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THE ENGLISH RITE OF FREEMASONRY.

(Concluded from page 290).

THE concluding chapter gives a concise sketch of the "Constitution of the Grand Chapter," the progress of the Royal Arch Degree and its connection with the "Modern" system being very carefully delineated. The formal constitution of the G. Chapter took place on the 22nd July 1767, under the authority of Lord Blaney, the Act of Constitution being known as the "Charter of Compact," and including the regulations for the government of the body. Here, then, we have it in evidence that the Degree was recognised, though not officially, by the "Moderns." It gradually extended its influence, but more particularly in the Provinces, the first warrants granted being issued in 1769. By 1778 there were fifteen chapters on the roll, which number went on increasing still more rapidly, thirty-eight warrants having been granted in the course of the nine years following 1778, forty-nine more being issued between 1787 and 1796, and thence to 1810 some seventy-one more. Moreover, the most distinguished among the "Moderns" cultivated the Degree, the most noteworthy cases in point being the Dukes of Manchester, Cumberland, and Sussex, all successively Grand Masters of the "Regular" branch of the Fraternity. Other active members at different times are mentioned by Brother Hughan, such as the famous Dunckerley, the Hon. C. Dillon, the Hon. Rowland Holt, James Heseltine, Sir Peter Parker, the Earl of Moira, Chevalier Ruspini, W. R. Wright, &c., &c.

As to the exact *status* of the Royal Arch under the "Moderns" we are enabled to form a tolerable idea from a statement made in answer to inquiries by Brother James Heseltine, for many years (1769-84) G. Secretary, who, in reply to a Bro. Gogel, says, in 1774, that the Grand Lodge only recognised the three degrees, but at the same time added: "It is true that many of the Fraternity belong to a degree in Masonry, which is said to be higher than the other, and is called the Royal Arch. I have the honour to belong to this degree . . . but it is not acknowledged in Grand Lodge, and all its emblems and jewels are forbidden to be worn there. In order to convince you of the untruth of the rumours you have heard, I can assure you that our present Grand Master Lord Petre is not a member of the Royal Arch, nor was our Past Grand Master, Lord Beaufort. You will thus see that the Royal Arch is a private and distinct society. It is a part of Masonry, but has no connection with Grand Lodge, and this is the only further degree known to us in England." In August of the following year, Bro. Hanbury, writing for Bro. Heseltine in answer to a further communication from the same correspondent, points out that "Masonry is Masonry with or without this degree (*i.e.* R.A.); if it taught a new doctrine, it would be quite different and must be rejected unhesitatingly. That is why we reject the high degrees of the Strict Observance. They are a confusion without sequence. English Masons have one (R.A.) of which I am a member, and Heseltine is President. It contains a high degree of morality and therefore rejoices in general approbation." In December of the same year Bro. Heseltine, in a further communication to Bro. Gogel, says:—"I have already told you a further degree, called Royal Arch, is

known in England, in which the present Grand Officers are mostly members of the Chapter. They belong to it as a separate society, without connection with Grand Lodge and its explanations of Freemasonry are very pleasing and instructive." The rest of the Chapter, interesting as it is, need not detain us. It carries us on to the present day, whatever of consequence happens being made the subject of appropriate remark.

The appendices, seven in number, include the Charter of Compact (R.A.) 1767; the Laws of Grand Chapter 1776; Warrant of No. 79 granted by Dunckerley in 1791; Charter of Compact (Knight Templar), 1780; a list of R.A. Chapters 1769 to 1813; ditto of Extinct R.A. Chapters 1769-97; and another of the Grand Superintendents of the R.A., 1778 to 1813. These appendices constitute by no means the least valuable portion of the book; indeed the publication and compilation of these important documents would alone entitle Bro. Hughan to the thanks of every student of the Craft of Masonry.

We have now brought our study of Bro. Hughan's sketch of the "English Rite of Freemasonry" to a conclusion. It has been said by those who are fond of instituting comparisons that this is the best of the works that has emanated from the author's pen. We shall take no exception to this view, though it may be we agree with it in a sense in which it was not exactly meant to be understood. We do not consider it his best work, on the ground that he has shown greater skill in the treatment and arrangement of his materials. We cannot picture to ourselves Bro. Hughan, after having selected different subjects of study, doing aught else than bring the whole of his vast knowledge and experience to bear on the treatment of each. Were there observable any difference in the degree of success attained in one case as compared with another, we imagine it would be due rather to the subject selected than to the extent and character of his labours, which have been always carried out most carefully and conscientiously. This sketch of our English Rite may, however, perhaps, be set down as his best and most important work in the sense that it treats, not of a separate event or portion of our history, but of the English system as a whole. It traverses the whole of the period embraced in our history, so far at least as has been thought necessary to elucidate the purpose of the work. At all events, it is a most valuable contribution to our literature, and, like all his previous contributions, is based on trustworthy sources of information. As Brother Whytehead remarks in the concluding paragraph of his preface to the work—"The author has certainly gathered together a very valuable mass of facts, and has dealt throughout exhaustively with his subject;" and, like Bro. Whytehead, we "esteem it a great privilege" to have been allowed an opportunity of placing on record our appreciation of the "latest efforts of one who has laboured so closely, conscientiously, and successfully, for a course of years, to open out the paths of Masonic literature, and to bring to light our hidden secrets of the past."

We would add that the style in which the volume has been presented to the public is in all respects most creditable to the publisher.

The installation meeting of the William Preston Lodge, No. 766, will be held on Thursday next. Brother Alfred Le Grand is the W.M. elect.

THE LIFE-BOATS OF THE UNITED KINGDOM.

THE ancient and loyal burgh of Great Yarmouth derives its name from the position it occupies close to the mouth of the Yare, one of three rivers which unite in a broad expanse of waters called "Braydon," whence one channel only—the Yare—carries them to the sea. All the authorities who have written upon the subject seem to be agreed that Yarmouth sprang from the sea; that at one time, in the past ages of the world, the waves of the German Ocean flowed over the low-lying marshes of eastern Norfolk, and that whether from the gradual rise of the soil, or from the receding of the waters, the sandy foundation on which the town stands gradually rose above the action of the tides, cut off from the mainland by the River Yare, which at that time emptied itself by two channels into the sea—one to the north, between Caister and Yarmouth, and the other to the south, about four miles distant. The northern channel was entirely blocked with sand in the eleventh century, and the southern channel has since been used as a haven for shipping. Large sums of money were spent from time to time during the thirteenth, fourteenth, and fifteenth centuries in maintaining an outlet, on account of the sand continually silting up from the action of wind and tides, and completely blocking the entrance; but as the inhabitants could not exist without a haven, renewed attempts were made to obtain a passage for the fresh water of the river, until at last success attended their efforts, and the present channel at Gorleston was formed, and protected by two stout piers projecting into the sea on either side. By these means a recurrence of former disasters has been effectually prevented. There is no doubt the haven has contributed very materially to the prosperity of the town; £20,000 has been recently expended by the Corporation on the present wharf, a covered market, and the quay, which is the finest in England, and perhaps in the world.

Until 1867 the borough sent two members to Parliament, but the enlightened burgesses attached so much value to their political privileges that it was disfranchised, and, although the population is nearly 50,000, it remains at the present time unrepresented. Fishermen, we are told, were probably the first settlers, and to fishermen and the produce of the sea the town very properly—taking into account its origin—is indebted for its present importance and greatness.

Everything connected with the place reminds the visitor of this fact. The first thing to attract the eye on leaving the railway station is the gilded vane at the summit of the New Town Hall, representing a fishing smack fully rigged. The river, also, crowded with fine fishing vessels, displays at once the enormous activity of the fishing trade in this most important of fishing marts in the world. The name of the parish church—the largest in England—is St. Nicholas, who was the patron saint of fishermen and children. For some years past it has been proposed to raise the tower and spire to a height of 400 feet, which would certainly be more in keeping with the large structure beneath, besides being an excellent landmark, visible to fishermen miles out at sea. A later idea, we believe, has been to add a gilded cross to the summit, as a fitting emblem of the faith of the inhabitants, and to attract the earliest rays of the rising sun, but want of funds has caused both schemes to fall through.

The beach of the coast of Norfolk varies considerably, but, as a rule, it is very flat, and at low water a vast expanse of land is uncovered. An outer bank is usually to be found a few yards to seaward of the mainland, the channel between the two being two to three feet deep at low water. This formation is particularly awkward for the pleasure and other boats of large size, because, if it were not for a swatchway, or opening to be found in this ridge of sand, it would be impossible to launch them from off the beach except at high water, when the bank is sufficiently covered to float them over. This is notably the case at Yarmouth.

The low-lying marshes are generally protected by high sandhills at the back of the beach, overgrown with maram grass, the long roots of which help to bind the loose drift-sand together, and thus prevent it being blown inland in large quantities. It is supposed that these hills were thrown up by the Romans to prevent the encroachment of the sea. The sand is piled up on a clay foundation, and

the long maram grass, already alluded to, not only binds the sand together, but causes it to accumulate. In Lincolnshire they are of great height and extent, and on the north coast of Norfolk, at Holkham, a large number of fir trees have been planted by Lord Leicester, thereby imparting to them a very effective and picturesque appearance.

The chain of outlying sands off the eastern coast of Norfolk, at varying distances from the shore, present grave dangers to navigation, and every year numbers of lives and vessels are lost. A magnificent roadstead, several miles in length, exists off Caister and Yarmouth, formed by the close proximity of the Scroby Sands, distant only about $2\frac{1}{2}$ miles, running parallel with the beach, which effectually protects it, and affords an excellent anchorage for vessels in distress or weather-bound.

Before the improvements in the haven, providing for the better landing and transport of fish, were carried out, it was the custom to ferry the catches from the smacks lying in the roads to the beach, where the sale and packing of the fish took place. This occupation, and the assistance so often required by vessels in the roads, or outlying banks, probably called into existence a race of men known on the Norfolk and Suffolk coasts as beachmen. At Yarmouth they were formerly divided into six companies, each one possessing a station, look-out nests, yawls, gigs, and other boats. These boats were held in shares, and any money earned by them was divided into doles or parts, the boat taking a certain number for repairs, and for dividing among the shareholders, the remainder being distributed among the men employed on the occasion.

To give all the men a fair chance of occasionally being one of the boat's crew, a system of "touch" was introduced, i.e., whoever first touched the boat were the men entitled to man her to the number required. No difficulty seems to have been experienced under this arrangement, and perfect honesty appears to have been the rule among the men, each man acting as a check to his neighbour, so that no unjust claim for a share in the profits was known, as it was so perfectly certain to be found out. The competition at times, in consequence of the rivalry between these companies was so great, that enormous risks were incurred, and numerous accidents, involving loss of life, happened in the endeavour to be first alongside the vessel requiring assistance.

A race of men were thus reared inured to hardship and danger, and famed for acts of daring and endurance in the performance of their occupation. Unfortunately for them, but fortunately in other respects, the substitution of steamers for sailing vessels, together with the introduction of the Plimsoll Act, put an end to many of the unseaworthy ships then afloat, and the supervision exercised by the Board of Trade surveyors has no doubt proved a healthy check on unscrupulous shipowners, to whom the loss of their vessel was probably more often than not a profit; but whatever the cause, it has been evident for the past five or six years that the need for beachmen at Yarmouth has gone, and that the chance of earning a living in this way is now so small that no one would think of bringing up his sons to the "business;" but while the men have been driven from the beach at Yarmouth until only three small companies survive, containing an aggregate strength, at most, of twenty men, and their boats rapidly going to decay, Caister, a village three miles to the north, continues to maintain its company, numbering forty men, and they contrive to follow their hazardous calling under particularly thriving circumstances.

Gorleston, from its position at the mouth of the haven, $2\frac{1}{2}$ miles to the south of Yarmouth, with smooth water for the boats to launch into, and in the immediate vicinity of the tug-boats, enjoys every advantage, and consequently we find there two companies of beachmen, each about thirty strong, composed of young and able-bodied men, ready and fit for anything, and, like those at Caister, knowing thoroughly every shoal and set of the tide.

With a coast so full of dangers to navigation, and with such a magnificent body of water-dogs, as one might call these men, actually living on the beach, there was plenty of opportunity for philanthropy to come to the rescue of the sailor under the most favourable circumstances. Accordingly, about the year 1824, the Norfolk Association for the preservation of Life from Shipwreck was established by the combined exertions of the leading gentry of the county, and was maintained with considerable effort, and at great expense, by its supporters. This association was the first to grapple systematically with the dangers of shipwreck,

and for a period of thirty-four years it struggled with the difficulties incidental to the want of professional supervision over the Life-boats stationed at the different localities, and inadequate funds to meet the numerous expenses peculiar to the service. It was also found difficult to maintain a full working central committee, for the principal subscribers and supporters were scattered all over the county, and could only give their attendance at meetings in an irregular manner.

Towards the close of 1857, negotiations were entered into with the National Life-boat Institution—the ability of which to undertake the important duty of saving life from shipwreck was at this time beginning to be recognised—to consider the expediency of its absorbing the Norfolk society. Meetings were consequently held, at which evidence was produced of the existing condition of the stations under the control of the association, and they were found to compare most unfavourably with those under the management of the Institution. After much deliberation and correspondence with the London society, it was resolved at a meeting held 19th December 1857, to transfer the entire administration of the Norfolk Association to the National Institution in the following terms:—“That the Royal National Life-boat Institution will proceed at once to place the whole of the Life-boat establishments on the Norfolk coast in a state of complete efficiency, according to the approved standard of the Institution, and that the expense of the same be defrayed by the ‘Norfolk Shipwreck Association’ from its funded capital, the interest on the remainder of the capital, as well as its annual subscriptions, being paid to this Institution to aid in enabling it to maintain in a state of efficiency the several Life-boats so transferred.”

Since the amalgamation took place in January 1858, the Caister Life-boats have been instrumental in saving 945 lives and 75 vessels from destruction, and the Yarmouth Life-boats 373 lives and 18 vessels.

Great changes have of late taken place in the constitution of the Yarmouth station, for reasons already alluded to, and the large sailing Life-boat *Mark Lane* has been transferred to Gorleston, while the small surf-boat *Abraham Thomas* has been placed under the management of the coastguard.

A large and influential committee of gentlemen resident in and about Yarmouth have interested themselves in the Life-boat cause, zealously watching over the welfare of the boats committed to their charge. It is with much regret that the Institution has had to record, within the past three years, the loss of two gentlemen—Mr. Wm. Worship, and Dr. Aldred, both of whom filled the office of chairman, and had for many years been active members of the Local Committee. Mr. Charles Diver has recently been selected to succeed Dr. Aldred.—*The Life Boat Journal*.

TALE-BEARING.

TALE-BEARING is often the result of intellectual poverty. The Masonic tale-bearer does not study Masonry as a science; he does not relish the literature of Masonry; his Masonic taste has not advanced sufficiently far to carefully read a Masonic journal, and he must tell what he knows, must talk about the small affairs of his friends and acquaintances. He has nothing better to talk about.

It is often the result of the absence of intelligent interest in the institution and its great principles, and a want of devotion to the noble and elevated pursuits of the Masonic art. The brother who has a love for Masonic history and philosophy, who watches with a Masonic eye and solicitude the affairs of his own country, or the fortunes of foreign nations, who is keenly interested in the triumph of its great principles in political and religious bodies, or who is personally engaged in zealous endeavours to benefit his brethren and to diminish the sufferings of mankind, will seldom be a tale-bearer himself or encourage others in this vice.

This habit is frequently the sign of a weak judgment. Tale-bearers will tell in the most innocent way tales about their brethren which, if not contradicted or modified by explanatory circumstances, must destroy the commercial stability of the merchant, the personal honour of

the gentleman, or the integrity of the Mason. Such mischief-mongers need pity for their feebleness.

Some brethren thus assert their self-importance. They wish to exhibit their confidential relations with men of wealth, position, or intellectual power. They do not perceive that they are exposing their own baseness in betraying information obtained confidentially, professionally, or officially.

Some are tale-bearers through the love of being listened to and producing a sensation. They can produce nothing from their own hands to interest, so instead of wit they talk scandal.

Tale-bearers who stir up strife, and whose “words are as wounds,” are subject to Masonic censure. They deserve it. They should never find a home among us.

—*Hebrew Leader*

ROYAL ARCH.

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PROVINCIAL GRAND CHAPTER OF ESSEX.

EX. COMP. Fred. A. Philbrick, Q.C., and Superintendent of the Province of Essex, held his first Grand Chapter on Wednesday last at Southend, under the auspices of the Priory Chapter, No. 1000, the Companions of which had made excellent arrangements for the occasion. The chief business of the day was to receive a report from the Committee appointed last year to frame bye-laws for the Province, which came up in the form of draft bye-laws. These were read *seriatim* by the P.G.S.E., and, with a few additions and amendments, passed. The Provincial Grand Officers were invested as follows:—

Comp. the Rev. F. B. Shepherd	...	...	P.G.H.
E. E. Phillips	...	...	P.G.J.
Thos. J. Ralling	...	...	P.G.S.E.
Fred. Wood	...	...	P.G.S.N.
G. F. Jones	...	...	P.G.P.S.
Wm. Sowman	...	...	P.G. 1st A.S.
Rev. H. J. Hatch	...	...	P.G. 2nd A.S.
Andrew Durrant	...	...	P.G. Treas.
Fred. Adlard	...	...	P.G.R.
A. Lucking	...	...	P.G.D.C.
J. J. C. Turner	...	...	P.G. Org.
A. W. Martin	...	...	P.G. Janitor

The Grand Superintendent addressed the Companions, congratulating them upon the flourishing state of R.A. Masonry in the Province. The sum of five guineas was voted to the R.M.B.I., to be placed on the list of the Steward of the Priory Lodge. At the conclusion of the business the Companions dined together at the Middleton Hotel.

MASONIC RE-UNIONS.

WE are glad to note that within the last few years there is a greater tendency amongst members of Lodges to visit Lodges *en masse*. It is a system that should be very generally adopted, as it necessarily proves of vast advantage to all, but more particularly the young Masons. It produces a social, friendly feeling, that it is highly desirable to cultivate, and at the same time, expands the ideas, and proves the true spirit of Freemasonry.

The social features of our Society should be cultivated. Some brethren would have it all work and no play, but we contend these gathering of the Craft, these exchanges of fraternal courtesies, are highly desirable, and should be popularised. Let Masons know each other; talk round the refreshment table, listen to the reminiscences of the old, and the impressions of the young, and they will find their energies enervated, and their love for the craft increased.

A young Mason that never sees or visits a Lodge but his own, is apt to become cramped in his ideas, and very probably self-opiniated. He is like the boy that has never left his native village, and imagines it a London, Paris and New York, combined. But take the young Hiramite to sister Lodges, let him there receive a brother's welcome, and he will feel that there is something real and tangible in Freemasonry, worthy of his best efforts and his best endeavours.—*The Canadian Craftsman*.

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ROSICRUCIAN SOCIETY OF ENGLAND.

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YORK COLLEGE.

A MEETING of this body was held at York, on 15th November 1884. There were present at the opening of the College Fratres T. B. Whytehead Hon. IX. Ch. Ad., T. J. Wilkinson VI. as Suff., Rev. W. C. Lukis VII. as Dopy., J. M. Meek IV. Cel., J. S. Cumberland Hon. VIII. Treasurer, W. H. Cowper I. Secy., S. Middleton III. 1st A., C. Fendelow III. 2nd A., C. D. H. Drury I. as 3rd A., B. L. Mills I. as 4th A., A. H. H. McGachen I.G.T., T. Trevor I. as C. of N., A. T. B. Turner II., G. Simpson I., &c. Fratres J. T. Belk, V. Fowler and W. B. Williamson, previously accepted, were inducted and took their seats. The Chief Adept then read a paper, entitled "A Few Notes on Some of the Older Rosicrucians," as follows:—

W. CELEBRANT AND FRATRES.—I must guard myself from being misunderstood after my selection of the title of this short paper, because the term *Older Rosicrucians* would seem to imply that the society under whose auspices we are meeting to-day is the descendant of an older organisation. Now this is not the case, and we do not pretend to any antiquity beyond a quarter of a century or so; and it would be quite as foolish and profitless for us to endeavour to show that we have had our knowledge handed down to us exclusively from times mediæval, as it would be for us as Master Masons to try to show a succession from the fifteen fellow Crafts of the Third Degree legend. The founders of our society chose the title because it was their intention that those who joined them should do so with the purpose of investigating Masonic History, and, like the Rosicrucian Philosophers of the Middle Ages, devote some of their time to the examination of the *arcana* of the Craft, particularly as regards its origin and organisation. There have been many writers who have asserted, moreover, that our speculative Freemasonry is a kind of modern outcome of Rosicrucianism, and, therefore, it is not at all out of place for us to consider the class of men who, for some centuries in this country and in Europe, were popularly known as Rosicrucians, or Brethren of the Rosy Cross.

Before Andrea's time and the promulgation of his legend of Rosenkrentz, to which I have alluded in a former paper, read in this College, nothing seems to have been said of any Philosophic Fraternity bearing our title, but as the later searchers after truth were simply a continuation of the former, the earlier scientists have just as much right to be referred to as Rosicrucians. Nearly all of them were members of the Monastic Orders, as might naturally be expected in an age when most of the learning of the world was conserved within the walls of the monasteries, and therefore much of their teachings partook of a religious tendency.

Of course, from the remotest ages of the world's history, there have been societies of secret searchers after truth, although the knowledge and means at their disposal were so small that the results gained were not usually satisfactory. In the days of Abraham, for instance, and probably long before that, there were on the borders of the Persian Gulf colleges of priests who practised the arts of divination and made astrological observations from the summits of huge temples, whose crumbled remains are seen at the present day. Then we know that the Babylonians were great astrologers, as shown by their inscribed cylinders in existence in our own museums. The Israelites themselves were certainly devout believers in witchcraft and divination. Every one knows that the Greeks and Romans had their own institutions of a similar character, some of which we of this era should call superstitions, others religious, and others again secularist. And so the Saracens in Europe, and the later Alchemists, and followers of Hermeticism on that continent, down to the Witchfinders of New England and, the weakest phase of all, the Spirit Rappers of the present generation. The Orient was, of course, the birthplace of astrology and mysticism. As the cradle of the human race this was to be expected; but something may also be attributed to the cloudless skies and brilliant canopy of stars, which nightly invited the watcher to an uninterrupted pursuit of his investigations.

Nor must the reading member of this Society imagine that the Magi of the East no longer exist save in the pages of history and fable. At least, if we are to believe the daring statements of Mr. Sinnett, made in his "Occult World" some few years ago, the Society of Theosophists is in a very flourishing condition, and is ruled over by some of the most alarmingly powerful magicians possible, personages who, being absolutely omniscient, are probably watching our proceedings at the present moment, and who might indeed, if they chose, crush us instantly by some horrible fatality brought about by the terrible agencies at their command. But to our early Rosicrucians:—

I think we may fairly regard as the leader of the procession of sages who, in the European History of Literature, has left his mark most prominently upon the class which we represent Roger Bacon, the Somersetshire student, who was educated at the Oxford and Paris Universities and became a Franciscan Friar. The stories told of Bacon and his magical powers and feats are, of course, a tissue of rubbish, and most likely the inventions of a later age. Bacon was born in 1214, and it is a remarkable proof to my mind of his gigantic intellect and of his recognition by educated men of the period, as being the hero of knowledge of his age, that at a time when his works must have been circulated in very small numbers, they should have attracted an amount of attention quite unusual, and that their author should have twice found himself the inmate of a Papal dungeon. There was no printing before the fifteenth century, and therefore Bacon's books must all have been laboriously copied by hand by his

pupils, yet he soon found himself an object of dread by that church which, even in these enlightened days, excommunicates those who are in search of the truth. Bacon made a collection of his works and presented them to Clement IV., who released him from the dungeon of Innocent IV., under the title of *Opus Majus*. This work was not printed until 1597, and was edited by Dr. Jebb in 1733, and treats of almost everything under the sun that in those days was considered to come within the range of the notice of the philosophic world. These included Divination by the Stars, Geography, Geometry, Natural History, Metaphysics, and many other subjects. Bacon published several other works; the one by which he will always be remembered is that in which he treats of various kinds of scientific instruments, most of the ideas he then shadowed forth having long ago been realised. There is no doubt that the Oxford Monk was far ahead of the days in which he lived; and whilst a great deal of the superstitions and nonsense of his age pervaded his mind, his soul could not be bound down by any such trammels, but soared away in prophetic visions of what he saw must be in the course of the advance of knowledge. And yet in those days Bacon was not regarded as any necromancer. It was only in later times that the flavour of the Black Art was discovered to have hung around his life; and the odd part of the matter is, that the very agency that produced this belief and revealed a luxuriant crop of previously unknown philosophical and magical societies and individual alchemists was the same force that some few hundred years later swept away the whole brood—I mean the Printing Press. The fact is, that it was the invention of printing that enabled the world at large to become acquainted with the so-called Magical Arts, and every dabbler in abstruse knowledge became known from the publication of his works, not like Bacon for their intrinsic merits, but because the mind of man, darkened and but little educated, caught at anything that seemed mysterious and grotesque, and wandering in search of truth after blind leaders, clutched at anything in the vain hope of finding some solid foundation, regarding everything that appeared in print as thereby proved to be reliable.

Leaving Bacon, we find no alchemist of note of his day except Albertus Magnus, whose real name was Albert de Groot, a Swabian. He lived eighty-seven years, and is said to have written twenty-one folio volumes of works, which were published three centuries after his death. He was a doctor and a Dominican monk, and seems to have believed at one time that he was on the track of the philosopher's stone. It seems doubtful if he really could have been the author of the mass of literature attributed to him, and we know that in later days the piracy of an author's name was no unusual trick.

Arnold of Villanova was the next man of importance. He devoted himself entirely to alchemy, and died in 1314. He is credited with the discovery of many of the leading facts of chemistry of the present day, but like all the other Knights of the Crucible of that age, he seems to have chiefly spent his time in trying to find out the way to manufacture gold.

Paracelsus, a native of Zurich, and born in 1494, was really a doctor, but in those days doctors were believed to deal in amulets and charms and to work magical cures. I fear we sometimes expect our doctors to work miracles even in our XIXth century. He publicly burned the works of Galen and claimed to have founded a better system of medicine.

Michael Nostradamus, an astrologer of Provence, born in 1503, enjoyed some celebrity. Catherine de Medicis patronised him, which probably saved him from being regarded as a vulgar charlatan.

Porta, a well descended Neapolitan, born about the middle of the XVIth century, was another learned man, who went at great detail into magical disquisitions. He formed a society, which he called "Secreti," but this got him into trouble of course with the church. His great work is entitled "Magia Naturalis, sive de Miraculis Rerum Naturalium," which has been translated into most languages. These are merely a few of the scores of sages whose names appear in various lists as alchemists and Rosicrucians, and whose works crowd many of the catalogues of the London book dealers, but those I have named seem to have been the most quoted and best known of their class at that time.

The XVIIth century was prolific in these men, but concerning them there is really very little to be said. There is a strong suspicion of most of their works having been translations, or adaptations of those of older alchemists whose manuscripts had fallen into their hands. Their claims to have transmuted gold and to have performed various other impossibilities are usually backed up by the alleged unimpeachable authority of princes and royal personages who, however, seem to have been perfectly satisfied with experiments on a small scale, and to have never conceived the simple notion of enriching themselves on the spot.

Of those who flourished during this period there was William Lilly, a Derbyshire man, who seems to have been a clever lad and an adept in the Latin tongue, for he says in his own "History of his Life and Times," published in 1715, that when he was at school at the age of eighteen he was able to cap verses and dispute with any scholars, and that when scholars visited the school he was sent to speak Latin with them, and he often had to report to his master, "non bene intellegit linguam Latinam, nec prorsus loquitur." He married a rich widow in 1632, and then went into the study of astrology. That he was undisputedly a man of great erudition and attainments is shown by the fact that the Archbishop of Canterbury granted him a license to practise medicine in 1670. In his "Christian Astrology," published in 1647, he describes his astrological system, and, as it were, lets the public behind the scenes. It has been fashionable to refer to many of these men as impostors and charlatans, and the name of Lilly has been occasionally linked with that of Balsamo or Cagliostro as that of a criminal quack. I am by no means sure that this is fair in either case. We must remember the times and circumstances under which they lived, and for my part, I do not think they are any more to be gibbeted as malefactors than the brewer who makes bad beer, or the baker who turns out unwholesome bread, or the builder who carelessly puts in cheap

drains; because in the case of the astrologers they merely enriched themselves at the expense of a few credulous people who could afford to pay for their fancies, whereas your dishonest builder or manufacturer fills his pockets by the sacrifice of the lives of his fellow-citizens, who are slain by a stab in the dark.

As we descend the scale of time the pretensions of the astrologers seem more and more pretentiously hollow, and early in the last century appeared the last works coming from any respectable press pretending to deal with such matters in an authoritative way. As I have said, our own days see something of it in a few expensive and perfectly incomprehensible books that have been published within our own recollection, but mankind has been too busy in the prosaic business of every-day life to take any general interest in the vapourings and gibberings of monomaniacs, although of course "Old Moore's" and "Zadkiel's" almanacks still command a large sale amongst our rustic populations, and are actually said to be consulted as to the propriety of many actions of every-day life.

Why then, it may be asked, call ourselves Rosicrucians if the first workers known by that name were deserving of so little credit? Because they represented a habit of diligent thought rare enough at that period, and I believe still rarer now, when most people never think at all, and get all their reasoning done for them, at the low charge of one penny per diem, by their favourite newspaper for the time being. It is rather melancholy, but perfectly manifest that one modern effect of this cheap press has been to reduce the necessity for independent thought almost to zero; and with the loss of that, most people fail in any desire to take any trouble on any matter at all. This is why we find it so difficult to interest keenly any number of Freemasons in Masonic literature and research, and why the Masonic Press finds it difficult to exist. To me it always seems somewhat of a disgrace that with our long Roll of Lodges, containing an important proportion of the wealth and intelligence of England on their books, there should be any lack of support to the Masonic Press. Various are the excuses given by Lodges and brethren for not subscribing to the Masonic papers. I am not prepared to admit any excuse from Lodges save that of absolute want of funds, but there really must be very few Lodges indeed unable to afford the very small sum demanded for an annual copy of one or both of the Masonic papers. With individual Masons the excuses for neglect of Masonic current literature are various. Some men cannot afford it—this is unanswerable—others have no time for such reading; these are more or less useless Masons, because whatever else they may do they do not take an interest in our intelligent side, and I can imagine nothing more hollow or shallow than a society existing upon fine words and gold lace without any good reason for its maintenance. Some brethren are honest enough to say they do not care about it; the monthly meeting is a little relaxation for them; and further than that they care not to go. Of these I can only say that I think they have mistaken their field of amusement, and would find much more entertainment, without the tedious repetition of unmeaning phrases, at any decent social club, or even a public house bar. Other men become subscribers to the papers, and soon give them up because they do not find anything to interest them. With these I can talk, because I am partly prepared to sympathise with them in their many disappointments, yet I have quite as much sympathy with my brethren the editors of the journals I refer to, because, after sixteen years close newspaper work, principally editorial, I am well aware of the difficulties under which my friends, the chiefs of our representative journals, labour. They find great difficulty in securing help, and the patronage they obtain does not justify them in paying for contributions. They are, therefore, to a large extent, at the mercy of outside assistants, and are not always able to exercise that absolute discretion that should be controlled by every editor. Hence it arises that we sometimes have articles by men of undoubted ability, but which are couched in an unmasonic spirit, and which, in deference to the feelings of others, should have been excluded. Hence also we have reports of individual meetings of Lodges of disproportionate length, and interesting to very few readers. Nor do I say that our Editors themselves are always blameless or discreet; no one is always wise. I believe one remedy might be found in the cheapening of the Masonic Press. We must popularise our literature, and that cannot I think be done until we can offer it in a cheaper form.

This Society should do all in its power to encourage the spread of the literature of the Craft, and to strengthen the hands of its conductors, who can do nothing unless they feel that the intelligent section of the Order is backing them. I fear, brethren, I have wandered away somewhat discursively from the original subject of my paper, but on the other hand in a sense I am not far from the track, for the old Rosicrucians were great writers, and seemed to regard the press as their mainstay in promulgating their theories. We should be nowhere without our organs for exchange of opinions as Masons, and I hope that all intelligent brethren will perceive the claim that rests upon them to support as far as possible the Masonic Press.

A vote of thanks was accorded to Fra. Whytehead for his paper, which was ordered to be printed and circulated, and Fra. T. J. Wilkinson then read a paper, entitled, "What the First Ancient said." This was a most admirable disquisition on the subject of *Mors Janua Vitæ*, and the members were very desirous to have it printed also, but Fra. Wilkinson desired to consider the matter. Several vacancies in the various grades were announced to have been filled up, and after some further business, the M.C. was dissolved, at five p.m. Soon afterwards the members met at a plain dinner, at the Queen's Hotel, after which an hour or two was passed in Masonic discussion, until the party dispersed by train towards the four cardinal points of the compass.

KNIGHTS TEMPLAR.

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STUART ENCAMPMENT, No. 28.

A MEETING of this time-honoured Encampment was held at the Masonic Hall, Watford, Herts, on Monday, 17th inst. There was a strong gathering of members, who have the interest of their Encampment, and a reverence for its founder at heart. The Encampment was opened in due form by E. Sir Knt. Geo. Mickle E.C., assisted by his Officers. There were present Sir Knts. J. R. Cocks, George E. Lake Treasurer, Rev. W. Oswald Thompson Prolate, Jas. Shilcock, George Powell, Henry C. Heard, Charles E. Keyser, John Livingston, John Purrott, Fredk. Levick, John E. Dawson Registrar, and others. Visitors—E. Sir Knts. Capt. A. Nicols Past 1st G. Standard Bearer, R. Loveland Loveland Past G. Sword Bearer, and W. H. Kempster Past E.P. Kemys Tynto Preceptory. This was a meeting of especial interest, and it is to be hoped that it will be followed by many others of a similar character, inasmuch as it embraced the working of the degree of Knight of St. Paul, Palestine, Rhodes and Malta, and finally the installation of Priors of the Order of Malta. The Encampment was opened at 5 p.m., prompt time, by E. Sir Knt. Geo. Mickle, and the names of those Sir Knights who were desirous of being elected and installed Knights of Malta received in writing and submitted to the acting Prior. At the conclusion of the business of the Encampment, a Priory of the Order of Malta was held by E. Sir Knt. Capt. A. Nicols Past 1st G. Standard Bearer, ably assisted by E. Sir Knt. R. Loveland Loveland. Six Knights, members of the Stuart Encampment, presented themselves for election, and after the conference of the introductory degree of the Mediterranean Pass, were duly installed Knights of Malta, and took their stalls in the Priory. E. Sir Knt. Capt. A. Nicols afterwards opened a Board of Installed Priors, which consisted of P.E. Prior Rev. W. Oswald Thompson, R. Loveland Loveland, and several other distinguished Past Priors. No less than seven Past E. Commanders and Preceptors presented themselves for installation, which most interesting circumstance gave the Installing Prior, Captain Nicols, the opportunity of enlarging on the necessity of holding Priorities of Malta more frequently. He remarked, that when a Priory of Malta was held, it was not an unusual occurrence to see as many Past E.C.'s and P.E.P.'s present themselves for installation to the Board of Priors as there were candidates for the Degree of Malta itself. This is not as it should be. E. Sir Knt. Nicols further remarked that a Prior of Malta did not rank above an Eminent Commander or Preceptor, but that the degree merely added to his dignity and entitled him to the privilege of performing those beautiful ceremonies which serve further to illustrate the history of the "Soldiers of the Cross." A very cordial vote of thanks for their assistance was accorded to Captain A. Nicols and R. Loveland Loveland in that peculiarly hearty, old-fashioned manner which leaves so deep a fraternal recollection in the mind of every true Knight Templar.

MARK MASONRY.

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KINTORE LODGE, No. 333.

THE first regular meeting of this Lodge, consecrated in April last, was held at the Surrey Masonic Hall, Camberwell, on Monday, the 10th inst., Bro. G. H. Newington Bridges the W.M. being supported by all his Officers and members, except two, who were compelled to attend other Masonic duties. Bros. T. Edmondston occupied his chair as S.W., Hastie J.W., C. Fountain M.O., P. Dakers S.O., B. R. Bryant Grand Standard Bearer J.O. and Acting I.P.M., Capt. C. H. Nevill Secretary and Acting J.O., G. Norrington S.D., H. C. Ingram J.D., J. W. Routledge R.M., R. A. Marshall D.C., G. J. Venables I.G., R. Potter Tyler. There were also present V.W. Bro. James Stevens P.G.J.O. Hon. Mem., and Visitors—Bros. R. J. Voisey W.M. 22, V. F. Murché D.C. 22, and W. Groome P.M. 22. The V.W. Bro. Binckes P.G.W. and Grand Secretary, and Bro. Lovegrove P.G.D. Wks., both Hon. Members, sent in apologies for enforced absence. The minutes of the consecration meeting were read and confirmed, and the W.M. then read a letter he had received from the M.W.G.M.M. the Right Hon. the Earl of Kintore, expressing his regret that, through illness, he had been unable to attend, as he had intended, the inaugural meeting of the Lodge named in honour of himself; and wishing the brethren all the success they could themselves desire in its future working. This letter was ordered to be entered on the minutes. Bro. Edward Vigers, of Craft Lodge 1669, and E. Tidd of 1426, were then advanced to the honourable degree of Mark Master, in a most efficient manner; the W.M. and Officers alike vying with each other as to correctness of ritual and style of work. As an augury of future skill and ability the conduct of this, the first, ceremony performed in the new Lodge left nothing to be desired by even the most exacting critic. We shall look for a continuance of such perfection as well for the sake of the Order as for the credit of a Lodge bearing the exalted name of the G.M.M. At the close of the business of advancement the circular from the General Board relating to the Mark Benevolent Fund was read, and the W.M. immediately offered himself as Steward for the next Festival in aid of that Fund, an offer which it is almost needless to say was most cordially accepted. A few matters of ordinary business were transacted, some work for next meeting placed on the agenda, and after prayer and praise the Lodge was closed. The brethren assembled shortly after for banquet, and spent a very agreeable evening, enlivened by songs and recitations; Bros. Voisey, Venables, Norrington and Murché discoursing admirable music, and Bro. Stevens declaiming his new recitation "The Three Great Lights." The next meeting of the Lodge will be held in January.

Obituary.

BRO. JOSEPH LEWIS OATES P.M.

WE this week have to record the death of Bro. Joseph Lewis Oates P.M. 304, which took place at Leeds, on the 12th instant, after a very short illness. There are few Masons who will be more missed than Bro. Oates. For nineteen years he has been House Steward to the Philanthropic Hall Committee (the re-opening of whose noble Masonic Hall we recently reported). By his readiness to instruct, and by his kind and genial disposition, he won the hearts of all, and no better testimony can be recorded of his worth than the large number of brethren who assembled at the Hall to accompany his remains to their last resting place. The funeral took place on Saturday, 15th November, at half-past two, previous to which the brethren, to the number of one hundred and thirty, attended a short service in the Lodge Room, the choir being composed of the members of the Fraternity, assisted by some eight or ten trebles from the parish church choir, and was as follows:—

Hymn—O God our help in ages past. Lesson—Ecclesiastes xii., v 1 to 7 inclusive. Prayer. Anthem—"Brother, thou art gone before."—Sullivan.

Address by Bro. C. L. Mason P.M. 302 P.P.G. Treasurer.

BRETHREN,—It may truly be said "In the midst of life we are in death." "We are here to-day, to-morrow gone." Last Saturday there was one of the most brilliant assemblies which ever met within these walls; to-day we meet for a very different purpose. Then it was to start into life a new Lodge, now we meet to pay "the last sad homage of respect to departed worth." Bro. Joseph L. Oates, a Past Master of our Order, born 8th October 1818; at rest 12th November 1884, was initiated into our mysteries on the 28th January 1861. After having served the office of Warden, he was duly installed W.M. of the Philanthropic Lodge, No. 304, on the 25th December 1872; was appointed to the office of Provincial Assistant Grand Pursuivant on the 12th April 1882; was exalted to the degree of the Holy Royal Arch on 5th February 1866, was installed First Principal of the Philanthropic Chapter 304 on 2nd February 1876, and was appointed to the office of Provincial Grand Director of Ceremonies on the 12th May 1880; was advanced to the honourable degree of a Mark Master on 5th April 1871; was installed W.M. of the Capley Mark Lodge 111 on 1st July 1879, and was appointed Prov. G.I.W. in the Prov. G.L. of Mark Masters of West Yorkshire on 16th September 1879. In early life Brother Oates joined the 68th Foot, and faithfully served his country for twenty-one years, during which period he was with his regiment in Ireland, Jamaica, Canada, Scotland, England, and again in Ireland; was afterwards two years on the staff of the Indian army, and nineteen years on the staff of the West York Militia. By one of those peculiar coincidences we meet with in life, our brother was with his regiment in Jamaica when and within a few miles of the place where I first saw the light of day. In 1865 Bro. Oates was appointed House Steward to the Philanthropic Hall Committee, and ever since then has had the care and superintendence of the building in which we are now assembled. It is said, brethren, "the course of true love never did run smooth," and so I suppose it may be said of friendship. For nearly nineteen years I have been intimately connected with our brother, sometimes as scholar, and sometimes as teacher, we have worked together in the great cause we all have at heart, and during all that long period only once has there been any interruption to our friendship. It was only a slight misunderstanding. We are all of us hasty at times; at least, brethren, you know I am; but Bro. Oates, with a candour which I have always admired, came to me within twenty-four hours, and all was satisfactorily explained. We brethren who meet in these rooms must admit and acknowledge with gratitude the care and attention our brother always paid to our comfort, and the great assistance he at all times willingly gave to those who needed instruction. We may not all agree with everything he did, but now that death has taken him from us, let us forget all little differences of opinion, and dwell only upon his many virtues and excellencies of character. So may we go forth to his funeral, offering up prayers to the Great Father above that He will comfort his widow in her deep affliction, and let us weigh well the lesson which the sudden departure of our brother forces upon us, and may it more than ever teach us to act on the laws of our great Creator, so that when we are summoned from this sublunary abode, we may ascend to that Grand Lodge above, and receive from our Great Master a crown of glory, which shall continue when time shall be no more.

After the customary Masonic service was performed, the brethren formed in procession, and marched to St. George's Church, where the first part of the Burial Service was read, and afterwards to Woodhouse Cemetery.

A convocation of the North London Chapter of Improvement was held at the Alwyne Castle Tavern, St. Paul's Road, on Thursday last. Comps. Brasted M.E.Z., Knight H., Radcliffe J., Sheffield S.E., Strugnell S.N., Edmonds P.S. The ceremony was carefully rehearsed.

HOLLOWAY'S OINTMENT AND PILL.—Old Wounds, Sores and Ulcers.—Daily experience confirms the fact which has triumphed over all opposition for more than forty years—viz., that no means are known equal to Holloway's remedies for curing bad legs, sores, wounds, diseases of the skin, erysipelas, abscesses, burns, scalds, and, in truth, all maladies where the skin is broken. To cure these infirmities quickly is of primary importance, as compulsory confinement indoors weakens the general health. The ready means of cure are found in Holloway's Ointment and Pills, which heal the sores and expel their cause. In the very worst cases the Ointment has succeeded in effecting a perfect cure after every other means had failed in giving any relief. Desperate diseases best display its virtues.

The General Committee of Grand Lodge and Lodge of Benevolence assembled on Wednesday last, at Freemasons' Hall. At the former, the agenda paper for the next meeting of Grand Lodge, to be held on the 3rd December, was submitted. At the latter, at which Brother Joshua Nunn President, Bro. James Brett Senior Vice President, C. A. Cottebrune Junior Vice President, occupied their respective chairs, forty-five new cases were considered. Of this number six were deferred, two dismissed, and the remainder relieved, the total grants amounting to £710.

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.

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THE WORCESTER MASONIC EXHIBITION CATALOGUE.

To the Editor of the FREEMASON'S CHRONICLE.

DEAR SIR AND BROTHER,—If I did not know how generally indifferent the great majority of the members of our Craft are to Masonic literature, and indeed to almost everything that is outside the absolutely necessary work of the Lodge and its subsequent entertainment, I should have felt more surprise than I did on receiving an intimation in print to the effect that the only edition published, or to be published, of the Catalogue of Masonic Exhibits at the late Soirée and Exhibition at Worcester, in August last, is not yet exhausted. It appears that a loss will accrue to several worthy brethren if the remaining copies should not be disposed of; and if such becomes a fact, it will reflect discredit upon all who affect an interest in Masonic research, and yet refrain from rendering assistance.

The Catalogue is an admirable record of Masonic Antiquities, compiled at the expense of much labour by the Prov. Grand Secretary for Worcestershire, Bro. George Taylor, and fully annotated by our eminent Masonic historian, Bro. Hughan. It is handsomely bound, is full of valuable information in respect of nearly 1200 interesting Exhibits, and is not only a work of importance for present reference, but will certainly become in the future a *libre d'or* without which no Freemason's Library will be complete.

I am informed that the remaining copies of this most useful work are offered to the Craft at the cost price of two shillings per copy only. Now setting aside the obligation on the part of all true Freemasons to "support laudable undertakings," and merely looking at the matter as a question of kind consideration for the voluntary and unpaid services of devoted brethren, ought we to forego the opportunity for becoming possessors of what is even now worth more than the price named, and will certainly grow into much greater value?

If the brethren will take a hint from one who acknowledges that he may be sometimes intrusive, but even when so has the welfare of the Craft and the individual interest of its members at heart, and send a postal order for two shillings to Bro. George Taylor, Summerdyne, Kidderminster, for a copy of the work, I will answer for it they will never blame the adviser.

Yours faithfully and fraternally,

JAMES STEVENS, P.M. P.Z.

Clapham, 17th November 1884.

ANCIENT AND ACCEPTED RITE.

HILDA CHAPTER, No. 23.

ON Friday there was a meeting of this Chapter at York, when there were present Bros. Banister S.G.I.G., Millington M.W.S., Turner H.P., Simpson First General, Brown R., Hon. W. T. Orde-Powlett P.S., Whytehead P.S., McGachen G.M., Waddington (Ancient York Conclave), and others. Bro. Fraser P.M. was duly perfected. Several letters of apology were read. Bro. Turner was elected M.W.S., and Bro. Whytehead was re-elected Treasurer. A vote of £1 1s was passed to the Hughan Testimonial Fund, and the Chapter was closed. The members afterwards dined at the Queen's Hotel.

Kingsland Lodge of Instruction, No. 1693.—On Monday, 17th instant, at Bro. Baker's, Cock Tavern, Highbury, N. Bros. Turner W.M., Townsend S.W., Rhodes J.W., Collingridge Sec., Casworth S.D., Brock J.D., Trewinnard Preceptor. The ceremony of initiation was rehearsed, Bro. Jordan candidate. Bro. Casworth then occupied the chair, and Bro. Jordan was entrusted. The ceremony of passing was rehearsed, Bro. Jordan candidate. Bro. Townsend was elected W.M. for Monday next.

In the December Part of Cassell's Magazine, which will form the first Part of a new volume, two new serial stories will be commenced, one entitled "Sweet Christabel," by Miss Arabella Hopkinson, and the other "A Diamond in the Rough," by the author of "Horace Maclean." A new feature, entitled "Our Reading Club" will be included, its object being to supply every information required for the formation and arrangement of reading clubs, suitable programmes for reading, &c.

SYMBOLS.

BROTHERLY LOVE.—When asked the captioned question, "And who is my neighbour?" (Luke x, 29), the Divine Master answered by relating the parable of the Good Samaritan, in which he selected the two most direct antipodes of the social life known to the Jewish nation; two classes of people who would have nothing to do with each other, showing thereby that two men who were of the same nationality as the afflicted one were unmoved by the most touching appeals of humanity; but the Samaritan, though he knew he was regarded as beneath the notice of the fallen Jew and enemy, yet arose above all prejudice and administered the needed comfort. The great Teacher takes this form of showing that there are no bounds to that excellent principle of "brotherly love" which should exist in the human heart. That is the very lowest element of brotherly love which supposes it may be bounded by the narrow limits of any society, sect, or nation; nevertheless if two are in distress and but one can be helped it is not only natural but right to help the one to whom we are bound by some kind of fraternal tie. Thus the father would help the son in preference to the stranger, the friend instead of the enemy, and one of his own nationality instead of the foreigner, but these facts do not teach nor intimate that when calls for humanity are made we are to ignore them because the sufferer is not of "our" family, nation, religion or society, nor are we to refrain because the plea comes from poverty to the ear of wealth, or from the black to the white. True brotherhood recognises no bounds of any kind, but extends to the bitterest enemy as well as to the dearest friend. The Arabs recognised this principle at a very early period of their national life. If an enemy found his way into their ranks and demanded protection they would defend him, even to the loss of their own lives. It was the true principle of love to all men.

The monitorial teaching places this thought in the true light in saying: "By the exercise of brotherly love we are taught to regard the whole human species as one family." By our birthright into the world we all have the same privilege of claiming the rights of humanity. In the eyes of the Creator we are all equal, having the same physical, mental and spiritual elements of nature. Riches, poverty, rank, position, nationality, colour and sex, are all things pertaining to the condition of earthly life, and do not enter into God's estimate of our character. In brotherly love we are, then, to treat men as near as we can according to God's estimate, realising the fact that if the call came to the great "I Am," He would ignore all earthly conditions, and administer relief because it was a human being that called.

Seeing so broad a field in this most excellent virtue the Mason would naturally ask, "How am I to exercise this virtue as a Mason?" How am I to distinguish my action of humanity between a brother Mason and another? In a very peculiar sense all Masons are bound by a bond of brotherhood, similar to that which binds the children in a given household, and as they are always instructed to exercise humanity to all mankind, and to draw a distinction in favour of their own only when two or more are in distress and only one can be helped; so we are to remember the same fact and thus govern ourselves in all cases. But when the needy call and we have ability to help both, or when he calls who is not of the brotherhood, we are to go to the relief with the same feeling as if the fraternal tie bound us all, remembering our instruction that we are all "created by one Almighty Parent, and, as inhabitants of the same planet, are to aid, support, and protect each other."

Brotherly love does not stop with mere acts of temporal physical relief, for there are very many circumstances of life that require relief of a more enduring character. If we give of temporalities, let the kind word attend the gift, for that many times quiets the heart-pang of sorrow more than food or raiment the body. Troubles prey upon the mind and the gentle touch of loving words or consoling thoughts softens the heart pangs and eases the mortal burden. These words enliven, like the flower or the tree upon the oasis of the desert enlivens the heart of the heated traveller. When envy has grown up in the hearts of two opposing brethren, the gentle words of peace may soften the heart of each, and let "the white-robed angel of peace" do its work of mercy in uniting the souls again in love. Love is more than doing; it is the deep feeling of

union—the God given element of nature, planted within, that holds us together in families and nations. Brotherly love is that feeling intensified by our union in families or societies.—*Voice of Masonry.*

The following Festivals were held at Freemasons' Tavern during the week ending 22nd November:—

Monday—British Lodge, Whittington Lodge. Tuesday—Cadogan Lodge, Salisbury Lodge, Ebury Chapter. Wednesday—Licensed Victuallers' Protection Society, Grand Stowards Lodge, Oak Lodge, Buckingham and Chandos Lodge, Noviomagus, Royal York Lodge. Thursday—Civil Service Vocal Union, Gynmrodorian Society, St. Mary's Lodge, Universal Lodge, Globe Lodge, Linnean Club, United Pilgrim Chapter, Great Northern Lodge, Scottish Corporation. Friday—Jordan Lodge, University Lodge, St. James Chapter.

The Shadwell Clerke Preceptory of Knights Templar will be consecrated on Monday, the 22nd December, at 33 Golden Square, by the Great Sub-Prior. The business will comprise the initiation of candidates, the consecration, and the installation of Bro. H. Lovegrove E.P. designate.

The installation meeting of the Royal Savoy Lodge, No. 1744, will be held on Tuesday next, at Freemasons' Hall, London. We hope to give a report of the proceedings in our next.

ROYAL Masonic Benevolent Institution.

VOTES AND INTEREST ARE SOLICITED FOR

MRS. JANE TRIBE, aged 64,

WIDOW of Brother George Henry Tribe, who was initiated 1858 in No. 604, Lyttelton, New Zealand; joined No. 609, Christchurch, New Zealand; was first Worshipful Master of No. 1241, Ross, New Zealand; subsequently District Grand Chaplain Westland; and District Grand Treasurer North Island, New Zealand.

Votes thankfully received by

Mr. C. BECKINGHAM, 415 Strand; or by
Bro. C. J. PERCEVAL (V.P.), 8 Thurloe Place, S.W.

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THE ANNIVERSARY FESTIVAL

OF THIS INSTITUTION WILL TAKE PLACE ON

WEDNESDAY, 25TH FEBRUARY 1885,

AT

FREEMASONS' TAVERN, GREAT QUEEN STREET, LONDON,

UPON WHICH OCCASION

The Rt. Hon. Sir MICHAEL E. HICKS BEACH, Bart. M.P.
R.W. PROV. GRAND MASTER FOR GLOUCESTERSHIRE,

has been pleased to signify his intention of presiding.

Brethren are earnestly invited to accept the Office of Steward upon this occasion, and they will greatly oblige by forwarding their Names and Masonic Rank, as soon as convenient, to the Secretary, who will gladly give any information required.

It is fraternally hoped that upon this occasion, owing to the large number of applicants and the few vacancies, Brethren will use their influence to obtain donations towards the funds of the Institution, which are much needed.

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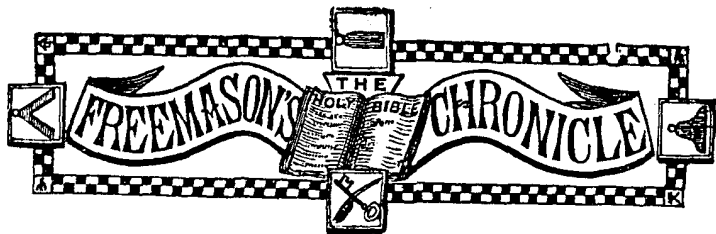
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THE FIRST MASONIC GRAND LODGES.

THE early history of Freemasonry has long been a subject of contention among the learned. Up to the present positively nothing has been published which can furnish reliable information as to where or when the Order originated. Formerly wherever the brethren spread they appear to have associated in separate Lodges entirely independent of each other. More recently in various countries they appear to have initiated a head of the Lodges called the Grand Master. In modern days to this have been added Grand Lodges, supreme under the Grand Master in the countries where they have been formed. This latter institution is claimed to have originated in England. The recorded history of those first English Grand Lodges was on Tuesday evening the subject of a very interesting lecture to Masons delivered at the Huyshe Temple, Plymouth. The lecturer was Bro. W. J. Hughan, of Torquay, formerly Prov. G. Sec. of Cornwall, and a great promoter of the development of Masonry in that Province, and who also holds the offices of Past S.G.D. of England, Past S.G.W. of Egypt, and Hon. S.G.W. of Canada, all conferred on him for his very valuable Masonic researches. The lecture was entitled "The Four Grand Lodges of England." It was given under the banner of the junior Lodge of the Province, the St. George's Lodge, No. 2025, recently founded in furtherance of temperance principles, and the W.M. of the Lodge, Bro. G. R. Barrett P.G.S.D. P.M. 189, presided. The Chairman said Bro. Hughan was well known among Masons, particularly in the West. No doubt all present expected a rich treat from his lecture, and he felt sure they would not be disappointed. The early working and progress of the Order, were most interesting, and Bro. Hughan had made these subjects his study.

Bro. Hughan, in a long and instructive address, noticed the early history of Masonry and of the institution of the Four English Grand Lodges. Prior to the early part of the last century there was much obscurity in reference to the working of the Lodges, and there was nothing which could be accepted as actual records earlier than the

16th century. There was an account of Masonry written as early as 1390 by a priest. It spoke of Masonry then as an ancient institution, but it did not contain what might be considered as of faithful, practical, record. It bore more the resemblance of a legend, for which, however, no doubt there was foundation. As far back as 1700 there were evidences that the Order was a religious one, and even at one time Christian. And now no man under the Grand Lodges of England, Scotland, Ireland, Germany, or the United States could remain a Mason unless he put his trust in God. He observed in the *Western Morning News* that the French Masons were trying to renew their relationship with the English Lodges. They sought to show that their striking out the recognition of the Deity in their formula was not intended to signify what in England it was understood to imply, and pointed out that it was proposed and seconded by a clergyman. But whatever might be its intention it effected the admission of professed atheists into the Order and the English Masons could have no connection with the French while they admitted atheists into their Lodges. Under the Constitutions at the Union of 1815 there was a clause which maintained this view, and, as he had before remarked, it was discovered from some of the old charges that prior to 1715 the Order up to then not only acknowledged the existence of a Godhead but believed in the Christian religion. In some of the old records even the Father, Son, and Holy Ghost, the three persons of the Trinity, were referred to. The first English Grand Lodge dated from 1717. That was instituted in London by four Lodges. The first Book of Constitutions (which he had) was published by the Rev. James Anderson in 1723. The first Grand Lodge was entitled the Grand Lodge of England, and was maintained as the only one until 1725, when the brethren of an old Lodge which had existed for centuries in York thought they might as well have a Grand Lodge to themselves. That was accordingly formed, considered independent of the other Grand Lodge, and entitled the Grand Lodge of All England. It gradually lacked authority and influence, and collapsed in 1740. In 1761 Dr. Drake and four other brethren revived it, and it continued until 1779, when it was formed into a Grand Lodge with three degrees, Royal Arch and Knights Templar. Thus it remained until 1792, when it collapsed, and was never subsequently revived. York Lodges and York Rites in the present day were simply mistakes. There were no Lodges existing which could show they had derived their authority from York. The Grand Lodge was in London. In 1779 Bro. William Preston, a noted historian of the Lodge of Antiquity, and several brethren, were brought into collision with the Grand Lodge of England for walking in procession with Masonic clothing and regalia without obtaining a dispensation from the Grand Lodge. On being cited to answer for that breach of discipline, their reply was that their Lodge was superior to the Grand Lodge by seniority. The dispute ended in those brethren being expelled. They, however, applied to York for permission, and instituted a new Grand Lodge, entitled the Grand Lodge of England South of the River Trent. This Grand Lodge only instituted two Lodges, and in 1790 Preston and the other brethren working under its rule were readmitted under the Grand Lodge of England. There was another Grand Lodge, of which there was no records earlier than about 1751-52, which sprung up wonderfully. Its exact origin was not known, but to it the Order was indebted for the institution of a great number of the military Lodges and a wide spreading of Freemasonry. If there was one cause which did more than another to spread Freemasonry over the world it was these military Lodges. This Grand Lodge took upon themselves to call the original Grand Lodge "The Moderns," and themselves "The Ancients." They were, however, not known before 1751, and from what they derived their title to call themselves ancients was unknown. The Earl of Bessington was their first recorded Noble Grand Master. Then they had the third Duke of Athole as Grand Master. On his decease, his successor, a young duke of 20, was given the three degrees and elected a Master of a Lodge and Grand Master in one day. Thus that Grand Lodge was known as the Athole Lodge and its members as Athole Masons. The struggles between those Grand Lodges continued for several years. He believed, however, that those struggles in the end benefited Freemasonry. Of the private Lodges instituted by both of those Grand Lodges, prior to the settlement in 1813, there were many now in the Province of Devonshire. The following were instituted by the original Grand Lodge of England, styled "The Moderns"—Lodges 39, St. John the Baptist, Exeter; 105, Fortitude, Plymouth; 106, Sun, Exmouth; 112, St. George's, Exeter; 189, Sincerity, Stonehouse; 202, Friendship, Devonport; 243, True Love and Unity, Brixham; 257, Loyal, Barnstaple; 282, Bedford, Tavistock; 303, Benevolent, Teignmouth; 323, St. John's, Torquay; and were instituted by the Athole Grand Lodge, "The Ancients"—Lodges 70, St. John's; 156, Harmony, Plymouth; 159, Brunswick, Stonehouse; 164, Perseverance, Sidmouth; 223, Charity, Plymouth; 230, Fidelity, Devonport. Eleven Lodges of the one and six of the other; 17 in all. The other 22 had either ceased to work or removed elsewhere. Ultimately the Duke of Athole resigned his Grand Mastership in favour of the Duke of Kent, and the Duke of Sussex became Grand Master of the original Grand Lodge, or "Moderns." In the S.W. corner of the Warrant of Lodge 70 there appeared evidence of its prior existence to 1759. It was a very curious document. The Duke of Sussex laboured hard for the unity of the two Grand Lodges, and with the aid of the Duke of Kent ultimately succeeded. The union was accomplished on the festival of St. John the Evangelist, 1813. He might explain the "Ancients" were busy at work. From 1752 to 1813 they had a Grand Chapter of their own, but the R.A. degree was not recognised by the original Grand Lodge. The Atholes would not join unless that degree were provided for. Hence, from 1813 the R.A. degree had been a part of Craft Masonry. That degree would always have a climax of Freemasonry following the three other degrees—E.A., F.C., M.M. In arranging the united private Lodges the Atholes were also fortunate. The Lodges were to draw lots for numbers. Thus the first Lodge dates only 1759, and Antiquity Lodge becomes No. 2, although it

existed long before No. 1. Then Lodge No. 3 and others were misplaced for actual longevity. Up to 1813 there were 1,500 Lodges warranted by the four Grand Lodges. Since that time 2,000 more Warrants have been issued, making a total of 3,500 Warrants down to the present time. But of those not more than about 1,800 were now in England. It must not, however, be imagined that the others had ceased to exist. The majority of them had really been spread all over the world, the Grand Lodges of France, Germany, the United States, Canada, and others originating from the Grand Lodge of England. Much had thus been done to spread the principles of brotherly love, relief and truth all over the world. The spread of charity had also been great. Their Board of Benevolence of their Grand Lodge had distributed immense sums of money. Then there was the growth of their Great London Charities. And last, but not least, was the spread of Provincial Masonic Charities. Those had great claims upon brethren. They were administered by themselves, cost nothing for palatial buildings or officers, were doing great good, and would be widely extended.

Throughout the eloquent address Bro. Hughan was frequently warmly applauded. At its close the Chairman announced that the lecturer would be ready to answer any questions brethren might wish to put. Bro. Davies, while thanking the talented lecturer for the vast fund of information of a very interesting character with which he had favoured his brethren, thought there were still many important points to clear up. Bro. Hughan had stated that the Order was originally Christian and required of candidates belief in the Great Architect of the Universe. Admitting those points, could the lecturer say when and how the Hebrew brethren were admitted into the Order, and how the Lodges in the East managed with the various beliefs there. With the Mahometans there might not be any difficulty, seeing that their belief in reference to the Deity resembled Unitarianism. But what was done with the Hindoo believers in Brahma, Vishnu, &c., and their Vidas and Buddhism, with its Dalai Lama. Bro. Hughan said there was ample evidence that the foundation of the Order was religious. It was not, however, sectarian now, if ever it was. All it required was the belief of the candidate in the Great Creator of the Universe. They must take his statement of his belief in God. With that recognition, call the Deity by what name he liked, they were ready to admit him into the Order. Men of all religions were admissible, but not those who had none. With reference to the Israelitish brethren they were numerous. He considered them as Masons, and their Lodges some of the best in England. How far back their connection with Masonry dated he could not say. Some Masonic records would point to it as very ancient. Bro. Gifford said he considered it a most pleasing feature in Masonry when he saw a Jew as W.M. of a Lodge initiate a Christian Minister in that room. In reply to Bro. Foxwell, Bro. Hughan said he did not consider the chivalric degrees were united with Masonry before 1813; and replied to Bro. Davies that there were influential bodies now existing who claim to be direct descendants of the Templars and the Hospitaliers. In France there were customs in connection with Masonry so utterly repugnant to English notions, that there must be changes before there could be any harmony and friendliness with England.

The Chairman proposed a vote of thanks to the lecturer, which was seconded by Bro. Davies and supported by Bro. Foxwell on behalf of the Cornish brethren.

Bro. Gover, on behalf of the Provincial Charities, thanked the lecturer for the attention he had drawn to their great value.

—*Western Morning News*.

On Tuesday evening last, Dr. Strong, Honorary Surgeon to the residents of the Royal Masonic Benevolent Institution, East Croydon, who has recently returned from America, after an absence of about nine weeks, invited the residents and friends to a most amusing lecture, at the Hall. The entertainment comprised a description of Dr. Strong's travels, commencing at Liverpool, where he embarked on board the s.s. Vancouver, and back again to that port. The lecture abounded with humorous anecdotes and yankee mannerisms, with descriptions of scenery. Photographic views of several of the places Dr. Strong had visited were also shown, and these afforded instruction and amusement to those who were present, about sixty in all. Dr. Strong, with his talented daughter, are proficient on the violin; they were assisted by Mrs. Strong, Miss Owen (Piano), and Mr. Owen (Violoncello); consequently, some excellent music was discoursed at intervals during the evening, thus affording to all a most enjoyable three hours' amusement. Votes of thanks were most cordially given to Dr. Strong and those who had assisted, also to Miss Norris, the Matron, for her capital arrangements for the comfort of those present.

The Installation Meeting of the City of Westminster Lodge, No. 1563, will take place on Thursday, 27th inst., when, in accordance with resolution passed last meeting, the W.M. Bro. Burdett Coutts and Officers of The Abbey Lodge, Westminster, No. 2030, have been invited to attend.

INSTALLATION MEETINGS, &c.

TRANQUILLITY LODGE, No. 185.

AS is frequently the case on occasions when in our Lodges what is termed an "off" night, occurs, a very pleasant meeting was held on Monday, the 17th inst., at the Guildhall Tavern, Gresham-street, E.C., under the presidency of Bro. Sol. Barnett. For this particular Lodge the attendance was small, while at the same time the business of the evening not too onerous. The duties, however, were admirably performed, not only by the W.M., but by his Officers, and even Bro. Ephraim Barnett, upon whom the Fellow Craft degree was conferred gave promise of distinction during his examination by the intelligent and impressive delivery of his replies to the usual questions. In pursuance of a notice of motion by the Treasurer, Past Master Bayley, the sum of ten guineas was voted to be placed on the list of the W.M., who will represent the Lodge at the ensuing Festival of the Royal Masonic Benevolent Institution for Aged Freemasons and Widows of Freemasons. The proceedings of the Lodge being ended, and after the enjoyment of an ample spread, the W.M. gave the toast of Loyalty to the Throne and devotion to the best interests of the Craft, and permitted the assembly to indulge in exhaling the fumes of the fragrant weed, at the same time enjoining them to enjoy the vocal entertainment, to which Bros. Bayley, Tipper, and Thompson contributed. Bro. Barnett P.M. and Organist presided at the piano. A most forcible rendering of "The Charge of the Light Brigade" was given by Bro. Peartree J.W., who was very favourably received. The toasts were few, and brief were the replies. The W.M. thought that Bro. Staley I.P.M. had formed a too partial conception of his efforts, but if the brethren were satisfied he was amply repaid. The I.P.M. in his response, returned the compliment by saying that the W.M. had enumerated his poor services in too flattering terms. The W.M., in proposing the health of the Treasurer and Secretary, remarked that only the presiding Master could adequately estimate the great services rendered by these Officers to the Lodge. Bro. Bayley, in reply, said that duty done and acknowledged is all the recompense they looked for. Bro. Higgins, a visitor, expressed his sincere thanks for the reception accorded to him; while the Officers responded in suitable terms, and the Tyler's toast closed a very enjoyable evening. The only visitor was Bro. Higgins P.M. Industry Lodge, No. 421. The P.M.'s were Bros. Staley, Bayley, Moss, Croker, Barnett, and Gottheil.

POLISH NATIONAL LODGE, No. 534.

THE first meeting for the present session of this Lodge was held at the Freemasons' Hall, Great Queen-street, on Thursday, 13th inst. The W.M., J. J. Rentz, was supported by the following Officers:—Bros. Bieling S.W., Oliver Bryant J.W., Tongue S.D., Apsey J.D., Lancaster P.M. Secretary, S. Nowakowski P.M. Treas., Banks Tyler. After the minutes had been confirmed, ballots were taken for the admission of Mr. Wm. H. Vaughan, and proving unanimous in his favour, he was initiated by the W.M. The next business was to receive the report of the Committee, appointed in April, to consider the best means of expressing the appreciation of the brethren for the very zealous manner in which Bro. Wm. Paas had performed the duties of Secretary to the Lodge for the period of twenty-eight years. This, in strict accordance with the wishes of Bro. Paas, is to take the form of a testimonial on vellum, which will be signed by all the brethren. In consequence of the death of Bro. Major Charles Szulczewski P.M. (who was the last of the original founders of the Polish National Lodge in 1846) the brethren were requested to appear in mourning. The Lodge also was draped. Two gentlemen were proposed as candidates for the next Lodge. The following P.M.'s were present:—Dr. Corrie Jackson, Dr. Jagielski, F. Rath and W. Paas. The rest of the usual business having been concluded, Lodge was closed, and the brethren retired to the banquet-room. After the usual Loyal and Masonic toasts had been attended to, Dr. Jackson, who was acting as I.P.M., proposed the health of the W.M., who had this evening performed his duties in so able and courteous a manner. He felt sure that the brethren would join in wishing him a happy and prosperous year of office. The W.M. having replied, made touching allusion to the loss the Lodge had sustained in the death of Major Szulczewski, who was the last of the seven Poles who had founded the Lodge in 1846. He was one of a band of men who had in many instances resigned their homes, property and families, when suffering under injustice. The health of the P.M.'s was proposed and duly honoured. Next followed that of the Initiate. The E.A. song being given with good taste by Bro. Gordon. After the Initiate had suitably replied, the health of the Visitors was proposed, and answered by Bros. Saegert, Villiers, &c. The Tyler's toast concluded the proceedings. Among the Visitors were Bros. Norris W.M. 181, Thos. J. Robertson I.P.M. 1538, Saegert P.M. 548, Gordon P.M. 907, Paterson 19, Thos. Heather 1973, C. J. Chambers 834, E. W. Postans 34, Froud 548 and R. E. Villiers 780.

UNITED BROTHERS' LODGE, No. 1069.

THE annual meeting of this Lodge took place at the Grosvenor Hotel, Southsea, on Thursday, 13th inst., when Bro. Henry Cook was installed as W.M. for the ensuing year. The ceremony of installation was ably conducted by Bro. Mark E. Frost, who was supported by a large assemblage of the Craft, including Bros. H. Cawte, R. J. Rastrick, J. E. Buck, Gordon Miller, H. P. Holley, J. Westaway, A. R. Holbrook, J. Brickwood, C. J. E. Mumby, W. E. Atkins, T. P. Algrave, George Whitehall, G. D. Lovegrove, Harry Love, J. W. Gieve, J. T. Thackara, W. T. Dupree, C. J. Lawrence, House, T. E. Smith, P. H. Emanuel, G. Backler, H. Long, &c. A handsome

P.M.'s jewel was presented to Bro. Mumby, in recognition of his services during the past year. Bro. Cook appointed his Officers for the year as follows:—Bro. Mumby I.P.M., Dupree S.W., Whitehall J.W., Rastrick Treasurer, Lawrence S.D., Jenkins J.D., House D.C., Moses I.G., Smith and Parsons Stewards, Exell Tyler. At the conclusion of the business a sumptuous banquet was provided by Mr. T. W. Scaddan, proprietor of the Grosvenor Hotel. Bro. Cook presided, and the usual Loyal and Masonic toasts were duly honoured.

GREY FRIARS LODGE, No. 1101.

ON Wednesday, the 12th inst., the annual installation of the Officers took place in the Masonic Hall, Reading, when the imposing ceremony was again conducted by the Installing Master W. W. Moxhay, in a most able and impressive manner. There was a very full gathering, including the following Officers:—Bros. W. W. Ridley W.M., John H. Hawkes S.W. (W.M. elect), R. C. Prickett J.W., J. T. Stransom Treasurer, W. P. Ivey P.M. Secretary, J. Greenaway Jun. Sec., W. Ravenscroft S.D., Henry Creed J.D., T. J. Pulley P.M. D.C., William Hickie Organist, W. Cordery I.G., T. R. Vowles, W. Collins and M. Sands Stewards. The Past Masters were Bros. R. C. Hurley, W. Ferguson, R. Dowsett I.P.M., Edward Margrett, Arthur Welch, E. J. Blackwell, W. G. Flanagan W.M. 2043. The members of 1101 were Bros. W. A. Hukins, F. Coates, C. Slaughter, E. W. Ridley, E. Whitefield, Dr. Leighton Coleman, Giles Ayres, B. W. Bennett, W. E. Parkes, W. J. James, S. Knight, F. H. George, F. Brown, W. W. Moxhay Installing Master, R. S. Kemp and James Tegg. The Visitors present were Bros. B. Hunn W.M. 1895, D. Webb W.M. elect 1894, F. R. Spender I.G. 1566, H. F. Oliver W.M. 1894, T. Peet W.M. 190, W. Morris W.M. 1566, H. W. Marshall I.P.M. 303, John Egginton P.M. 414, M. J. Withers S.W. 414, G. Gadd 1247, W. E. Penett P.M. 1222, F. H. Cozens Organist 907, F. Bevan 1706, R. W. Heney 144, J. W. Lindars S.W. 1714, W. H. Harrison 1895, C. G. Hawkes Stwd. 414, T. Langdon W.M. 1170, F. Marsh S.W. 1895, G. H. Stubbington Sec. 2043, R. Bradley Prov. G. Sec., John Wilson P.M. 209, John Stollery S.D. 209, W. G. Millar 414, S. Wheeler jun. W.M. 414, &c. Before the ceremony of installation was performed, a report from the Permanent Committee was read, in reference to the resignation of P.M. Ivey as Secretary. Bro. Ivey was the first W.M. of Greyfriars Lodge, and for the last twelve years he has performed the important and laborious duties of Secretary with the utmost ability and zeal. He has recently removed from Reading to the neighbourhood of Theale, and being consequently unable to attend Lodge, he has been compelled, much to the regret of the members, to resign his office. In consideration of his important and valuable services, Bro. Ivey has been elected an Hon. Life Member of the Lodge, and in addition to this the brethren have resolved to recognise his ability and zeal in a more substantial manner. The new Officers of the Lodge are as follows:—Bros. W. W. Ridley I.P.M., J. H. Hawkes W.M., R. C. Prickett S.W., W. Ravenscroft J.W., Dr. Leighton Coleman Chaplain, J. T. Stransom Treas., Joseph Greenaway Secretary, H. Creed S.D., T. R. Vowles J.D., W. Hickie Organist, T. J. Pulley P.M. D.C., W. Collins I.G., Sands, Slaughter and Wheatley Stewards. After Lodge had been closed according to ancient form, the brethren adjourned to the Great Western Hotel, where the installation banquet was served by Bro. Flanagan in a way which gave the utmost satisfaction. A party of musical brethren, under the direction of Bro. Hickie, attended, and their performances greatly enhanced the pleasures of the evening.

SPHINX LODGE, No. 1329.

ON Saturday afternoon the brethren of this Lodge assembled at the Masonic Hall, Camberwell New-road, for the purpose of installing Bro. J. J. Brinton J.W., as Worshipful Master for the ensuing year, and for the transaction of other business. The W.M., Bro. Middlemass, opened the Lodge, after which the report of the Audit Committee was received and adopted. Bro. Brinton having been installed, invested his Officers. Bros. G. W. Marsden S.W., R. J. Voisy J.W., P. A. Nairne D.C., J. C. Reynolds sen. Treasurer, C. Wilson Secretary, J. Hernaman S.D., T. Goldschmidt J.D., D. Mercer I.G., C. Gooding Steward, and G. Harrison Tyler. Bro. Mansell proposed that a jewel and collar be presented to the I.P.M., Bro. Middlemass, which proposal was seconded by Bro. Thornhill, and passed unanimously. Formal business was then transacted, and the Lodge was closed. The brethren thereupon adjourned to the banquet hall, in which Bro. Slawson had provided a most enjoyable repast. On the removal of the cloth the W.M. gave the Queen and the Craft, which having been pledged, the National Anthem was sung. He next proposed the health of the Most Worshipful the Grand Master, H.R.H. the Prince of Wales, when Bros. Voisey, Wallis, Simons, and Prichett vocalised "God bless the Prince of Wales." The health of the Pro G.M. the Earl of Carnarvon, the Deputy G.M. the Earl of Lathom, and the other Grand Officers Past and Present, coupled with the name of Bro. C. Greenwood, followed. Bro. Greenwood responded in a clever and practical speech. The I.P.M. then proposed the health of the W. Master, and he, in response, said that owing to Bro. Reynolds jun. the S.W. having retired from the Lodge, a circumstance he regretted strongly, the choice of the brethren had fallen on himself. No man could possibly feel the deep responsibility of holding such a position more than he did. He would do all in his power to discharge the onerous duties associated therewith in the best possible manner. The Visitors, the Past Masters, the Treasurer and Secretary, were then given from the chair in rapid succession, and responded to. In proposing the Officers of the Lodge, the W.M. remarked that all of them regretted that one of their number, Bro. H. Forbes, their respected Steward, was absent, owing to severe indisposition. At some other time, and

that at no distant day, he, the W.M., hoped to invest him. From recent accounts received, Bro. Forbes was much better, which was pleasing intelligence. Bro. Gooding jun. acknowledged the toast, and that of the Tyler concluded the proceedings.

CREATON LODGE, No. 1791.

A MEETING was held on 12th inst., at the Freemasons' Hall, Great Queen-street. Bro. Williams, in the absence of the W.M., Bro. Mason, through indisposition, presided; Ferguson S.W., Rogers J.W., Thirkle Treasurer, Cattle P.M. Secretary, Austin S.D., Colvill P.M. J.D., Johnson M.C., Captain Helden W.S., Williams I.G., Neilson P.M. Visitor—Bro. H. M. Levy P.M. 188. After preliminaries, a ballot was taken for the admission of Mr. A. D. Bradbury; this was unanimously in his favour, and he was duly initiated into the Order by the acting W.M. Bro. Cattle announced that Bros. Tombs and Taylor had presented a very artistic and elaborately-worked box and tray of Yorkshire bog oak for the use of the Lodge; this was decorated with the arms of Colonel Creaton Past Grand Treasurer. A vote of thanks, to be recorded on the minutes, was voted to those brethren for their valuable gift. A letter was read from the W.M., announcing his inability to be present. All wished him a speedy recovery. A letter was read from Bro. Johnson, thanking the brethren for electing him an honorary member. Lodge was then closed until the second Thursday in December. The brethren adjourned to the Holborn Restaurant, where a very excellent banquet and dessert was provided by Bros. Gordon and Hamp. The acting W.M., Bro. Williams, very genially presided, and gave the usual Loyal and Masonic toasts. Bro. Cattle said it was a duty, at the same time on this occasion accompanied with sincere regret, for him to propose the health of the acting W.M., and also the health of the absent Master. Whatever Bro. Williams undertakes is sure to be done well; this the brethren could testify when they remembered how beautifully he had performed the ceremony of initiation; he trusted that it would make a lasting impression on the candidate. The acting W.M. said he rose with pleasure, mingled with regret, in the absence of the W.M. It was, however, a pleasure to him to have to preside over the brethren, and to feel he was held in respect by them. He should be pleased at any time to render any service required of him. The health of the Initiate was next proposed from the chair, and the compliment was acknowledged by Bro. Bradbury. Bros. Frank Percival, No. 1314, Hawkins Finsbury Park Lodge, and H. M. Levy severally responded for the Visitors, and praised the excellent working and presidency of Bro. Williams; thanking the Lodge also for the hospitality accorded to them. Bro. Neilson responded for the Past Masters, and Bros. Thirkle and Cattle for Treasurer and Secretary. The latter announced that the Worshipful Master, Bro. Williams, would act as Steward at the next Anniversary Festival for the Boys' School. Shortly afterwards the Tyler's toast was given. Bros. Ferguson, Cattle, and Frank Percival contributed to the harmony, while Bro. Captain Helden looked after the comforts of the brethren.

HONOR OAK LODGE, No. 1986.

THE regular meeting of this Lodge, held at the Moore Park Hotel, Honor Oak, S.E., on Wednesday the 12th inst., was well attended. Bro. C. H. Phillips W.M. opened the Lodge at 5:30 p.m., and was supported by the following Officers, viz.:—Bros. H. M. Williams S.W., H. Stokes J.W., W. Hopekirk Treas., J. Hammond P.P.G.D., Middlesex Secretary, J. W. Hartley S.D., H. Hooper J.D., G. W. Knight I.G., A. Darch P.M. D.C., F. France S., and C. Thomas Tyler. Amongst members present during the evening were Bros. J. S. Worstenroft, A. F. Crofts jun., W. H. Simons, E. Bye Sen., E. Bye jun., Thos. Cox, G. Mordey, F. Wootton, C. Loughurst, Jas. Fuller, Thos. Letchford, Walter Bartlett, W. H. O'Reilly, G. R. Langley, Alfred Pitman, W. R. Mackinnon, David Baird, S. Scott Young, A. E. Chew, D. W. A. Mackinnon and others. The Visitors were Bros. James Stevens P.M. 720, 1216, 1426, J. R. Johnson W.M. 1320, J. Stock W.M. 1586, Stokes I.G. 72, R. R. Johnson J.D. 1777, Shearing W.S. 902, and Clench 453. The minutes of the previous regular meeting, held on 10th September, having been confirmed, the Lodge was opened in the second degree, and Bro. A. E. Chew proved his proficiency. Lodge was opened in the third degree, and Bro. Chew was raised. The ceremony was admirably performed by all who took part in it, the W.M. acquitting himself in such excellent style as to draw forth expressions of satisfaction from all the senior Masons who were present. In consequence of the inability of an accepted candidate for initiation to attend on this occasion the business of the evening was unexpectedly shortened. The bye-laws were read and sundry matters of detail business were disposed of. Notification was made of the unexpected removal of the R.W. Bro. Col. M. Ramsay P.D.G. Master Punjaub, from the neighbourhood of the Lodge, and it was unanimously resolved, that "in appreciation of his valuable services to the Lodge as one of its founders, the distinction of honorary membership be conferred on him." The Lodge was then closed, and the brethren partook of "refreshments after labour;" the usual Masonic toasts were responded to, the charity box circulated, and the musical brethren, of whom there are several amongst the members of this Lodge, entertained their companions and maintained harmony until the Tyler's toast gave note of separation, after a most pleasant and enjoyable evening.

QUEEN'S WESTMINSTER LODGE, No. 2021.

BRO. George Lambert P.G.S.B. who, twelve months since, was selected as the first Master of the Queen's Westminster Lodge, No. 2021, gave a dinner to the members, many of his private friends,

and members of the various companies to which he belongs, on the 18th instant, at the Holborn Restaurant, his Royal Highness the Most Worshipful Grand Master having given permission for the brethren to appear in Masonic clothing. Bros. Captain Probyn as S.W., Payne as J.W., Lieut. Lambert S.D. Bros. Jones and Lieut. Bayley occupied the vice chairs. The W.M. convened a meeting the previous evening, at the Masonic Rooms, No. 8A Red Lion-square, where Bro. Lambert presided for the last time as occupant of the chair of the Lodge. Bro. Captain Probyn was elected W.M. for the ensuing year, Bros. Bellerby Treasurer, and Bradley Tyler. On Tuesday, the Worshipful Master in very eloquent terms, proposed the usual Loyal and Masonic toasts. We may state that there were seventeen Grand Officers present to do honour to Bro. Lambert, the first Master and Founder of this Lodge. The Right Worshipful Bro. Hugh Sandeman, P.P.G.M. Bengal, in eloquent terms responded to the toast of the Grand Officers, while Bro. the Rev. C. J. Martyn responded for the Visitors. Bros. Sir John Robinson and Penrose also responded to this toast. Bro. Thompson then proposed the health of the W.M. Bro. Lambert, speaking in eulogistic terms of his many qualities, not only in connection with this Lodge, but in all his public avocations. It might be said of Bro. Lambert that he was one whose charity knoweth no bounds. He (Bro. Thompson) would ask those present to testify to their brother their hearty thanks for this enjoyable evening. Bro. Lambert made a suitable response, and then proposed the health of the W.M. elect Captain Probyn, who he said was in every respect qualified to take command of the Lodge. He (Bro. Lambert) had during his year of office initiated thirty gentlemen, and he hoped his successor would do more. Bro. Captain Probyn responded; he would be pleased to follow in the footsteps of so worthy a Mason as the brother who now occupied the chair, but he could scarcely hope to do to. However, he would to the best of his power do honour and credit to the Queen's Westminster Lodge. The toast of the Patten Makers Company was then given, and Bro. Godson responded. Bro. Payne replied for the toast of the Wardens. The toast of the Ladies was given and responded to. The proceedings were brought to a close with the Tyler's toast. The W.M. provided an excellent selection of music, under the direction of Miss Marie Duval, who was assisted by Miss Kate Flinn, Mr. Selwyn Graham, Mr. J. Hutobinson. Solo Piano-forte, Miss Marian Weaver, and accompanist, Mr. F. R. Kinkell.

Fidelity Lodge of Instruction, No. 3.—A meeting was held on Wednesday the 12th instant, at The Alfred, Roman-road, Barnsbury, N. Present:—Bros. F. Silvester S.D. 193 W.M., Messer 25 S.W., L. Solomon P.M. 1732 J.W., Koester Preceptor, G. Treadwell 1076 Sec., Bertolle S.D., Wheelock J.D., Putland J.W. 1732 I.G., and Bros. Boyden, Carter, Edmunds, and other brethren. Lodge was opened in due form and the minutes of the last meeting were read and confirmed. W.M., assisted by the brethren, worked the first and second sections of the Lecture. Lodge was opened in the second degree, and the ceremony of passing rehearsed, Bro. Treadwell acting as candidate. Lodge was called off and on, and resumed. Bro. Messer was appointed to occupy the chair at next meeting. Brethren in the north of London will find this Lodge of Instruction most conveniently situated, near 'Bus, Tram, and Rail, with the advantage of a most comfortable room. Meetings are held every Wednesday throughout the year, commencing at 8 o'clock sharp.

Justice Lodge of Instruction, No. 147.—On Thursday, 20th instant, at the Brown Bear, High-street, Deptford. Stringer W.M., Banks S.W., Cooper J.W., Speight P.M. Secretary, Penrose S.D., Catt J.D., Dandridge I.G.; Hutchings Preceptor, Freeman, Good, Vohmann, Hunt, Prior, Emblin, and Jones. Bros. Prior answered the questions, and the ceremony of raising was rehearsed. Lodge was called off, and resumed in the first. The ceremony of initiation was rehearsed, Bro. Freeman candidate. Bro. Jones, of the Lodge of Justice, was elected a member, and Bro. Cooper appointed for the second Thursday in December.

Confidence Lodge of Instruction, No. 193.—At Bro. Maidwell's, Hercules Tavern, Leadenhall-street, on Wednesday last. Bros. Egan W.M., Saint S.W., Little J.W., Brown S.D., Maidwell P.M. Preceptor, Hollands P.M. I.G., Pitt Secretary, Foster, Taylor, &c. Lodge was opened to the third degree, and then closed down. Bro. Foster offered himself a candidate for initiation, and the W.M. rehearsed the ceremony. Votes of thanks were recorded to the W.M. for his first efforts in the chair, also to Bro. Maidwell Acting Preceptor, and to Bro. Pitt for his continuance with the brethren as their Secretary. Bro. Saint was elected to the chair for ensuing week.

Burdett Coutts Lodge of Instruction, No. 1278.—On Thursday 20th inst., at the Swan Tavern, New Bethnal Green Road, Jas. Smith W.M., Saint S.W., R. Pringle J.W., Pearey Treas., Harley Sec., Gildersleve S.D., Pryce-Jones I.G., A. W. Fenner P.M. Preceptor. The Lodge was opened to the second degree. Bro. Pearey answered questions leading to third and was entrusted. Ceremony of raising rehearsed, Bro. Pearey candidate. Bro. Fenner worked the second and third sections of the third Lecture. Bro. Saint was elected W.M. for the next meeting.

A serial issue of Dr. Geikie's Life and Words of Christ is about to be published in sevenpenny monthly parts by Messrs Cassell and Company. This edition will have the advantage of a series of full-page frontispieces, and with Part I. will be issued a large map, in colours, of Palestine in the time of our Lord.

DIARY FOR THE WEEK.

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

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SATURDAY, 22nd NOVEMBER.

- 198—Percy, Jolly Farmers' Tavern, Southgate-road, N., at 8 (Instruction)
 1275—Star, Five Bells, 155 New Cross-road, S.E., at 7. (Instruction)
 1384—Earl of Zetland, Royal Edward, Triangle, Hackney, at 7 (Instruction)
 1624—Eccleston, Crown and Anchor, 79 Ebury Street, S.W., at 7 (Instruction)
 1679—Henry Muggersidge, Masons' Hall Tavern, E.C.
 2012—Chiswick, Hampshire Hog, King Street, Hammersmith, W. (Instruct.)
 Sinai Chapter of Improvement, Union, Air-street, Regent-st., W., at 8
 1464—Erasmus Wilson, Pier Hotel, Greenhithe
 1982—Greenwood, Public Hall, Epsom

MONDAY, 24th NOVEMBER.

- Grand Mark Masters, Masonic Hall, 8A Red Lion Square, W.C.
 4—Royal Somerset House and Inverness, Freemasons' Hall, W.C.
 22—Loughborough, Cambria Tavern, Cambria Road, near Loughborough Junction, at 7.30. (Instruction)
 26—Castle Lodge of Harmony, Willis's Rooms, St. James's
 28—Old King's Arms, Freemasons' Hall, W.C.
 45—Strong Man, Excise Tavern, Old Broad Street, E.C., at 7 (Instruction)
 79—Pythagorean, Ship Tavern, Greenwich
 174—Sincerity, Railway Tavern, Railway Place, Fenchurch Street, at 7. (In)
 180—St. James's Union, Union Tavern, Air-street, W., at 8 (Instruction)
 183—Unity, Ship and Turtle, Leadenhall Street, E.C.
 212—Euphrates, Mother Red Cap, High Street, Camden Town, at 8. (Inst.)
 548—Wellington, White Swan, High-street, Deptford, at 8 (Instruction)
 902—Burgoyne, Anderton's Hotel, Fleet-street
 905—De Grey and Ripon, Freemasons' Hall, W.C.
 1425—Hyde Park, Fountain Abbey Hotel, Prind Street, Paddington, at 8 (In).
 1445—Prince Leopold, Printing Works, 202 Whitechapel Road, E., at 7 (Inst.)
 1489—Marquesa of Ripon, Pembury Tavern, Amhurst-rd., Hackney, at 7.30 (In)
 1607—Metropolitan, The Moorgate, Finsbury Pavement, E.C., at 7.30 (Inst.)
 1685—Royal Commemoration, Fox and Hounds, Putney, at 8. (Instruction)
 1608—Kilburn, Queen's Arms Hotel, Kilburn
 1608—Kilburn, 48 South Molton Street, Oxford Street, W., at 8. (Inst.)
 1615—Bayard, Masonic Hall, 33 Golden-square
 1623—West Smithfield, Clarence Hotel, Aldersgate Street, E.C. at 7 (Inst.)
 1625—Tredgar, Royal Hotel Mile End Road, corner of Burdett Road. (Inst.)
 1632—Stuart, Surrey Masonic Hall, Camberwell
 1693—Kingsland, Cock Tavern, Highbury, N., at 8.30 (Instruction)
 1745—Farrington, Holborn Viaduct Hotel
 1828—Shepherds Bush, Athenæum, Goldhawk-road, W.
 1891—St. Ambrose, Baron's Court Hotel, West Kensington. (Instruction)
 R.A. 188—Joppa, The Albion, Aldersgate Street
 R.A. 1201—Eclectic, Freemasons' Hall, W.C.
 M.M. 5—Mallet and Chisel, Bridge House Hotel, London Bridge
 48—Industry, 34 Denmark-street, Gateshead
 62—Social, Queen's Hotel, Manchester
 148—Lights, Masonic Rooms, Warrington
 724—Derby, Masonic Hall, L. e. pool, at 8. (Instruction)
 999—Robert Burr, Freemasons' Hall, Manchester
 1110—Tyrian, Gildredge Hotel, Eastbourne
 1177—Tenby, Tenby, Pembroke
 1440—Royal Military, Masonic Hall, Canterbury, at 8. (Instruction)
 1894—Herschell, Masonic Rooms, Slough
 R.A. 219—Justice, Masonic Hall, Tedmorden
 R.A. 241—Friendship, Masonic Hall, Liverpool
 R.A. 321—Faith, Crewe Arms Hotel, Crewe
 R.A. 411—Commercial, Masonic Hall, Nottingham
 R.A. 448—Regularity, Freemasons' Hall, St. John's-place, Halifax
 R.A. 1045—Stamford, Town Hall, Altrincham
 M.M. 146—Moore, Masonic Rooms, Athenæum, Lancaster

TUESDAY, 25th NOVEMBER.

- 14—Tuscan, Freemasons' Hall, Great Queen-street, W.C.
 55—Constitutional, Bedford Hotel, Southampton-bldgs., Holborn, at 7 (Inst.)
 65—Prosperity, Hercules Tavern, Leadenhall-street, E.C., at 7. (Instruction)
 92—Moir, Albion, Aldersgate-street
 141—Faith, Anderton's Hotel, Fleet Street, E.C.
 145—Prudent Brethren, Freemasons' Hall, W.C.
 165—Honour and Generosity, Inns of Court Hotel
 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)
 205—Israel, Cannon-street Hotel, E.C.
 259—Prince of Wales, Willis's Rooms, St. James's
 554—Yarborough, Green Dragon, Stepney (Instruction)
 753—Prince Frederick William, Eagle Tavern, Clifton Road, Maid's Hill, at 8 (Instruction)
 820—Lily of Richmond, Greyhound, Richmond, at 7.30 (Instruction)
 840—Dalhousie, Sisters' Tavern, Pownall-road, Dalston at 8 (Instruction)
 1044—Wandsworth, East Hill Hotel, Alma Road, Wandsworth (Instruction)
 1158—Southern Star, Bridge House Hotel, Southwark
 1321—Emblematic, Red Lion, York Street, St. James's Square, S.W., at 8 (In.)
 1348—Ebury, Regent Masonic Hall, Air-street, W.
 1349—Frisco, 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 Edgcombe, 19 Army-street, S.W., at 8 (Instruction)
 1471—Slington, Champion, Aldersgate Street, at 7. (Instruction)
 1472—Henley, Three Crowns, North Woolwich (Instruction)
 1540—Chaucer, Old White Hart, Borough High Street, at 8. (Instruction)
 1601—Ravensbourne, George Inn, Lewisham, at 7.30 (Instruction)
 1602—Sir Hugh Myddelton, King Edward VI., King Edward Street, Liverpool Road, N., at 8. (Instruction)
 1695—New Finsbury Park, Hornsey Wood Tavern, Finsbury Park, at 8 (Inst.)
 1707—Eleanor, Trocadero, Broad-street-buildings, Liverpool-street, 8.30 (Inst.)
 1744—Royal Savoy, Freemasons' Hall, W.C.
 1949—Brixton, Prince Regent Dulwich-road, East Brixton, at 8. (Instruction)
 R.A.—Camden, The Boston, Junction Road, Holloway, at 8 (Instruction)
 R.A. 21—Cyrus, Ship and Turtle, Leadenhall Street
 R.A. 180—St. James's Union, Freemasons' Hall, W.C.
 R.A. 228—United Strength, Guildhall Tavern, Gresham Street
 R.A. 548—Wellington, White Swan Hotel, Deptford
 R.A. 890—Hornsey, Anderton's Hotel, Fleet-street
 R.A. 1275—Star, Ship Hotel, Greenwich
 R.A. 1365—Clapton, White Hart, Lower Clapton
 R.C. 29—Palatine, 33 Golden Square, W.
 21—Newcastle-on-Tyne, Freemasons' Hall, Grainger-st., Newcastle 7.30 (In)
 24—Merchants, Masonic Hall, Liverpool (Instruction)
 253—Tyrian, Masonic Hall, Gower-street, Derby
 299—Emulation, Bull Hotel, Dartford
 310—Unions, Freemasons' Hall, Castle-street, Carlisle
 357—Apollo University, Masonic Hall, Oxford
 673—Perseverance, Shenstone Hotel, Hales Owen

- 1016—Elkington, Masonic Hall, New-street, Birmingham
 1358—Torba, Town Hall, Plaignton
 1479—Halsey, Town Hall, St. Albans
 1566—Ellington, Town Hall, Maidenhead
 1609—Dramatic, Masonic Hall, Liverpool
 1636—St. Cecilia, Royal Pavilion, Brighton
 1675—Antient Briton, Masonic Hall, Liverpool

- R.A. 74—Athol, Masonic Hall, Severn Street, Birmingham
 R.A. 103—Beaufort, Freemasons' Hall, Park Street, Bristol
 R.A. 124—Concord, Freemasons' Hall, Old Elvet, Durham
 R.A. 158—Adam, Masonic Rooms, Victoria Hall, Trinity-road, Sheerness
 R.A. 175—East Medina, Masonic Hall, John Street, Ryde, Isle of Wight
 R.A. 721—Grosvenor, Masonic-chambers, Eastgate-row-north, Chester
 R.A. 815—Blair, Town Hall, Hulme, Manchester
 R.A. 1094—Temple, Masonic Hall, Liverpool.

WEDNESDAY, 26th NOVEMBER.

- 2—Antiquity, Freemasons' Hall, W.C.
 3—Fidelity, Alfred, Roman Road, Barnsbury, at 8 (Instruction)
 30—United Mariners', The Lugard, Peckham, at 7.30. (Instruction)
 73—Mount Lebanon, Windsor Castle, Southwark Bridge Road, at 8. (Inst)
 186—Industry, Railway Hotel, West Hampstead, at 7. (Instruction)
 193—Confidence, Hercules Tavern, Leadenhall-street, at 7.30 (Instruction)
 212—Euphrates, Masonic Hall, Masons' Avenue, Basinghall-street, E.C.
 224—United Strength, The Hope, Stanhope Street, Regents Park, 8 (Inst.)
 534—La Tolerance, Morland's Hotel, Dean Street, Oxford St. at 8 (Inst)
 720—Pamure, Balham Hotel, Balham, at 7 (Instruction)
 781—Merchant Navy, Silver Tavern, Burdett-road, E. (Instruction)
 913—New Concord, Jolly Farmers, Southgate-road, N. (Instruction)
 861—Finsbury, King and Queen, Norton Folgate, E.C., at 7.30 (Instruction)
 862—Whittington, Red Lion, Pinner'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)
 1017—Montefiore, Regent Masonic Hall, Air Street, W.
 1056—Victoria, Guildhall Tavern, Gresham-street, E.C.
 1288—Finsbury Park, Cock Tavern, Highbury, at 8 (Instruction)
 1475—Peckham, Lord Wellington Hotel, 518 Old Kent-road, at 8. (Instruction)
 1524—Duke of Connaught, Royal Edward, Mare-street, Hackney, at 8 (Inst)
 1589—St. Dunstan's, Anderton's Hotel, Fleet-street
 1604—Wanderers, Adam and Eve Tavern, Palmer St., Westminster, at 7.30 (In)
 1662—Beaconsfield, Chequers, Marsh Street, Walthamstow, at 7.30 (Inst.)
 1681—Londesborough, Berkeley Arms, John Street, May Fair, at 8. (Instruct)
 1768—Progress, Freemasons' Hall, W.C.
 1791—Creton, Prince Albert Tavern, Portobello-ter., Notting-hill-gate (Inst.)
 1818—Clapham, Grosvenor Hotel, Victoria Station
 1820—Sir Thomas White, Holborn Viaduct Hotel
 1922—Earl of Lathom, Station Hotel, Camberwell New Road, S.E., at 8. (In.)
 R.A. 157—Bedford, Freemasons' Hall, W.C.
 R.A. 177—Domestic, Union Tavern, Air-street, Regent-st., at 8 (Instruction)
 R.A. 907—Royal Albert, White Hart Tavern, Abchurch Lane
 R.A. 933—Doric, 202 Whitechapel-road, at 7.30. (Instruction)
 M.M.—Thistle, Freemasons' Tavern, W.C., at 8. (Instruction)
 R.C.—St. Andrew, Cafe Royal, Regent Street, W
 32—St. George, Adelphi Hotel, Liverpool
 86—Loyalty, Masonic Hall, Prescott, Lancashire
 163—Integrity, Freemasons' Hall, Cooper-street, Manchester
 220—Harmony, Garston Hotel, Garston, Lancashire
 258—Amphibious, Freemasons' Hall, Heckmondwike
 277—Friendship, Freemasons' Hall, Union-street, Oldham
 304—Philanthropic, Masonic Hall, Great George-street, Leeds
 380—Integrity, Masonic Temple, Commercial-street, Morley, near Leeds
 439—Scientific, Masonic Room, Bingley
 580—Harmony, Wheat Sheaf, Ormskirk
 697—United, George Hotel Colchester.
 724—Derby, Masonic Hall, Liverpool
 755—St. Tudno, Freemasons' Hall, Llandudno
 910—St. Oswald, Masonic Hall, Ropergate, Pontefract
 972—St. Augustine, Masonic Hall, Canterbury. (Instruction)
 996—Sondes, Eagle Hotel, East Dereham, Norfolk
 1039—St John, George Hotel, Lichfield
 1083—Towley Parker, Mosley Hotel, Beswick, near Manchester
 1095—Hartington, Masonic Hall, Gower-street, Derby (Instruction)
 1119—St. Ede, Mechanics' Institute, Jarrow
 1218—Prince Alfred, Commercial Hotel, Mossley, near Manchester
 1219—Strangeways, Empire Hotel, Strangeways, Manchester
 1264—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
 1611—Alexandra, Hornsea, Hull (Instruction)
 1633—Avon, Freemasons' Hall, Manchester
 1638—Browrigg, Sun Hotel, Kingston-on-Thames, at 8. (Instruction)
 1723—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. 42—Unanimity, Derby Hotel, Bury, Lancashire
 R.A. 322—Hope, Vernon Arms Hotel, Stockport
 R.A. 328—St. John's, Masonic Hall, Torquay, Devon
 R.A. 329—Brotherly Love, Choughs Hotel, Yeovil
 R.A. 357—Apollo University, Apollo University Hall, Oxford
 R.A. 376—Royal Sussex of Perfect Friendship, Masonic Hall, Ipswich
 R.A. 503—Belvidere, Star Hotel, Maidstone
 R.A. 625—Devonshire, Norfolk Arms Hotel, Glossop
 M.M.—Howe, Masonic Hall, New Street, Birmingham
 M.M.—Northumberland and Berwick, Masonic Hall, Maple-street, Newcastle
 M.M. 10—Fowke, Freemasons' Hall, Leicester
 M.M. 178—Wiltshire Keystone, Town Hall, Devizes
 R.C.—Philips, Masonic Rooms, Athenæum, Lancaster

THURSDAY, 27th NOVEMBER.

- General Committee, Girls' School, Freemasons' Hall, at 4
 22—Neptune, Guildhall Tavern, Gresham-street, E.C.
 27—Egyptian, Hercules Tavern, Leadenhall-street, E.C., at 7.30 (Instruction)
 34—Mount Moriah, Freemasons' Hall, W.C.
 65—Prosperity, Guildhall Tavern, Gresham-street, E.C.
 66—Grenadiers', Freemasons' Hall, W.C.
 87—Vitruvian, White Hart, Collego-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)
 749—Belgrave, The Clarence, Aldersgate Street, E.C. (Instruction)
 754—High Cross, Coach and Horses, Lower Tottenham, at 8 (Instruction)
 766—William Preston, City Terminus Hotel, Cannon-street, E.C.
 858—South Middlesex, Beaufort House, North End, Fulham
 861—Finsbury, London Tavern, Fenchurch-street
 871—Royal Oak, White Swan, Deptford
 901—City of London, Jamaica Coffee House, Cornhill, at 6.30. (Instruction)
 1158—Southern Star, Pheasant, Stangate, Westminster-bridge, at 8 (Inst.)
 1185—Lewis, Kings Arms Hotel, Wood Green, at 7 (Instruction)
 1278—Burdett Conts, Swan Tavern, Bethnal Green Road, E., 8. (Instruction)
 1306—St. John, Three Crowns Tavern, Mile End Road, E. (Instruction)
 1339—Stockwell, Cock Tavern, Kennington-road, at 7.30 (Instruction)
 1426—The Great City, Masons' Hall, Masons' Avenue, E.C., at 6.30 (Inst)
 1524—Duke of Connaught, Anderton's Hotel, Fleet-street, E.C.
 1559—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.O., at 8. (Inst.)
 1622—Rose, Stirling Castle Hotel, Church Street, Camberwell. (Instruction)
 1658—Skelmersdale, Surrey Masonic Hall, Camberwell, S.E.
 1673—Langton, Mansion House Station Restaurant, E.C. at 6. (Instruction)

1677—Crusaders, Old Jerusalem Tav., St. John's Gate, Clerkenwell, at 9 (Inst.)
 1744—Royal Savoy, Yorkshire Grey, London Street, W., at 8 (Instruction)
 1816—Victoria Park, Queen's Hotel, Victoria Park Road
 1950—Southgate, Railway Hotel, New Southgate, at 7.30. (Instruction)
 1974—St. Mary Abbots, Town Hall, Kensington

Metropolitan Chapter of Improvement, White Hart, Cannon Street, 6.30.

R.A. 5—St. George's, Freemasons' Hall, W.C.
 R.A. 177—Domestic, Anderson's Hotel, Fleet Street
 R.A. 657—Canonbury, Masons' Hall, Masons' Avenue
 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)
 R.A. 1801—Ravensbourne, Board of Works Office, Catford
 R.C. 97—Rose and Lily, 33 Golden Square, W.

51—Angel, Three Cups, Colchester
 78—Imperial George, Asheton Arms Hotel, Middleton, Lancashire
 111—Restoration, Freemasons' Hall, Archer-street, Darlington
 116—Royal Lancashire, Swan Hotel, Colne
 203—Ancient Union, Masonic Hall, Liverpool. (Instruction)
 207—Three Grand Principles, Masonic Hall, Dewsbury
 214—Hope and Unity, White Hart Hotel, Brentwood, Essex
 249—Mariners, Masonic Hall, Liverpool, at 8 (Instruction)
 275—Harmony, Masonic Hall, South Parade, Huddersfield
 278—Good Fellowship, White Hart Hotel, Chelmsford
 283—Amity, Swan Hotel, Market-place, Haslingden
 288—Samaritan, Green Man Hotel, Bacup
 337—Candour, New Masonic Rooms, Uppermill, Saddleworth
 341—Wellington, Cinque Ports Hotel, Rye
 344—Faith, Bull's Head Inn, Radcliffe, Lancashire
 348—St. John, Bull's Head Inn, Bradshawgate, Bolton
 584—Downshire, Masonic Hall, Liverpool
 636—Ogle, Masonic Hall, Morpeth
 651—Brecknock, Castle Hotel, Brecon
 659—Blagdon, Ridley Arms Hotel, Blythe
 701—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
 966—St. Edward, Literary Institute, Leek, Stafford

1000—Priory, Middleton Hotel, Southend on Sea
 1164—Elliot, Private Rooms, St. German's, Cornwall.
 1313—Fermor, Masonic Hall, Southport, Lancashire
 1325—Stanley, 214 Great Homer-street, Liverpool, at 8 (Instruction)
 1459—Ashbury, Justice Birch Hotel, Hyde-road, West Gorton, nr Manchester
 1506—Emulation, Masonic Hall, Liverpool
 1578—Dee, Union Hotel, Parkgate, Cheshire
 1590—Cranbourne, Red Lion Hotel, Hatfield, Herts, at 8. (Instruction)
 1626—Hotspur, Masonic Hall, Maple-street, Newcastle
 1892—Wallington, King's Arms Hotel, Carshalton. (Instruction)

R.A. 57—Humber, Freemasons' Hall, Hull
 R.A. 292—Live 'poo', Masonic Hall, Liverpool
 R.A. 303—Benevolent, Holland's Road East, Teignmouth
 R.A. 360—Northampton, Masonic Hall, Abington-street, Northampton
 R.A. 394—Co record, Freemasons' Hall, Albion Terrace, Southampton
 R.A. 732—Royal Sussex, Royal Pavilion, Brighton
 R.A. 1130—De Mowbray, George Hotel, Melton Mowbray
 R.A. 1397—Weyside, Masonic Hall, Woking
 M.M. 32—Union, Freemason's Hall, Cooper-street, Manchester
 K.T. 8—Plains of Mamre, Bull Hotel, Burnley
 K.T. 34—Albert, Masonic Rooms, 23 Ann-street, Rochdale

FRIDAY, 28th NOVEMBER.

Emulation Lodge of Improvement, Freemasons' Hall, at 7.

25—Robert Burns, The North Pole, 115 Oxford-street, W., at 8 (Instruc.)
 144—St. Luke, White Hart, King's-road, Chelsea, at 7.30. (Instruction)
 197—Jerusalem, Freemasons' Hall, W.C.
 507—United Pilgrims, Surrey Masonic Hall, Camberwell, at 7.30. (Instruc.)
 569—Fitzroy, Head Quarters, Hon. Artillery Company, E.C.
 766—William Preston, St. Andrew's Tavern, George St., Baker St., at 8. (In.)
 780—Royal Alfred, Star and Garter, Kew Bridge. (Instruction)
 834—Ranelagh, Six Bells, Hammersmith (Instruction)
 833—Doric, Duke's Head, 79 Whitechapel-road, at 8. (Instruction)
 1056—Metropolitan, Portugal Hotel, Fleet-street, E.C. at 7. (Instruction)
 1158—Belgrave, Jermyn-street, S.W., at 8. (Instruction)
 1298—Royal Standard, Alwyne Castle, St. Paul's-road, Canonbury, at 8. (In.)
 1365—Clapton, White Hart, Lower Clapton, at 7.30. (Instruction)
 1642—E. Carnarvon, Ladbroke Hall, Notting Hill, at 8. (Instruction)
 1802—Sir Hugh Myddelton, Agricultural Hall, N.
 1789—Ubique, 79 Ebury Street, Pimlico, 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.
 R.A. 134—Caledonian, Ship and Turtle, Leadenhall-street
 M.M. —Old Kent, Crown and Cushion, London Wall, E.C. (Instruction)
 K.T. 26—Faith and Fidelity, Cannon Street Hotel, E.C.

404—Watford, Freemasons' Hall, Watford
 453—Chigwell, Loughton Tavern, Station Road, Loughton, at 7.30 (Inst)
 810—Craven, Devonshire Hotel, Skipton
 1143—Royal Denbigh, Council Room, Denbigh
 1303—Pelham, Freemasons' Hall, Lewes
 1393—Hamer, Masonic Hall, Liverpool
 1385—Gladsmuir, Red Lion, Barnet
 1391—Commercial, Freemasons' Hall, Leicester
 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. 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. 397—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, 29th NOVEMBER.

House Committee, Royal Masonic Benevolent Institution, Croydon, at 3
 198—Percy, Jolly Farmers', Southgate Road, N., 8. (Instruction)
 1275—Star, Five Bells, 155 New Cross-road, S.E., at 7. (Instruction)
 1364—Earl of Zetland, Royal Edward, Triangle, Hackney, at 7. (Instruction)
 1624—Eccleston, Crown and Anchor, 79 Ebury Street, S.W., at 7 (Instruction)
 1706—Orpheus, Freemasons' Hall, W.C.
 2012—Chiswick, Hampshire Hog, King Street, Hammersmith, W. (Instruc.)
 Sinai Chapter of Improvement, Union, Air-street, Regent-street, W., at 8
 149—Peace, Private Rooms, Meltham
 308—Prince George, Private Rooms, Bottoms, Eastwood
 453—Chigwell, Forest Hotel, Chingford
 1462—Wharnccliffe, Rose and Crown Hotel, Penistone
 R.A. 178—Harmony, Royal Hotel, Wigan.

NOTICES OF MEETINGS.

Royal Alfred Lodge of Instruction, No. 780.—A meeting was held on Friday, 7th inst., at the Star and Garter Hotel, Kew Bridge. Bros. the Rev. Pickering, M.A., W.M. 35 P.P.G.C. Hants and I. of W. W.M., Mounson jun. S.W., Thomas J.W., C. E. Botley S.D., F. Botley J.D., &c. After opening, the business consisted in confirming the minutes of the previous meeting, working the ceremony of initiation, and closing the Lodge.

On 14th inst., Bros. C. E. Botley W.M., Thomas S.W., Edmeston J.W., Wuest S.D., V. Wing J.D., Chalfont I.G., Andrews Preceptor, F. Botley Sec., also Bros. Turner, Sherring, Wood, Telfer, W. W. Morgan, Earl, Coombes, &c., &c. After preliminaries the minutes were confirmed, and the first and second sections of the first Lecture were worked by the W.M., Preceptor, and the brethren. The W.M. then called upon Bro. W. W. Morgan to give his promised lecture on "Women in Freemasonry," which proved of a most interesting character. The accidental, and also the deliberate admission of women into our Order being touched upon, while the good women were capable of exerting in the cause of Freemasonry was fully considered; the Baroness Burdett-Coutts being especially mentioned as a bright example. A hearty and well deserved vote of thanks was subsequently accorded to Bro. Morgan, who is an Honorary Member of the Lodge, for his instructive lecture. The Lodge was then advanced to the second and third degrees, and closed in those degrees. Bros. J. F. Wuest P.M. and Preceptor 753, W. H. Chalfont P.M. 1425, Wood 1642, and Telfer 228, were unanimously elected members of this Lodge of Instruction. The W.M. then proposed the motion he had already given notice of, that a Charity Association in connection with the Lodge of Instruction be founded. The W.M. stated that it was a matter he had very much at heart, and pointed out the advantages such a method possessed of securing Life Votes for either of the Institutions. He urged, moreover, it was a duty incumbent on every Mason to help the Charities, and it could be done in this way without the strain being felt. He was very desirous that the Royal Alfred Lodge of Instruction, with which he had now been connected some years, should not be behind other Lodges. The proposition having been seconded by Bro. Chalfont, and supported by Bros. C. Andrews Preceptor, and Morgan, was put to the meeting and unanimously carried. Bro. G. Thomas was elected W.M. for the 21st November, and the Annual Supper fixed for 28th inst. The Lodge was then closed in accordance with ancient custom and adjourned until 21st November at 8 o'clock p.m.

New Finsbury Park Lodge of Instruction, No. 1695.—Held at the Hornsey Wood Tavern, Finsbury Park, on Tuesday, the 18th instant. Bros. Hildreth W.M., Goode S.W., Salmon J.W., Gush Preceptor, Fenner acting Secretary, Snelling S.D., Mercer J.D., Barnett I.G.; also Bros. Knights, Oldis, Cross, Foale, Jolly sen., Moon, Hoare, &c. The usual formalities were observed in opening the Lodge; the minutes of the last meeting were read and confirmed. Lodge was advanced a degree, and Bro. Oldis gave ample proof of his proficiency, and was entrusted. Lodge was opened in the third, when Bro. Fenner worked the first section of the lecture, assisted by the brethren. The ceremony of raising was rehearsed in a very careful manner. Bro. Fenner worked the second, and Bro. Gush the third sections of the lecture, assisted by the brethren. Lodge being resumed, Bro. Goode was elected to preside at the next meeting, after which Lodge was closed and adjourned.

Early next month a novel musical experiment will be tried in the Grand Hall of the Criterion in conjunction with the Table d'Hôte. If it be well done it should prove a very effective attraction, and will remind some of us of an entertainment which has now passed away, but which was very famous in its time.

Bro. C. E. Botley, Assoc. Mem. Inst. C.E., the W.M. of the Priory Lodge of Acton, No. 1996, and J.W. of the Royal Alfred Lodge, No. 780, has been elected President of the Southern District Association of Gas Engineers and Managers for the ensuing year.

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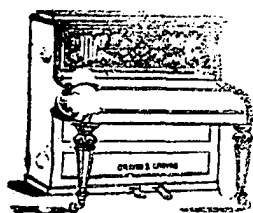
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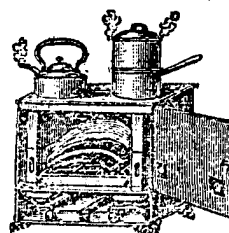
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