brought under notice, and relief given from the Benevolent Fund to the amount of £5. Some resignations were tendered and accepted; a candidate was proposed for initiation; and after "heartily good wishes" had been expressed, Lodge was closed. We must not omit to mention that a Past Master's jewel was presented to Brother Stokes, who was heartily complimented on the way he had conducted the business during his year of office. A capital banquet was supplied by Messrs. Spiers and Pond, superintended by Brother E. Dawkins. The after proceedings were of a most agreeable character, the intervals between the toasts being well filled by some capital songs. It was a late hour ere the brethren separated. The following were present as Visitors:—Bros. John Etherington J.W. 1310, George Quin 334, George Bean W.M. 188, W. W. Morgan W.M. 211, A. E. Staley P.M. 185, A. Hagan 1471, Walter V. Braham 1471, H. Wright W.M. elect 1827, A. P. Keeling D.C. 167, W. H. Brand P.M. 1622, A. G. Dodson P.M. 188, M. Krumm 185, J. Da Silva 205, G. Wakefield 1298, C. A. White 1777.

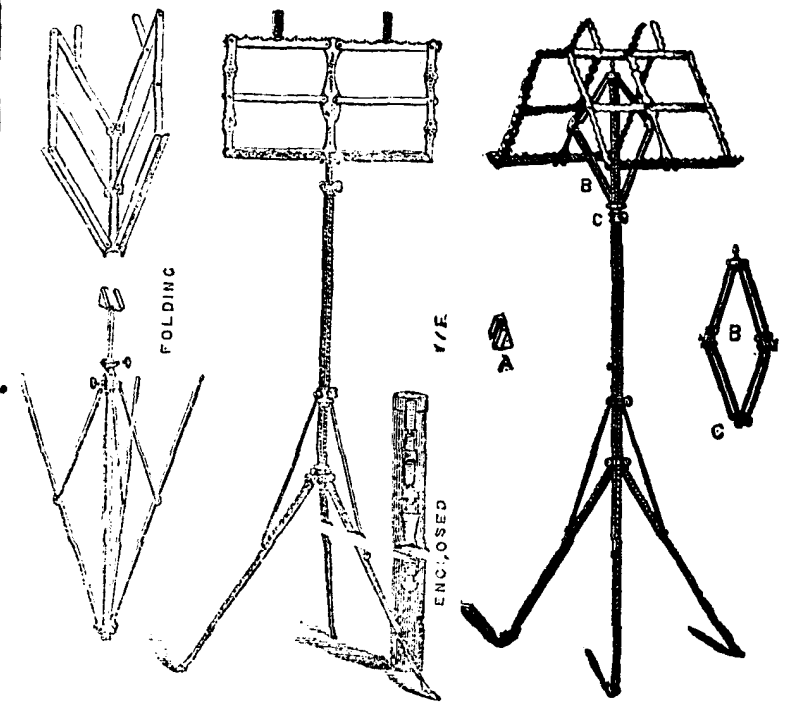
## ST. JOHN'S LODGE, No. 795.

FAVOURER with pleasant weather, the members of this Lodge had a very agreeable time of it on Wednesday last, at the Raymond Hotel, Maidenhead. Lodge was opened by the W.M., Bro. T. B. Linscott, who was supported by J. C. Innes S.W., John Greenfield J.W., Captain J. Finch P.M. Treasurer, H. H. Hodges P.M. Secretary, F. Foxley J.D., H. Conolly I.G., E. J. Withers D.C., &c. Amongst the Visitors were Bros. Baker P.M. 1305, Watts P.M. 194, E. Ayling P.M. 975, E. Payne J.W. 1602, and W. W. Morgan 211. After the minutes of the last meeting had been read and confirmed, the W.M. expressed his regret that there was no ceremonial work to perform; at the same time the business they were assembled to transact was of no perfunctory character, inasmuch as they had to elect a Worshipful Master for the ensuing year. The brethren also would have to elect a Treasurer, in addition to other matters that he was sure would receive their careful consideration. The ballot was then taken for the election of W.M., and the Senior Warden, Bro. Charles Innes, was unanimously chosen to fill that office. This compliment was gracefully acknowledged by Bro. Innes, who assured the brethren he should do all in his power to make his term of office pass pleasantly. Bro. Capt. Finch was re-elected Treasurer, and here again the decision of the brethren was received with every sign of satisfaction, while Capt. Finch expressed his pleasure at having been elected, and assured the brethren of his desire to continue to work for the advantage of the Lodge. Brothers John Soper, Greenfield, and Dearing, with the recognized Officers of the Lodge, were appointed a Committee to audit the accounts. The election of a Tyler was, however, deferred. The Ballot was next brought into requisition for Bro. Walter Holcombe, Secretary Phoenix Lodge, No. 173, who was proposed as a joining member by Bro. Finch P.M. and seconded by Bro. P.M. Allen. The result was unanimously in favour of this candidate, who took his seat as a member of the Lodge. Shortly afterwards Lodge was closed, and the brethren had a trip to Cookham Bridge, by steam launch. After the return journey a capital banquet was supplied by host Deacon, and on the removal of the cloth the customary toasts were honoured. The replies were necessarily brief, but the compliments paid both the W.M. and the W.M. elect were received with the greatest cordiality. The installation meeting will take place on Wednesday, the 15th October, and we are assured that the good feeling which has been so well sustained during the Mastership of Bro. Linscott will continue while this Lodge is under the rule of his successor.

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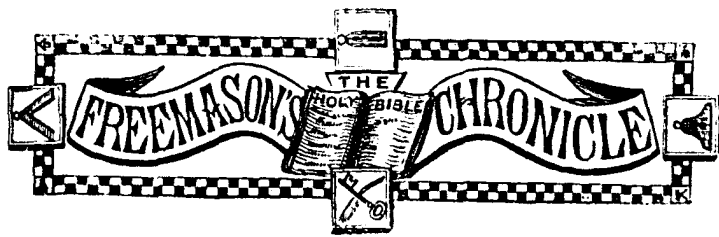
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### PROVINCIAL GRAND CHAPTER OF WILTSHIRE.

THE annual meeting of the above Chapter was held at the Masonic Hall, Devizes, on Friday, 12th inst., under the presidency of the Grand Superintendent for the Province, the Right Hon. Lord H. F. Thynne, M.P., Past G.N., who was supported by Comps. W. Nott P.G.H., T. H. Chandler P.P.G.H. as P.G.J., H. C. Tombs P.G.A. Soj. P.G.S.E., and other Officers past and present and Companions of the Province. The Report of the Charity Committee recommended that a grant of £21 be made to the Royal Masonic Benevolent Institution, to be placed upon the list of Comp. John Chandler P.P.G.H., who had offered to represent the Province as Steward at the next Anniversary Festival of that Institution, at which Festival Sir Michael Hicks Beach, the P.G.M. of Gloucestershire, a Province of which Wiltshire had been and was now in intimate connection as regards Charity Organisation, was to preside. The Registrar's Report was read, it giving, as usual, an account of the present position of Arch Masonry in the Province. The M.E. Superintendent in addressing the Companions referred to the figures given in the Registrar's Report as being most satisfactory; one new Chapter, the Methuen, No. 1533, had been added to the Chapters in the Province since the last meeting, and he congratulated it on its flourishing position. This made five Chapters in all, while the total number of members of the Order in the Province was steadily increasing. His Lordship alluded also to the Provincial Grand Chapter meeting for the first time at Devizes, in consequence of the removal of the meeting place of the Chapter of Harmony from the Masonic Hall, Trowbridge, to the building in which they were then assembled, a removal which he trusted would give additional strength to that excellent Chapter. He recognised again with much pleasure the great boon to the Province in the re-appearance of the Masonic Calendar, under the able editorship of Comp. Nott, and trusted so useful a work would be continued and duly supported. He further alluded to the losses which in the past few years the Provincial Grand Chapter had sustained by death. During the past year they had from this cause to deplore the loss of one of the most active Companions in the Province, viz., Comp. Tasker, who was one of the Principals of the Thynne Chapter, No. 1478, in which he had undertaken office to assist the Companions there at the comparatively recent establishment of that Chapter and had continued to support it until his death. In reference to an inquiry from the Grand Superintendent, Companion Nott, P.G. Treasurer, the Secretary to the Provincial Benevolent Fund and Charity Organisation Committee, stated that such Fund now received the general support of the Lodges in the Province, and fortunately had as yet had no claim upon it for assistance, so that the whole of the annual income had been invested. The Grand Superintendent then invested the Provincial Grand Officers for the ensuing year, as follows:—

Comp. H Kinneir 355	...	Prov. G.H.
T. P. Saunders 632	...	Prov. G.J.
H. C. Tombs 355 P.P.G.H. (re-appointed)	...	Prov. G.S.E.
A. Plummer 355	...	Prov. G.S.N.
W. Nott 632 P.P.G.H. (re-elected)	...	Prov. G. Treasurer
W. H. Burt M.E.Z. 632	...	Prov. G. P. Soj.
J. V. Toone 1478	...	Prov. G. Reg.
J. Chandler 355 P.P.G.H. (re-appointed)	...	Prov. G.D.C.
E. S. Mackrell 1478 (re-appointed)	...	Prov. G. Organist
J. Savory (re-elected)	...	Prov. G. Janitor

A collection of Alms subsequently made was handed to the Treasurer of the receiving Chapter to be devoted to the Devizes Cottage Hospital, or otherwise as his Chapter may direct. After the Provincial Grand Chapter was

closed, the Companions dined together at the Bear Hotel, where the new host, Comp. N. J. Beale, provided an excellent repast to which the Grand Superintendent, Lord H. F. Thynne, had contributed a bountiful supply of venison and game.

### CATALOGUE OF THE MASONIC SOIREE AND EXHIBITION, WORCESTER, AUGUST, 1884.

(Continued from page 169.)

AFTER Bro. Major Irwin's contributions follow a long array of exhibits by various brethren. No. 712, shown by Bro. Wm. Dawes, of the Wellington Lodge, No. 341, is described as "The Jewel of the I.P.M. (Silver). The Compasses extended to 45°, with the segment of a circle at the points and Blazing Star (Gilt) included; below the last, numerous emblems; above it the Square (angle downwards) supporting the Volume of the S.L., open at 1 Chron. xxiii. (erroneously engraved xiii.) 1—'So when David was old and full of days, he made Solomon his son King over Israel,' and he, David, became I.P. King and wore a similar jewel. Over the V. of the S.L. is the Eye of the Omniscient, and above that the letter G." Brother Hughan writes of this: "Probably unique, and certainly very curious and valuable. In 'ye ancient tyme' each Brother followed his own fancy as to the design of his jewels." A somewhat similar jewel is exhibited by Bro. G. M. Waring, of Noah's Ark Lodge, No. 347, only that "in the centre of the Square and Compasses, is the Level," while, "underneath, on the left side of the Square, and between that and the segment of the circle is the Sun; on the right side the crescent Moon." Bro. Waring also contributes an "Antique Gavel, exquisitely inlaid with silver. On the face, the All-seeing Eye, above a scroll containing the motto, 'Spes Mea in Des est'; beneath the centre of the scroll the figures '15'; in the centre the skull and cross bones. Around are the figures 3, 5, 12, and 15; underneath being the letters M. and T. N. The square, level, and plumb-rule suspended from a scroll, the level and plumb-rule between the extended compasses. The Gavel was presented to the Lodge 1st December 1772, by Brother Elwell, Wolverhampton." Brother Hughan considers this "Quite a curiosity of its kind and a treasure." No. 719, sent by Bro. G. Wyatt, of Albany Lodge, No. 151, is described by Bro. Hughan as "a most interesting contribution, and of especial importance in relation to Mark Masonry." It consists of "three oak frames, with plate glass, enclosing vellum roll of Mark Masons, with their respective ranks, and illustrated border showing the principal officers at work in accordance with the ancient traditionary working, &c." Brother E. Cooper, W.M. of the Old Globe Lodge, No. 200, sends three exhibits, No. 729 being an "Ancient P.M. Jewel, of great interest," which Bro. Hughan thinks may possibly be an "Old Master's Jewel," there being "not many now to be seen of this design." No. 730 is a "Curious Apron, covered with Devices and Arms of Grand Lodge, 1798, (Engraved by Newman), and No. 730A an "Old Scotch Apron, mounted as a Bannerette." Bro. W. C. Everly-Taylor, M.D., of the same Lodge, contributes a "Freemason's Pocket Companion," of 1771, which Brother Hughan says is a scarce, if not an early, edition, and Bro. G. H. Walshaw, one of its Past Masters, a "French Certificate issued to a Scarborough Brother, 1787. Seal appears to be early 17th Century." Brother R. H. Peacock, another P.M. of the same Lodge, exhibits an "Early Lithograph" (No. 736) of Brother Robert Burns being invested as "Poet Laureate of the Kilwinning Lodge, Edinburgh," that is the Canongate Kilwinning, we presume, which is referred to in the footnote by Brother Hughan, the event having been commemorated in a picture executed by Bro. Watson, who was a member of the same Lodge. Bro. James Stevens contributes No. 742-753A, No. 743 being his Chart or Map of the Masonic Lodges and R.A. Chapters in England and Wales, which we fully agree with Bro. Hughan is a most useful work. No. 744 is a "Photograph representing the Masonic ladder, surrounded with emblems of the four Cardinal Virtues and other designs—very interesting and possibly very scarce." No. 749 is an "Old Mark Certificate, in Mark Cypher, from an old Lodge at Newport, Isle of Wight." No. 753A a "Royal Arch Jewel, formerly belonging to the late Dr. O'Meara, Medical attendant on Napoleon at St. Helena. The property of W. Bro. Edward Smith P.M. 873."

The next contributor is Bro. Dr. Hopkins, who heads his array of contributions with sundry Charts and Photos of Charts designed by himself, of which Bro. Hughan speaks in justly complimentary terms. Another of his exhibits is No. 769A, "Cole's List of Lodges, A.D. 1764," which we are told is a "very rare copy." The group that follows Nos. 770-788, represents the contributions of the Royal Cumberland Lodge, No. 41, Bath. No. 775 is a "Pocket Companion of A.D. 1735, with Pine's List of Lodges attached, of A.D. 1725, showing the Lodges of A.D. 1724 on the roll, and likewise both Lodges (of 1724 and 1733) in A.D. 1734-5." With reference to the 1725 List of Pine's, Bro. Hughan says that if it is "an original, it is of great value," as "only one other copy is known in this country." No. 776—"List of Lodges of A.D. 1804" is described by Bro. Hughan as "exceedingly rare, and was the earliest issued by the 'Atholl' Grand Lodge. There is not a copy in the archives of the Grand Lodge of England, but Bro. J. H. Neilson has one in his collection." As regards No. 777 "Freemasons' Hall Medal worn by the Master of the 'Royal Cumberland Lodge,' No. 41, Bath," Bro. Hughan gives the following note. "In my 'Masonic Register' A.D. 1878, I give an account of this 'Medal' which is worn by the Master of the Lodge for the time being in perpetuity, suspended from the arms of the Square. There are only four Lodges in the country entitled to this distinction, viz., No. 41, Bath, No. 75, Falmouth, No. 154, Wakefield, and No. 237, Swansea, that of the 'Royal Cumberland Lodge' being the only original Medal of the Quartette. The Medal was struck in 1780."—No. 780 is an "Autotype of the

Warrant A.D. 1733," the original being carefully preserved and adorning the Masonic Hall, Bath. No. 782 is a "Picture of the Procession of the Girls' School, two of the orphans being led by Chevalier Ruspini as the Founder of that excellent Institution, now known as the R.M.I. for Girls."

Bro. James H. Neilson, whose exhibits occupy the next place in the Catalogue, is among the most liberal contributors, there being several rarities in his collection, (Nos. 789-833). Thus No. 792 is a "Large Silver Medal of the Supreme Council of Peru, struck to commemorate meetings of Supreme Councils on 6th September 1875, Lansanne." Bro. Hughan remarks that "few of these are in circulation, especially those of silver." No. 799 is a "Photo of an old Seal, Irish Lodge 620, presented to Lodge on 15th June 1786, in consideration of which the brother presenting it was forgiven his arrears of dues." In nearly every case the exhibits numbered 803 to 813 are marked either as "only copy" or "only copy known." Thus No. 803—"List of the Grand Lodge Officers and also of Wardens of all Lodges held under the Constitution of the Grand Lodge of England, together with their places of meeting for the year 1813."—is marked "the only copy known." So is No. 804 a "similar list for 1st October 1822."—No. 806, "Printed Circular calling a meeting for a Grand Lodge at Omagh," is said to be an "only copy," so are No. 807, No. 808—"Print of Resolutions passed at meeting of 6th June, 1808, to found a Grand Lodge at Dungannon;" No. 809—"Print of Resolutions passed on 6th June 1810, at (so-called) Grand Lodge of Ulster;" No. 810, list of Grand Officers of the so-called Grand Lodge, elected 3rd June 1812; No. 811; No. 812, "Printed Circular issued pursuant to a resolution of Grand Lodge Chapter of H.K. Templars of Ireland, convened at Dublin, the 30th January 1809, stating their body were the original founders of Templary in Ireland, and held their encampment under Charter from Royal Mother Lodge of Kilwinning of 1799." Bro. George Kenning, exhibits (Nos. 834-884) consist principally of jewels, &c., manufactured by him, and in all respects most creditable to the artists and workpeople employed by him. This group makes quite a brave show. Here and there among them are a few relics, such as No. 852, "ancient M.M. Jewel;" No. 857, "Ancient K.T. Star;" No. 861, "Ancient Masonic Coin;" No. 870, "Old Painted Apron." Bro. Binckes contributes four Photographs, two of them relating to the Boys' School Festival at Brighton, and an Allegorical Picture—"Freemasonry and Civilization." Bro. T. J. Ralling P.G. Secretary Essex is very worthily represented by group Nos. 901-910, among them being 903—a "Plumb Bob, found embedded in the wall of Mark's Tey Church, near Colchester;" No. 904, "Old Royal Arch Collar Jewel;" No. 905, an "Old Royal Arch Jewel, pierced, similar to others exhibited;" and No. 806, "Ten-pointed Royal Arch Star Jewel. Dated A.L. 5805 A.D. 1801." The three exhibits, Nos. 911-912, are sent by Bro. J. B. Herbert, of Birmingham, No. 915 being described as a "Metal Maltese Cross; the centre being enamelled." Of this Bro. Hughan writes:—"This is a Jewel of the 'Constancy and Harmony' Lodge, Aachen. It is Marvin's No. 350, and is noted by Merzdorf." No. 913—"Copper Heptagonal Medal"—we learn from the same authority, was "struck for the 'Scottish Lodge of the Scotch Olive,' Havre," and is "Marvin's No. 124." Nos. 914 and 915, sent by Bro. W. H. Sproston P.M. St. Paul's Lodge, No. 43, may be ranked among the rarities—the former being "Old Seal of the Lodge, dating from 1764"—and the latter "Old Banner of the Lodge, about the same date," with "arms of the regular Grand Lodge of England depicted" on it. The value of 919, "Wooden Gavel," lies in the fact of its being made from a portion of the timbers of H.M.S. Resolute, sent out in search of Sir John Franklin, but abandoned in 1854, and extricated from the ice and brought home in 1855.

\* For further remarks on this Exhibit, see Bro. Gould's letter elsewhere.—[Ed. F.C.]

(To be continued.)

## 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.

## THE WORCESTER EXHIBITION.

To the Editor of the FREEMASON'S CHRONICLE.

DEAR SIR AND BROTHER,—As your reviewer of the "Worcester Catalogue" has not yet extended beyond the No. 706, I invite your attention to a remarkable exhibit—No. 776—the earliest list of the Atholl Lodges of which any mention has come down to us. It is advertised in the printed "Proceedings of the Grand Lodge (Ancients), 7th March 1804, as follows: "A correct List of the Lodges of the United Kingdom of Great Britain and Ireland," &c. "Printed by T. Burton for R. Leslie, Grand Secretary, and sold by Richard Barry, No. 106 Minories, price 1s 6d."

Although it may be imagined that a large number of copies were printed off, the one in the possession of the Royal Cumberland Lodge, Bath—exhibit No. 776—is the first that I have been able to trace, and it comes, strangely enough, from the archives of a Modern Lodge.

This list, in my opinion, is the "gem" of the Worcester Collection, though exhibit No. 803, which gives the roll of Irish Lodges for 1813 is almost of equal value.

The portraits of eminent Freemasons form an interesting feature

of the Exhibition, and if those of all the worthies who lived in times now remote from our own were placed at the disposal of some enterprising photographer the Craft at large would have reason to rejoice.

The result of the Masonic Exhibitions at York and Worcester must even so far have exceeded the most sanguine anticipations of their promoters, but may we not hope for still more light, and indulge in the expectation that Grand Lodge in its wisdom will enact a permissive ordinance, inviting inventories of their effects from all the Lodges under its obedience?

Yours fraternally,

R. F. GOULD.

[As Brother Gould will see, our Reviewer has drawn attention to this Exhibit.—Ed. F.C.]

## THE APPROACHING ELECTIONS.

To the Editor of the FREEMASON'S CHRONICLE.

DEAR SIR AND BROTHER,—I have made an approximate analysis of the voting papers just issued, and added a few remarks which may perhaps be worth consideration. To me they appear relevant, and would prevent the recurrence of what some designate as a stigma on the Order, when so many last applications are being constantly sent away. Either such candidates ought not to have been brought forward, or those who bring them forward neglect their duty of supporting those they have presented. Now, in the Boys' list we have six last chances. No. 1, a London case, 418 votes to his credit; this candidate I recommend to the attention of the "District Grand Master" of the East End, Bro. J. G. Stevens, whose name is a tower of strength to any case he takes in hand. No. 10, a Devonshire lad, with only 3 votes to his credit. I do not know how many applications have been made on his behalf, but unless his supporters mean to carry him through, which is easily within their strength,—although they have three other cases on the list,—I think it would be much better to withdraw his name than to go through the farce of continuing his candidature. No. 14 hails from Norfolk (a Province which has two other cases on the list), with 696 votes to his credit; a very good number towards attaining that success which the previous support of this applicant indicates. The three remaining are first and last applications. No. 46, 10 years 11 months. Nos. 48 and 55, 10 years 8 months each. No. 46 is a Middlesex case, and, judging from what his father has done for the Institutions, ought to receive sufficient assistance to secure his election. No. 48 comes from East Lancashire, and although this Province has three other candidates, there should be no doubt about this lad's success. No. 55 is the only Cheshire case, and with a little aid from the amalgamated Provinces would be equally safe. How pleasant it would be to feel that none had gone away from the Election Room hopeless and in despair. I now come to my analysis; first, the ages of the 57 boys aggregate nearly 529 years 4 months, or an average of 9.3 and a fraction; fifty-five of their fathers have subscribed 516 years 3 months, or an average of 9 years 5 months nearly; of the other two, No. 17, the date of initiation is left out, and the other, No. 24, has a blank in that column, though the dates of his initiation and death are given. Of the fifty-seven, nine only are recorded as assisting the Institutions, while two figure as helping to found new Lodges; but this test cannot be relied on as definite, because, from the manner in which the lists for the Festivals are made up, partly of small amounts (which do not entitle to a vote), the donor's names would not appear. Of the 57 children 4 have both parents living, but in one case the father is incapacitated, and in another insane. 4 have neither parents living, and the remainder the mother only. The respective families range from 1—11, or an average of a fraction over  $4\frac{1}{2}$  in each, or 2.56 in all, with the exception of 2 that are dependent on their mother. It is rather singular that in both the Boys' and Girls' lists the number in family, 1—11, 1—10, respectively, consists of all numbers except 9. Now let me turn my attention to what ought to have been my first duty—our Girls. In this list of 30, the collective ages, which range from 7 years 7 months to 11 years on the day of election, are nearly 376 years 7 months, or nearly 9 years 3 months; of the 30, 4 are last chances. No. 2, from Norfolk, with only 137 votes in her favour—this Province will have a hard, but I hope a successful task, to secure this, as well as the Boys' case, but with the aid of the Province's Association it can be managed, as I see there are several Provinces without a candidate this time. Then No. 14, 10 years 7 months; No. 23, 10 years 11 months, and No. 27, 10 years 7 months, are first and last applications. No. 14, a Colonial case from British Burmah, has indeed but little, beyond dire necessity—which is common to all the cases—to recommend it, but at the same time I wish her every success. No. 23, is from Northumberland, which Province must concentrate all its strength on this, and leave the other two cases, who have farther chances, for the next occasion. No. 27, from Yorkshire (West Division) is one of the certain cases, provided the Province takes it up in earnest. So, as in the Boys (with the exception of the Colonial case), I see no reasonable cause why any of these last applications should be fruitless. Of the 30 fathers, I can only give the collective and average of their years of subscription, because the worthy Secretary has put the vague term "until incapacitated" opposite five names, which "incapacitates" me from giving a true return, but the 25 have aggregated 225, or exactly an average of 9 years, ranging from 6 months to 15 $\frac{1}{4}$  years. Of the 30 fathers 8 only are recorded as having aided the Institutions for which their children are candidates, but the remarks I have made in the Boys' case is equally applicable here—some may have hidden their light under a bushel. Of the 30 children, 2 have both parents living—one father incapacitated and one insane; 2 have neither, while the remainder the mother only; these united families num-

ber 140 or 4 $\frac{1}{2}$  each (a fraction more than the boys'); with the exception of 5, all are entirely dependent on their mothers.

Yours fraternally,

P.M. 1607.

8 Thurloe-place, 16th September 1884.

### THE QUEBEC DIFFICULTY.

**A** COPY of the following Circular has been sent to every American G.R.A. Chapter:—

OFFICE OF THE GRAND LODGE OF MARK MASTER MASONS,  
8A RED LION SQUARE HIGH HOLBORN,  
LONDON, 15th September, 1884.

M.E. AND DEAR SIR AND COMPANION,

I am directed by the Right Hon. the Earl of Kintore, &c., M.W. G.M.M.M., to acknowledge, with his best thanks, the copy of the Proceedings of your Grand Chapter, which you have been good enough to send us.

With reference to the Quebec difficulty, I have to remark, with great regret, that considerable misapprehension appears to exist on the part of a majority of the G. Chapters of the U.S.

I have again to repeat—

1. That this G.L. claims no territorial or other jurisdiction whatever in the U.S., or within the district claimed by the G.C. of Canada.
2. With regard to the Province of Quebec, it is altogether inaccurate to say that this G.L. has issued warrants for Mark Lodges, since its recognition (under a misapprehension as to its legality) of the G.C. of Quebec.

The facts are these. There have always been, since 1760, and long previous to the constitution of the G.C. of Quebec, "Time Immemorial" Mark Lodges connected with English Craft Lodges in Montreal. Of this we have ample documentary evidence, and the main fact is admitted by the G.Z. of the G.C. of Canada, at p 16 of Proceedings, July 11, 1884. Three of these "Time Immemorial" Mark Lodges, desired to place themselves under supreme English Jurisdiction in the Mark Degree, as their members were already under Supreme English Jurisdiction in the Craft, and R.A. Degrees. This G.L. has acknowledged them as regular, by granting them what is practically a warrant of confirmation. It has created for them no new status. They were legal bodies before. Some of the principal members of the G.C. of Canada received the Mark Degree in one of these T.I. Lodges.

These Lodges could not, in our view of Masonic law and tradition, be lawfully compelled to apply for warrants of confirmation to the G.C. of Quebec for two reasons—1st, that they had no desire to join that new organization; and 2nd, that they are advised by the highest legal authority, that the said organization is illegal according to the civil law of the State, and that its members can only meet under risk of criminal prosecution. This view is confirmed by the fact that the G.C. of Quebec, in the last Session of the Dominion Parliament, attempted to obtain a legal status, but failed to do so.

3. At the present moment, therefore, the Mark Lodges meeting under the Warrants of Confirmation of this G.L. are the only legal assemblies of Mark Masters in the Province of Quebec. (See Hon. Judge Badgley's letter to the M.W. G.M.M.M., at p 61 of Proceedings of G.L. of M.M.M., June 1884.)

4. I cannot but express my surprise that the G.C.'s of the U.S. should have so far overlooked one of the fundamental landmarks of Masonry as to attempt to oblige English Mark Masters to join a so-called Masonic body meeting in defiance of the laws of the State in which it finds itself.

5. Whenever a legal body working the Mark Degree is established in the Province of Quebec, it will be open to it to make advances for union to the three T.I. Lodges holding Warrants of Confirmation from this G.L., and to this course we shall offer no objection whatever; but, on the contrary, we should be exceedingly glad to see such a union voluntarily effected, and would promote it by any legitimate means in our power.

Meanwhile, in order to meet as far as possible the views of the U.S., and in the hope that a satisfactory arrangement may be made between the three T.I. English Mark Lodges in Quebec and a lawful G.C., we have restricted the action of the English Mark Lodges in Quebec to English Master Masons. We shall exceedingly regret it, if we are driven from this conciliatory position by the hostile action of the G.C.'s of the U.S.

6. These facts we beg to commend to the fraternal consideration of your G.C.

FREDERICK BINCKES P.G.J.W.,  
Grand Secretary.

To the M.E. Grand H.P., G.R.A. Chapter of

### DEATHS.

WALLINGTON.—On Thursday, the 11th instant, at his residence, 23 Bedford Road, West Green, Tottenham, Brother W. H. WALLINGTON P.M. 860.

PENN.—At his residence, Castle Bar, Ealing, on Saturday, the 13th instant, Brother GEORGE PENN P.M. 1642, Grand Steward, &c., &c.

The Right Hon. the Earl of Lathom D.G.M., Provincial Grand Master, will hold the Provincial Grand Lodge meeting of West Lancashire at the Drill Hall, Ulverston, on Wednesday next, the 24th inst., when the Craft Lodge will be opened at one o'clock, to which all Master Masons will be admitted. Business of considerable importance will be brought before the meeting. The brethren are requested to appear in Masonic mourning, as a mark of respect for the memory of the late Bro. H. S. Alpass, P.G. Secretary. In the meantime, Bro. W. Goodacre, as P.G. Registrar, Stretford, Manchester, is temporarily performing the duties of Secretary of the Province.

At the North London Chapter of Improvement, on Thursday, Comp. Osborn filled the chair of M.E.Z., George H., Shaw J., Radcliffe S.N., Collinson P.S., Dehane as S.E., Edmonds Preceptor, when an instructive evening was spent.

The Metropolitan Chapter of Improvement will resume its meetings at the Jamaica Coffee House, St. Michael's-alley, Cornhill, on Tuesday, 7th October.

### FALLACIES.

**T**HAT a knowledge of the degrees and lectures only constitutes an intelligent Mason.

That the brother who will go ten miles to work a degree is the most earnest Mason.

That charity consists in the mere giving of a few pounds.

That the simple payment of Lodge dues is a discharge of Masonic duties.

That a Past Master is absolved from taking an active interest in the Lodge after he has completed his term of office.

That the best parrot ritualist will be the best member to take the chair of King Solomon or give the degrees effectively.

That the mere possession of a good credit balance is an advantage to a Lodge. On the other hand, a Lodge in debt is in danger of taking undesirable members for the sake of money.

That a brother with a long purse is a more desirable officer as Master of a Lodge than others less blest with riches. Brains, intelligence, uprightness of conduct, are more to be desired, and bring greater credit to the Craft, than mere wealth. Both combined are good.—*Victorian Freemason.*

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## DIARY FOR THE WEEK.

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

—:—

## SATURDAY, 20th SEPTEMBER.

- 108—Percy, Jolly Farmers', Southgate Road, N., 8. (Instruction)  
 1275—Star, Five Bells, 155 New Cross-road, S.E., at 7. (Instruction)  
 1329—Sphinx, Surrey Masonic Hall, Camberwell, S.E.  
 1364—Earl of Zetland, Royal Edward, Triangle, Hackney, at 7. (Instruction)  
 1624—Eccleston, Crown and Anchor, 79 Ebury Street, S.W., at 7 (Instruction)  
 1787—Kensington, Courtfield Hotel, Earl's Court, S.W.  
 2012—Chiswick, Hampshire Hog, King Street, Hammersmith, W. (Instruct.)  
 Sinai Chapter of Improvement, Union, Air-street, Regent-street, W., at 8  
 M.M. 205—Beaconsfield, Chequers, Marsh Street, Walthamstow  
 M.M. 251—Tenterden, Anderton's Hotel, Fleet Street, E.C.  
 811—Yarborough, Royal Pavilion, Brighton  
 1556—Addiscombe, Harwood House, High Street, Croydon.  
 1597—Musgrave, Angel and Crown Hotel, Staines  
 R.A. 63—Royal Clarence, Freemasons' Hall, Park Street, Bristol

## MONDAY, 22nd SEPTEMBER.

- 22—Loughborough, Cambria Tavern, Cambria Road, near Loughborough Junction, at 7.30. (Instruction)  
 45—Strong Man, Excise Tavern, Old Broad Street, E.C., at 7 (Instruction)  
 174—Sincerity, Railway Tavern, Railway Place, Fenchurch Street, at 7. (In)  
 180—St. James's Union, Union Tavern, Air-street, W., at 8 (Instruction)  
 548—Wellington, White Swan, High-street, Deptford, at 8 (Instruction)  
 1425—Hyde Park, Fountain Abbey Hotel, Prnd Street, Paddington, at 8 (In).  
 1489—Marquess of Ripon, Pembury Tavern, Amhurst-rd., Hackney, at 7.30 (In)  
 1507—Metropolitan, The Moorgate, Finsbury Pavement, E.C., at 7.30 (Inst.)  
 1585—Royal Commemoration, Fox and Hounds, Putney, at 8. (Instruction)  
 1608—Kilburn, 46 South Molton Street, Oxford Street, W., at 8. (Inst.)  
 1623—West Smithfield, Clarence Hotel, Aldersgate Street, E.C., at 7 (Inst.)  
 1625—Tredegar, Royal Hotel Mile End Road, corner of Burdett Road. (Inst.)  
 1693—Kingsland, Cock Tavern, Highbury, N., at 8.30 (Instruction)  
 1828—Shepherds Bush, Athenaeum, Goldhawk road, W.  
 1891—St. Ambrose, Baron's Court Hotel, West Kensington. (Instruction)  
 48—Industry, 34 Denmark-street, Gateshead  
 724—Derby, Masonic Hall, Liverpool, at 8. (Instruction)  
 999—Robert Burns, Freemasons' Hall, Manchester  
 1449—Royal Military, Masonic Hall, Canterbury, at 8. (Instruction)  
 R.A. 1045—Stamford, Town Hall, Altrincham  
 M.M.—The Old York, Masonic Hall, Bradford

## TUESDAY, 23rd SEPTEMBER.

- 55—Constitutional, Bedford Hotel, Southampton-bldgs., Holborn, at 7 (Inst)  
 65—Prosperity, Hercules Tavern, Leadenhall-street, E.C., at 7. (Instruction)  
 141—Faith, Anderton's Hotel, Fleet Street, E.C.  
 141—Faith, Queen Anne's Restaurant, Queen Anne's Gate, St. James's Park Station, at 8. (Instruction)  
 177—Domestic, Surrey Masonic Hall, Camberwell, at 7.30 (Instruction)  
 186—Industry, Freemasons' Hall, W.C.  
 188—Joppa, Champion Hotel, Aldersgate-street, at 7.30. (Instruction)  
 554—Yarborough, Green Dragon, Stepney (Instruction)  
 753—Prince Frederick William, Eagle Tavern, Clifton Road, Maida Hill, at 8 (Instruction)  
 820—Lily of Richmond, Greyhound, Richmond, at 7.30 (Instruction)  
 890—Dalhousie, Sisters' Tavern, Pownall-road, Dalston at 8 (Instruction)  
 1041—Wandsworth, East Hill Hotel, Alma Road, Wandsworth (Instruction)  
 1153—Southern Star, Bridge House Hotel, Southwark  
 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)  
 1441—Ivy, Surrey Masonic Hall, Camberwell New Road  
 1446—Mount Edgumbe, 19 Jermyn-street, S.W., at 8 (Instruction)  
 1471—Islington, Champion, Aldersgate Street, at 7. (Instruction)  
 1472—Henley, Three Crowns, North Woolwich (Instruction)  
 1540—Chaucer, O'd White Hart, Borough High Street, at 8. (Instruction)  
 1601—Ravensbourne, George Inn, Lewisham, at 7.30 (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)  
 Metropolitan Chapter of Improvement, Jamaica Coffee House, Cornhill, 6.30,  
 R.A.—Camden, The Boston, Junction Road, Holloway, at 8 (Instruction)  
 R.A. 548—Wellington, White Swan Hotel, Deptford  
 24—Newcastle-on-Tyne, Freemasons' Hall, Grainger-st., Newcastle 7.30 (In)  
 241—Mechanics, Masonic Hall, Liverpool (Instruction)  
 253—Tyrian, Masonic Hall, Gower-street, Derby  
 1016—Elkington, Masonic Hall, New-street, Birmingham  
 1609—Dramatic, Masonic Hall, Liverpool  
 1675—Ancient Briton, Masonic Hall, Liverpool  
 R.A. 103—Beaufort, Freemasons' Hall, Park Street, Bristol  
 R.A. 815—Blair, Town Hall, Hulme, Manchester  
 R.A. 1094—Temple, Masonic Hall, Liverpool.

## WEDNESDAY, 24th SEPTEMBER.

- 3—Fidelity, Alfred, Roman Road, Barnsbury, at 8 (Instruction)  
 30—United Mariners', The Lizard, 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)  
 223—United Strength, Prince Alfred, 13 Clowndale-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)  
 753—Prince Frederick William, Lord's Hotel, St. John's Wood  
 781—Merchant Navy, Silver-avenue, Burdett-road, E. (Instruction)  
 813—New Concord, Jolly Farmers', Southgate-road, N. (Instruction)  
 861—Finsbury, King and Queen, Norton Folgate, E.C., at 7.30 (Instruction)  
 882—Whittington, Red Lion, Poppin's-court, Fleet-street, at 8 (Instruction)  
 898—Temperance in the East, 6 Newby Place, Poplar  
 902—Burgoyne, Victoria Hotel, Farringdon Road, at 7. (Instruction)  
 1056—Victoria, Guildhall Tavern, Gresham-street, E.C.  
 1278—Burdett Courts, Duke's Head, 79 Whitechapel Road, E., at 8. (Inst.)  
 1283—Finsbury Park, Cock Tavern, Highbury, at 8 (Instruction)  
 1475—Peckham, Lord Wellington Hotel, 516 Old Kent-road, at 8. (Instruction)  
 1524—Duke of Connaught, Royal Edward, Mare-street, Hackney, at 8 (Inst)  
 1604—Wanderers, Adam and Eve Tavern, Palmer St., Westminster, at 7.30 (In)  
 1682—Beaconsfield, Chequers, Marsh Street, Walthamstow, at 7.30 (Inst.)  
 1681—Londesborough, Berkeley Arms, John Street, May Fair, at 8. (Instruct)  
 1791—Claxton, Prince Albert Tavern, Portobello-ter., Notting-hill-gate (Inst.)  
 1922—Earl of Lathom, Station Hotel, Camberwell New Road, S.E., at 8. (In.)  
 R.A. 177—Domestic, Union Tavern, Air-street, Regent-st., at 8 (Instruction)  
 M.M.—Thistle, Freemasons' Tavern, Great Queen Street, at 8 (Instruction)  
 32—St. George, Adelphi Hotel, Liverpool  
 117—Salopian of Charity, Raven Hotel, Shrewsbury  
 163—Integrity, Freemasons' Hall, Cooper-street, Manchester  
 220—Harmony, Garston Hotel, Garston, Lancashire  
 304—Philanthropic, Masonic Hall, Great George-street, Leeds

- 438—Scientific, Masonic Room, Bingley  
 721—Derby, Masonic Hall, Liverpool  
 972—St. Augustine, Masonic Hall, Canterbury. (Instruction)  
 998—Sondes, Eagle Hotel, East Dereham, Norfolk  
 1039—St John, George Hotel, Lichfield  
 1083—Townley Parker, Mosley Hotel, Beswick, near Manchester  
 1085—Hartington, Masonic Hall, Gower-street, Derby (Instruction)  
 1119—St. Pede, Mechanics' Institute, Jarro  
 1219—Strangeways, Empire Hotel, Strangeways, Manchester  
 1281—Neptune, Masonic Hall, Liverpool, at 7 (Instruction)  
 1283—Ryburn, Central-buildings, Town Hall-street, Sowerby Bridge  
 1392—Egerton, Stanley Arms Hotel, Stanley-street, Bury, Lancashire  
 1511—Alexandra, Hornsea, Hull (Instruction)  
 1633—Avon, Freemasons' Hall, Manchester  
 1733—St. George, Commercial Hotel, Town Hall-square, Bolton  
 1953—Prudence and Industry, George Hotel, Chard, Somersetshire  
 1967—Beacon Court, Ghuznee Fort Hotel, New Brompton, Kent  
 R.A. 225—St. Luke's, Freemasons' Hall, Soane Street, Ipswich  
 R.A. 226—Benevolence, Red Lion Hotel, Littleborough  
 R.A. 606—Segontium, Carnarvon Castle, Carnarvon  
 M.M.—Howe, Masonic Hall, New Street, Birmingham  
 M.M.—Northumberland and Berwick, Masonic Hall, Maple-street, Newcastle  
 M.M. 19—Fowke, Freemasons' Hall, Leicester  
 M.M. 174—Athol, Masonic Hall, Severn-street, Birmingham

## THURSDAY, 25th SEPTEMBER.

- General Committee, Girls' School, Freemasons' Hall, at 4  
 27—Egyptian, Hercules Tavern, Leadenhall-street, E.C., at 7.30 (Instruction)  
 65—Prosperity, Guildhall Tavern, Gresham-street, E.C.  
 87—Vi-ravian, 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)  
 754—High Cross, Coach and Horses, Lower Tottenham, at 8 (Instruction)  
 766—William Preston, City Terminus Hotel, Cannon-street, E.C.  
 901—City of London, Jamaica Coffee House, Cornhill, at 8.30. (Instruction)  
 1158—Southern Star, Pheasant, Stangate, Westminster-bridge, at 8 (Inst.)  
 1185—Lewis, Kings Arms Hotel, Wood Green, at 7 (Instruction)  
 1339—Stockwell, Cock Tavern, Kennington-road, at 7.30 (Instruction)  
 1421—Langthorne, Swan Hotel, Stratford  
 1428—The Great City, Masons' Hall, Masons' Avenue, E.C., at 6.30 (Inst.)  
 1524—Duke of Connaught, Anderton's Hotel, Fleet-street, E.C.  
 1553—D. Connaught, Palmerston Arms, Grosvenor Park, Camberwell, at 8 (In)  
 1563—The City of Westminster, Regent Masonic Hall, Air Street, W.  
 1614—Covent Garden, Bedford Head Hotel, Maiden Lane, W.C., at 8. (Inst.)  
 1622—Rose, Stirling Castle Hotel, Church Street, Camberwell. (Instruction)  
 1653—Skelmersdale, Surrey Masonic Hall, Camberwell, S.E.  
 1673—Langton, Mansion House Station Restaurant, E.C. at 6. (Instruction)  
 1677—Crusaders, Old Jerusalem Tavern, St. John's Gate, Clerkenwell, at 9 (Inst.)  
 1744—Royal Savoy, Yorkshire Grey, London Street, W., at 8 (Instruction)  
 1818—Victoria Park, Queen's Hotel, Victoria Park Road  
 1950—Southgate, Railway Hotel, New Southgate, at 7.30. (Instruction)  
 R.A. 157—Bedford, Freemasons' Hall, W.C.  
 R.A. 753—Prince Frederick William, Lord's Hotel, St. John's Wood, at 8. (In.)  
 R.A. 1471—North London, Alwyne Castle Tavern, St. Paul's Road, Canonbury, at 8. (Instruction)  
 M.M. 118—Northumberland, Masons' Hall, Basinghall-street  
 78—Imperial George, Assheton Arms Hotel, Middleton, Lancashire  
 111—Restoration, Freemasons' Hall, Archer-street, Darlington  
 203—Ancient Union, Masonic Hall, Liverpool. (Instruction)  
 249—Mariners, Masonic Hall, Liverpool, at 8 (Instruction)  
 286—Zamaritan, Green Man Hotel, Bacup  
 348—St. John, Bull's Head Inn, Bradshawgate, Bolton  
 594—Downshire, Masonic Hall, Liverpool  
 651—Brecknock, Castle Hotel, Brecon  
 784—Wellington, Public Rooms, Park-street, Deal  
 807—Cabbell, Masonic Hall, Theatre-street, Norwich  
 904—Phoenix, Ship Hotel, Rotherham  
 935—Harmony, Freemasons' Hall, Islington-square, Salford  
 968—St. Edward, Literary Institute, Leek, Stafford  
 1313—Fermo, Masonic Hall, Southport, Lancashire  
 1325—Canley, 214 Gt. Homer Street, Liverpool, at 8. (Instruction)  
 1459—Ashbury, Justice Birch Hotel, Hyde-road, West Gorton, nr Manchester  
 1505—Emulation, Masonic Hall, Liverpool  
 1580—Cranbourne, Red Lion Hotel, Hafield, Herts, at 8. (Instruction)  
 1626—Hotspur, Masonic Hall, Maple-street, Newcastle  
 1892—Wallington, King's Arms Hotel, Carshalton. (Instruction)  
 R.A. 57—Humtor, Freemasons' Hall, Hull  
 R.A. 292—Liverpool, Masonic Hall, Liverpool  
 R.A. 394—Corcord, Freemasons' Hall, Albion Terrace, Southampton  
 R.A. 442—St. Peter's, Masonic Hall, Boroughbury, Peterborough  
 R.A. 732—Royal Sussex, Royal Pavilion, Brighton  
 R.A. 1037—Portland, Masonic Hall, Portland, Dorset  
 M.M. 32—Union, Freemason's Hall, Cooper-street, Manchester  
 K.T. 8—Plains of Mamre, Bull Hotel, Burnley  
 K.T. 31—Albert, Masonic Rooms, 23 Ann-street, Rochdale

## FRIDAY, 26th SEPTEMBER.

- Emulation Lodge of Improvement, Freemasons' Hall, at 7.  
 25—Robert Burns, The North Pole, 115 Oxford-street, W., at 8 (Instruct.)  
 144—St. Luke, White Hart, King's-road, Chelsea, at 7.30. (Instruction)  
 507—United Pilgrims, Surrey Masonic Hall, Camberwell, at 7.30. (Instruct.)  
 768—William Preston, St. Andrew's Tavern, George St., Baker St., at 8. (In)  
 780—Royal Alfred, Star and Garter, Kew Bridge  
 834—Ranelagh, Six Bells, Hammersmith (Instruction)  
 933—Doric, Duke's Head, 79 Whitechapel-road, at 8. (Instruction)  
 1058—Metropolitan, Portugal Hotel, Fleet-street, E.C. at 7. (Instruction)  
 1159—Belgrave, Jermyn-street, S.W., at 8. (Instruction)  
 1298—Royal Standard, Alwyne Castle, St. Paul's-road, Canonbury, at 8. (In.)  
 1365—Clapton, White Hart, Lower Clapton, at 7.30. (Instruction)  
 1602—Sir Hugh Myddelton, Agricultural Hall, N.  
 1642—E. Carnarvon, Lambrook 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. 79—Pythagorean, Portland Hotel, London-street, Greenwich. (Inst.)  
 R.A. 95—Eastern Star Chapter of Improvement, Hercules Tav., Leadenhall St.  
 M.M.—Old Kent, Crown and Cushion, London Wall, E.C. (Instruction)  
 453—Chigwell, Loughton Tavern, Station Road, Loughton, at 7.30 (Inst)  
 810—Craven, Devonshire Hotel, Skipton  
 1395—Gladsmuir, Red Lion, Barnet  
 1391—Commercial, Freemasons' Hall, Leicester  
 1393—Hammer, Masonic Hall, Liverpool  
 1621—Castle, Crown Hotel, Bridgnorth  
 1712—St. John, Freemasons Hall, Grainger Street, Newcastle upon Tyne  
 1821—Atlingworth, Royal Pavilion, Brighton  
 General Lodge of Instruction, Masonic Hall, New-street, Birmingham, at 7  
 R.A. 61—Sincerity, Freemasons' Hall, St. John's Place, Halifax  
 R.A. 152—Virtue, Freemasons' Hall, Cooper-street, Manchester  
 R.A. 242—Magdalen, Guildhall, Doncaster  
 R.A. 471—Silurian, Freemasons' Hall, Dock Street, Newport, Monmouthshire  
 R.A. 897—Loyalty, Masonic Buildings, Hall Street, St. Helens  
 R.A. 945—Abbey, Abbey Council Chambers, Abingdon  
 R.A. 1086—Walton, Skelmerdales Masonic Hall, Kirkdale, Liverpool  
 K.T. 20—Royal Kent, Masonic Hall, Maple-street, Newcastle



## SATURDAY, 27th SEPTEMBER.

198—Percy, Jolly Farmers' Tavern, Southgate-road, N., at 8 (Instruction)  
 1275—Star, Five Bells, 155 New Cross-road, S.E., at 7. (Instruction)  
 1364—Earl of Zetland, Royal Edward, Triangle, Hackney, at 7 (Instruction)  
 1541—Alexandra Palace, Imperial Hotel, Holborn Viaduct  
 1834—Eccleston, Crown and Anchor, 79 Ebury Street, S.W., at 7 (Instruction)  
 1879—Henry Muggersidge, Masons' Hall Tavern, E.C.  
 1871—Gosling-Murray, Town Hall, Hounslow  
 2012—Chiswick, Hampshire Hog, King Street, Hammersmith, W. (Instruction)  
 Sinai Chapter of Improvement, Union, Air-street, Regent-st., W., at 8  
 R.A. 176—Caveac, Albion, Aldersgate Street  
 R.A. 1044—Mid-Surrey, Surrey Masonic Hall, Camberwell  
 1482—Wharnccliffe, Rose and Crown Hotel Penistone  
 1531—Chiselhurst, Bull's Head Hotel, Chiselhurst  
 1905—Eastes, Parish Rooms, Bromley, Kent  
 1902—Greenwood, Public Hall, Epsom

## NOTICES OF MEETINGS.

**Justice Lodge of Instruction, No. 147.**—On Thursday, the 18th inst., at the Brown Bear, High-street, Deptford, Bros. Banks W.M., Stringer S.W., J. K. Pitt J.W., S. R. Speight P.M. Secretary, Coen S.D., W. T. Hunt jun. J.D., Penrose I.G., Hutchings P.M. Preceptor, and Bros. Catt, H. G. Pitt, Emblin, &c., &c. The Lodge was opened, and the minutes of the previous meeting having been confirmed, Lodge was advanced to the third degree, and the ceremony of raising rehearsed, Bro. H. G. Pitt candidate. Lodge was then called off, and on resuming closed to the first degree. Bro. H. G. Pitt was elected a member of this Lodge of Instruction, and Bro. Stringer was appointed W.M. for the second Thursday in October. Lodge was closed in due form.

**Percy Lodge of Instruction, No. 198.**—At the Jolly Farmer's, Southgate-road, N., on Saturday, 13th inst. Present—Bros. Parkes W.M., Turner S.W., Sheffield J.W., Ferrar S.D., Robinson J.D., Jenkins I.G., Cohen Preceptor, Galer Secretary; also Bros. Ashton, Weeden, Fenner, Cross, Payne, H. P. Jones, Botley, Mulford, &c. Lodge was opened in due form with prayer, and the minutes of last Lodge meeting were read and confirmed. Bro. Fenner having offered himself as a candidate, was examined and entrusted. Lodge opened in the second degree, and the ceremony of passing was rehearsed. Bro. Cohen worked the first and second sections of the lecture, assisted by the brethren. Lodge was resumed to the first, and the third and fourth sections worked. Nothing further having offered for the good of Freemasonry, Lodge was closed in ancient form, and adjourned to Saturday, 20th instant.

**Dalhousie Lodge of Instruction, No. 860.**—Held at Bro. Smyth's, Sisters' Tavern, Pownall-road, Dalston, on Tuesday, 16th instant. Bro. Macklin W.M., Smyth S.W., Jenkins J.W., Cushing S.D., Watkinson J.D., F. Carr Secretary, Brasted P.M. Acting Preceptor, Baker I.G.; also Bros. Allen, Robinson, Wardell, Gayton, Marsh, Christian. Lodge was opened in due form, and the minutes of the previous meeting were read and confirmed. Bro. Christian answered the questions leading to the third degree, and the ceremony was rehearsed. Bro. Allen worked the third section of the lecture, assisted by the brethren. Lodge was resumed in the first degree. Bro. Gayton, of Lodge 1607, was elected a member. Bro. Smyth was elected W.M. for the ensuing week, and appointed Officers in rotation. It was resolved that a letter of sympathy and condolence be forwarded to the widow and family of the late Preceptor, Bro. Wallington, who had officiated in that capacity for ten years. Lodge was then closed and adjourned.

**Hyde Park Lodge of Instruction, No. 1425.**—The usual weekly meeting was held on the 15th instant, at the Fountains Abbey Hotel, 111 Praed Street, Paddington, W. Bros. Stroud W.M., Spiegel S.W., H. P. Gilbert J.W., G. Read Treasurer and Preceptor, Dehane Secretary, Hardy S.D., E. J. Brown J.D., C. J. Morse Steward, J. Laurence I.G.; P.M.'s Bros. Captain Nicols 1974, A. E. Gladwell; Bros. C. S. Mote, W. J. Mason, S. Stretch jun., A. G. Dixon, M. J. Green, C. S. Humfress, F. R. Hayes W.M. elect 1767, W. A. Stimson, C. R. Wickens, W. R. Hatton, J. M. Chapman. Lodge was opened in due form, and the minutes of the last meeting were read and confirmed. Lodge opened in the second, when Bro. Mason was examined and entrusted. Lodge opened in third degree, and the ceremony of raising was rehearsed. Lodge closed to first degree, when Bro. Hayes assumed the chair, and invested the Officers. The fourth section was worked by Bro. Read, assisted by the brethren. Bro. Spiegel was elected W.M. for next meeting. Lodge closed in perfect harmony, and adjourned until 22nd of September.

**Kingsland Lodge of Instruction, No. 1693.**—At the meeting held on Monday last, at Bro. Baker's, Cock Tavern, High-bury, N. Bros. Parkes W.M., Rhodes S.W., Western J.W., Goddard S.D., Robinson J.D., MacMillan I.G., Cusworth Preceptor, Galer Secretary. After preliminaries, Bro. Weeden offered himself as candidate, and the ceremony of initiation was rehearsed. Lodge opened and closed in the second degree, when, after routine work, Lodge was closed in ancient form.

The Euphrates Lodge of Instruction will resume its meetings on Monday evening next, at eight o'clock, at Bro. Hickman's, The Mother Red Cap, Camden Town. Brethren seeking instruction will be cordially welcomed.

Bro. Edwin Storr, S.W. St. John's Lodge, No. 167, was, on Tuesday, the 9th inst., elected W.M. for the ensuing twelve months. Bro. Storr, as Secretary of the Metropolitan Lodge of Instruction, No. 1507, has made himself very popular with a large circle of Masonic friends, all of whom, we are assured, will join us in heartily congratulating him on his preferment.

The Most Worshipful the Grand Mark Master Mason, the Right Han. the Earl of Kintore, has fixed the 8th day of December, at Worcester, as the date for the installation of Bro. A. F. Godson as R.W. Provincial Grand Mark Master for the Province of Worcestershire.

The Grand Chapter of Royal Arch Masons of Michigan held its thirty-fifth Annual Convocation in Detroit on 15th and 16th January last. It has 107 Chapters, with 8076 members. Companion T. F. Giddins is M.E.G.H.P., and Companion W. P. Innes R.E. Grand Secretary.

**MASONIC ETIQUETTE.**—A Grand Lodge Officer, when in his own Lodge, is simply a member, and ranks as such according to his status there. He is subject to the W.M., and should not wear his Grand Lodge regalia. It is not proper for any member of a Lodge to assume a higher position than the W.M. Of course, a Grand Officer may visit his own Lodge officially from the Grand Lodge, in which case he so declares himself and signs the attendance book, and is announced with his Grand Lodge title.—*Victorian Freemason.*

**HOLLOWAY'S OINTMENT AND PILLS.**—Rheumatism and Rheumatic gout are the most dreaded of all diseases, because their victims know that they are safe at no season, and at no age secure. Holloway's Ointment, after fomentation of the painful parts gives greater relief than any other application; but it must be diligently used to obtain this desirable result. It is highly commended by rheumatic subjects of all ages and of both sexes, for rendering their attacks less frequent and less vigorous, and for repressing the sore perspirations and soothing the nerves. In many cases, Holloway's Ointment and Pills have proved the greatest blessing in removing rheumatism and rheumatic gout which has assailed persons previously and at the prime of life.

## NEWSPAPER SUBSCRIBERS.

WE regret to say that some brethren, who have only given a verbal order to us to send them the *Rough Ashlar*, have, after receiving it for two or three years, been mean enough to refuse payment on the ground that they never ordered it. We have not yet summoned a brother, but having several pounds now owing in this way, we will offer them the alternative of paying up before the end of June. We remember reading of a priest who, not receiving the tithes from some of his parishioners, one Sunday alluded to the fact, and said, "I won't be mentioning names at present, but if Tim O'Brien don't pay his dues this week I'll have to name him from the altar next Sunday." How would our defaulting subscribers (?) like us to adopt the plan of publishing their names? We beg to direct their attention to the following:—

## LAWS RELATING TO NEWSPAPERS.

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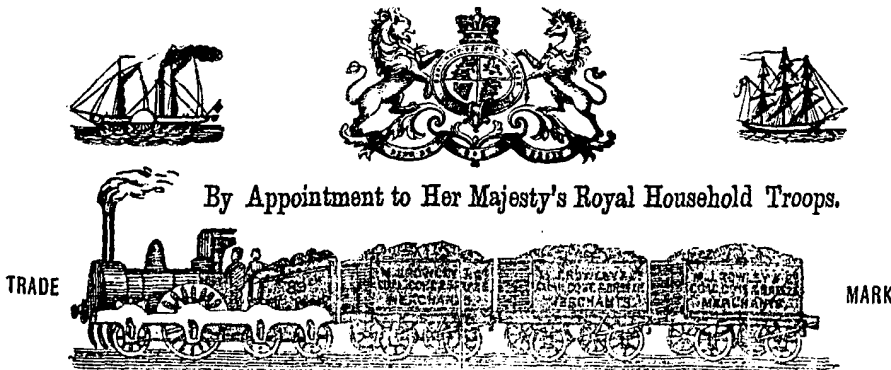
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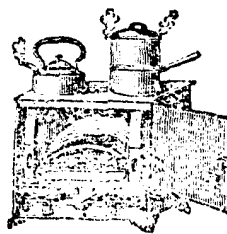
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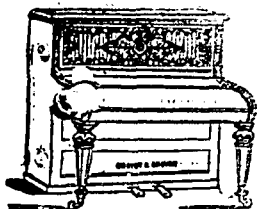
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