

THE
Freemason's Chronicle;

A WEEKLY RECORD OF MASONIC INTELLIGENCE.

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

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

Vol. XXX.—No. 762.

SATURDAY, 17th AUGUST 1889.

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

MESMERISM AND THE "BLACK HAND"
IN FREEMASONRY.

MEMBERS of the Masonic Order must have been somewhat amused in reading, as they had an opportunity of doing a few days ago, of the delusions of a Romish Priest—the Rev. John Bowden—concerning whose sanity an inquiry was recently held before one of the Masters in Lunacy. It is not our intention to discuss the merits of the inquiry, or the result of the investigation, but the reverend gentleman appeared to possess some strange ideas in reference to Freemasons and the Masonic Order—a point which is of special interest to us. The Rev. Mr. Bowden may or may not be answerable for his utterances, that is not a matter that concerns us, but as there can be no smoke without fire we think an examination of some of his delusions may lead us a little behind the scenes as to what is said among the Romish priesthood concerning Freemasonry, more especially as his delusions in a measure confirm previous experiences in the same quarter.

In the course of the evidence produced we are told that the reverend gentleman appeared to have been possessed with the idea that he had been mesmerised by the Freemasons, and that he had pursued them into the gates of Hell with a big stick, and that he had broken the gates, as well as a number of windows. It will be news to some among us to learn that the much maligned abode of the prince of darkness has a gate, and is enlivened with windows, but why it should be necessary to go to this particular quarter in order to pursue and punish the members of the Masonic Order is beyond our comprehension. Surely there are enough members of the "mystic tie" within easy reach, without taking so long a journey as is here suggested, and were it not well known that the unhappy gentleman who possessed these delusions had an excuse for them in the teachings of his superiors, it would be sad to contemplate his condition. But if the ideas expressed by Mr. Bowden were the creation of a disordered intellect, there are many others in equally prominent positions, and who are regarded as perfectly sane, who express, and pretend to believe, the same, or nearly the same nonsense in regard to the Masonic Order.

Later on, we are told that this reverend gentleman had other delusions associated with Freemasonry. He said he had been marked with a "black hand," which he described as a Freemason's sign for him to be put to death, while one of his fancies involved a number of charges of immorality, which immorality he also connected with the Freemasons. But we think enough has been said to prove that this unfortunate gentleman was very severe on the subject of Freemasonry, and, as we have said, we regard his delusions as but the actual teachings of a section of the Romish church, many of whose shining lights

utter equally absurd charges against Freemasons and their teachings.

We had almost thought that Freemasonry had outlived the opposition of the Pope and his followers, and perhaps we are wrong in accepting the delusions of Mr. Bowden as evidence to the contrary, but who, knowing the way in which Freemasonry has been assailed in this quarter in years gone by, can wholly disassociate his ideas from official teaching. They are in fact just what has been preached time after time by members of the Church of Rome, in the hope of lessening the influence of the Masonic Order, and bringing its followers into contempt and ridicule.

There is one redeeming feature in all this that stands out prominently on behalf of Freemasonry. In the general opinion of the world such ideas as those expressed by Mr. Bowden are now regarded as sufficiently absurd to stamp their possessor as a lunatic, and accordingly, we have the gratification of knowing that in public estimation Freemasons are not wholly associated with the custody of Hell, the putting to death of objectionable characters, or the practise of immorality. There is much then to be thankful for, and we hold up the experience of the gentleman here referred to to such other disciples of Popery as are never tired of abusing the members of the Craft. If they wish to enjoy the reputation of being in their right senses it would seem desirable for them to formulate and preach in the future doctrines more in accord with common sense than they have been in the habit of doing in the past.

ASHMOLE AS A FREEMASON.

MY friend Bro. Jacob Norton, in his reply to my brief criticism of his objections to Ashmole being accepted as a brother Freemason, has written so much about what I did not say, that it appears to me better to ask our readers to consult the original article in the *Freemason*, by me, on that well known antiquary; next Bro. Norton's communication, and finally my reply, with his following, in the FREEMASON'S CHRONICLE.

My contention is simply this,—that it is better to quote from the "Diary," rather than from the two printed editions thereof, as both of the latter are wrong, and introduce words that entirely mislead, especially the word "by" in relation to the meeting of 1682.

1. I do *not* disbelieve Dr. Plot's statement that the Freemasons had "secrets."
2. Have never professed (or felt) ignorance that the pre-1717 brethren had any secrets, &c.
3. Have never supposed that the Masons' Guild had *secret* forms of recognition; but, on the contrary, have long maintained otherwise. What I ask for is evidence that in order to gain admission "into St. Paul's Lodge [Antiquity], in or about 1717, it was necessary to *show a sign, to give a grip, or to whisper a word.*" It might have been so, and no one can deny it, but to affirm it is quite another matter, especially as there is not a scrap of evidence to justify the

statement as to "the sign and grip" being used then in that Lodge.

Then, again, it was a "Lodge" that assembled at "Masons' Hall" in 1682, not a Masons' Guild or Company; and here again it is well to keep to the exact phraseology. It was a "Lodge" also, in 1646, that accepted Ashmole as a member, and we still meet in Lodges as then, only since the Grand Lodge era other degrees have been added.

As Bro. Norton seems to rather resent any criticism of his criticisms, I promise him not to hurt his feelings in that respect again.

W. J. HUGHAN.

BLEST MORAL SCIENCE.

IT is a very easy task to trace from reason and the nature of things the wise ends and designs of the sacred constitution of Masonry, which not alone cultivates and improves a real and undisguised friendship among men, but teaches them the more important duties of society. Vain, then, is each idle surmise against this sacred art which our enemies may either meanly cherish in their own bosoms, or ignorantly promulgate to the uninterested world. By decrying Masonry they derogate from human nature itself, and from that good order and wise constitution of things which the Almighty Author of the world has framed for the government of mankind and has established as the basis of the moral system, which, by a secret but attractive force, disposes the human heart to every social virtue. Can friendship or social delights be the object of reproach? Can that wisdom which hoary time has sanctified be the object of ridicule? How mean, how contemptible must those men appear who vainly pretend to censure or condemn what they cannot comprehend! The generous heart will pity ignorance so aspiring and insolent.

I shall now proceed and consider in what shape Masonry is of universal utility to mankind, how it is reconcilable to the best policy, why it deserves the general esteem, and why all men are bound to promote it.

Abstracting from the pure pleasures which arise from a friendship so wisely constituted, and which it is scarce possible that any circumstance or occurrence can erase, let us consider that Masonry is a science confined to no particular country, but diffused over the whole terrestrial globe, where arts flourish. Add to this that by secret and inviolable signs, carefully preserved among ourselves throughout the world, Masonry becomes an universal language. By this means many advantages are gained: men of all religions and of all nations are united. The distant Chinese, the wild Arab, or the American savage, will embrace his brother; and he will know that, besides the common ties of humanity, there is still a stronger obligation to engage him to kind and friendly actions. The spirit of the fulminating priest will be tamed, and a moral brother, though of a different persuasion, engage his esteem. Thus, all those disputes which embitter life and sour the temper are avoided, and every face is clad with smiles while the common good of all, the general design of the Craft, is zealously pursued.

It is not evident that Masonry is an universal advantage to mankind? For, sure, unless discord and harmony be the same, it must be so. Is it not likewise reconcilable to the best policy? for it prevents that heat of passion, and those partial animosities, which different interests too often create. Masonry teaches us to be faithful to the government, and true to our country; to avoid turbulent measures, and to submit with reverence to the decisions of legislative power. It is surely, then, no mean advantage, no trifling acquisition, to any community or state, to have under its power and jurisdiction loyal subjects and citizens, patrons of science, and friends to mankind.

Does not Masonry, therefore, of itself command the highest regard? Does it not claim the greatest esteem? Does it not merit the most exclusive patronage? Without doubt. If all that is good and amiable, if all that is useful to mankind or society, be deserving a wise man's attention. Masonry claims it in the highest degree. What beautiful ideas does it not inspire? How does it open and enlarge the mind? And how abundant a source of satisfaction does it afford? Does it not recommend universal benevolence, and every other virtue which can endear one man to another? And is it not particularly adapted to

give the mind the most disinterested, the most generous notions?

An uniformity of opinion, not only useful in exigencies, but pleasing in familiar life universally prevails among Masons, strengthens all the ties of their friendship, and equally promotes love and esteem. Masons are brethren and amongst brethren there exists no invidious distinctions. A king is reminded that though a crown adorns his head and a sceptre is in his hand, yet the blood in his veins is derived from the common parent of mankind, and is no better than that of the humblest individual. Men in inferior states are taught to love their superiors, when they see them divested of their grandeur, and condescending to trace the path of wisdom and follow virtue, assisted by those of a rank beneath them. *Virtue is true nobility*, and wisdom the channel by which it is directed and conveyed. Wisdom and virtue, therefore, are the great characteristics of Masons.

Masonry inculcates universal love and benevolence, and disposes the heart to particular acts of goodness. A Mason possessed of this amiable, this God-like disposition, is shocked at misery under every form or appearance. His pity is not only excited, but he is prompted, as far as is consistent with the rules of prudence, to alleviate the pain of the sufferer, and cheerfully to contribute to his relief. For this end our funds are raised and our charities established on the firmest foundation. When a brother is in distress, what heart does not ache? When he is hungry, do we not convey him food? Do we not clothe him when he is naked? Do we not fly to his relief when he is in trouble? Thus we evince the propriety of the title we assume, and demonstrate to the world that the term or endearing name of brother among Masons is not nominal.

If these acts are not sufficient to recommend so great and generous a plan, such a wise and good society, happy in themselves, and equally happy in the possession of every social virtue, nothing which is truly good can prevail. The man who resists arguments drawn from such topics must be callous to every noble principle, and lost to all sense of honour.

Nevertheless, though the fairest and the best ideas may be thus imprinted in the mind, there are brethren who, careless of their own reputation, disregard the instructive lessons of our noble science, and by yielding to vice and intemperance, not only disgrace themselves, but reflect dishonour on Masonry in general. It is this unfortunate circumstance which has given rise to those severe and unjust reflections which the prejudiced part of mankind have so liberally bestowed on us. But let these apostate brethren know, and let it be proclaimed to the world at large, that they are unworthy of the trust, and that whatever name or designation they assume, they are in reality no Masons. It is as possible for a mouse to move a mountain, or a man to calm the boisterous ocean, as it is for a principled Mason to commit a dishonourable action. Masonry consists in virtuous improvement, in cheerful and innocent pastime, and not in lewd debauchery or unguarded excess.

But though unhappy brethren thus transgress, no wise man will draw any argument from thence against the society, or urge it as an objection against the institution. If the wicked lives of men were admitted as an argument, the religion which they profess, with all its divine beauties, would be exposed to censure. Let us, therefore, endeavour strenuously to support the dignity of our characters, and by reforming the abuses which have crept in among us, display Masonry in its primitive lustre, and convince mankind that the source from which it flows is truly divine.

It is this conduct which can alone retrieve the ancient glory of the Craft. Our good and generous actions must distinguish our titles to the privileges of Masonry, and the regularity of our behaviour display their influence and utility. Thus the world will admire our sanctity of manners, and effectually reconcile our uniform conduct with the incomparable tenets we profess and admire.

As our Order is founded upon harmony, and subsists by regularity and proportion, so our passions ought to be properly restrained, and be ever subservient to the dictates of right reason. As the delicate pleasures of friendship harmonise our minds, and exclude rancour, malice or ill-nature, so we ought to live like brethren bound by the same tie, always cultivating fraternal affection, and reconciling ourselves to the practice of those duties which are the basis on which the structure we erect must be

supported. By improving our minds in the principles of morality and virtue, we enlarge our understandings and more effectually answer the great ends of our existence. Such as violate our laws and infringe our good order, we mark with a peculiar odium; and if our mild endeavours to reform their lives should not answer the good purposes intended, we expel them our assemblies as unfit members of the society. Rich and poor receive equal justice.

This is the practice which should universally prevail among *Masons*. Our outward conduct being directed by our inward principles, we should be equally careful to avoid censure and reproach. Useful knowledge ought to be the great object of our desire, for the ways of wisdom are beautiful and lead to pleasure. We ought to search into nature, as the advantages accruing from so agreeable a study will amply compensate our unwearied assiduity. Knowledge must be attained by degrees, and is not everywhere to be found. Wisdom seeks the secret shade, the lonely cell designed for contemplation; there enthroned, she sits delivering her sacred oracles; there let us seek her and pursue the real bliss, for though the passage be difficult, the farther we trace it the easier it will become.

If we remain united, our society must flourish; let us, then, promote the useful arts, and by that means mark our distinction and superiority; let us cultivate the social virtues, and improve in all that is good and amiable; let the *genius of Masonry* preside, and under her sovereign sway let us endeavour to act with becoming dignity.

I flatter myself that I have convinced my readers that Freemasonry is undoubtedly an institution of the most beneficial and amiable nature, since its professed design is the extension and confirmation of mutual happiness, by the most perfect and effectual method: the practice of every moral and social virtue. It is a salutary institution, wherein bad men, if they chance, as they ought not on any consideration to be admitted, are most generally restrained in their moral retrogradation, or downhill progress in vice; whilst the good are taught and excited to aspire at higher degrees of virtue and perfection. *A good man and a good Mason* are synonymous terms; since a good man must necessarily make a good Mason, and a good Mason can never be a bad man: and, as the better men are the more they love each other, and on the contrary, the more they love each other they become more perfect Masons.

Those who have the honour and happiness of being regular members of this most excellent society are strictly bound to practise its duties and precepts. Foremost in the rank of our duties stands our obligation to obey the laws of the great Giver of all good gifts and graces, to conform to His will, and to conduct ourselves as under the inspection of His All-Seeing Eye; for as in Him we live, move and have our being, partake of His goodness and depend on His favours, so whatever we think, speak, or do, ought all to be subservient, and capable of being referred to His glory.

This primary and fundamental duty of obedience to the Supreme Being, from whence, as from their fountain, all other duties with respect to ourselves and our neighbours flow, is evidently taught by reason, confirmed by revelation, and enforced by Freemasonry. Subordinate and consequent to this our grand obligation, is the important and indispensable duty of brotherly love, which delights and ought always to demonstrate itself, in real acts of genuine beneficence.

Freemasonry has not only united its worthy members and genuine sons in the most indissoluble bands of confidence, concord, and amity; it has even caused religion to shine forth with renewed lustre, and introduced its spirit which the Royal Craft has strongly imbibed, in every nation and persuasion wherein it has gained admittance; and it produces the most benevolent and charitable set of men, in proportion to its number, of any society whatever throughout the known world. Thus inestimable is Freemasonry for its manifold and most useful qualities. It super-eminently excels all other arts by the bright rays of truth which it sheds on the minds of its faithful votaries, illuminating their understanding with the beams of a more resplendent light than is to be derived from the assemblage of all other arts whatsoever, of which the newly initiated brother begins to participate when he is girded with the emblem of innocence, more ancient than the tower of Babel, and far more honourable than the imperial dignity. As it excels all other arts in its vast and admirable extent, so it far surpasses them in its pleasing and effectual modes of communicating its instructions. But of this the

enlightened brother alone can form a judgment or make the comparison. Those who have happily made the experiment are convinced of its transcendent excellence in this particular. The unenlightened by Masonry can only form vague and uncertain conjectures of the utility of the Royal Craft, or of the modes of initiation into its various degrees, or of the subsequent different delightful and beneficial instructions respectively communicated.

As we ought to be irreproachable in our own demeanour, so we ought to be careful that our candidates for Freemasonry have the requisite qualifications, which indispensably ought to be a good reputation, an honest method of living, sound morals, and a competent understanding.

No member who has the honour of the society, or even his own, sincerely at heart, will presume to nominate any that are not possessed of these valuable qualities. In that case it would be incumbent upon every worthy brother to give a negative, and reprobate such indecorous conduct.

It is to be supposed, at least amongst Masons, that as enlightened members of so noble a society, we have more just, sublime and comprehensive ideas, with respect to virtue, decorum, and dignity of human nature, than the generality of the misled mass of mankind. It is to be apprehended that we grant admission to none but men of principle, of virtue, honour and integrity, lest the ancient institution, instead of being an object of deserved veneration, fall into disrepute and become a subject of ridicule. It is therefore to be expected that neither the wealth, the station, or the power of any man shall procure from us his admission into our respectable Lodges, but his propriety of conduct, his uprightness, his goodness. Such indeed as answer this description will be an honour to our sublime Craft, and are best qualified to reap from it every desirable advantage. And although it is a maxim with us to solicit none to enter into our society, yet we shall be always exceedingly glad to enrol such worthy members in the honourable lists of our numerous members. Those are egregiously deceived, and may they ever be disappointed in their application for admittance as Freemasons, who consider us in the light of a Bacchanalian society, or under any similar ignoble idea. Our association, indeed, admits of all becoming cheerfulness, festivity and gaiety of temper, at suitable seasons and intervals; but indeed our assemblies are principally convened from the most beneficial and exalted purposes: for purifying the heart, correcting the manners, and enlightening the understanding. Thus the useful and the agreeable are by us happily united; instruction and pleasure are blended together. Order, decorum, concord and complacency are constant attendants upon our Lodges.

Now, is Masonry so good, so valuable a science? Does it tend to instruct the mind, and tame each unruly passion? Does it reconcile men of all religions and of all nations? Does it expel rancour, hatred and envy? It is an universal cement, binding its followers to charity, good will and secret friendship? It is calculated to promote the greatest freedom? Does it teach men to lead quiet lives? In short, are not its precepts a complete system of moral virtue? Then, hail, thou glorious Craft! bright transcript of all that is amiable! Hail, thou blest moral science, which so beautifully exemplifies virtue! Welcome, ye delightful mansions, where all enjoy the pleasures of a serene and tranquil life! Welcome, ye blessed retreats, where smiling friendship ever blooms, and from her throne dispenses pleasure with unbounded liberality! Welcome, sacred habitations, where peace and innocence for ever dwell!—*Voice of Masonry.*

In reply to the loyal and congratulatory address to the Prince and Princess of Wales, adopted at the annual meeting of the Provincial Grand Lodge of Suffolk, held at Beccles, the Right Hon. Lord Henniker Provincial Grand Master has received the following:—

Marlborough House, Pall Mall, S.W.
30th July 1889.

My Lord,—I am directed by the Prince of Wales to acknowledge the receipt of the loyal and fraternal address from the Freemasons of the "Province of Suffolk," and in reply to convey to the brethren His Royal Highness's best thanks for the kind and generous congratulations contained therein upon the marriage of the Princess Louise, Duchess of Fife.—I am, &c.

DIGHTON PROBYN,
General Comptroller and Treasurer.

OLD UNDATED MASONIC MANUSCRIPTS.

BY BRO. JACOB NORTON.

THE first of these MSS. was hitherto known as the "Halliwell Poem." Bro. Gould, however, calls it "The Regius MS." Next to it is "The Matthew Cooke MS." These are followed by about sixty other MSS., which Brother Hughan calls "Old Charges of British Freemasons." A few of these, however, have dates attached to them; the oldest was written in 1585. All the said MSS. contain legends and laws of the Craft, and the Cooke MS., as well as the "Old Charges," were doubtless the rituals of our pre-1717 brethren. The questions about these MSS. are, first, how old are they? Second, are any parts of the legends true? And, third, if not true, when and by whom were they invented? Let us first consider the age of the poem.

Mr. Wallbran, an antiquary, fixed the date of the poem to 1390. Mr. Halliwell says that it was written not later than the latter part of the fourteenth century; and Mr. Bond, of the British Museum, says that it was not written before the middle of the fifteenth century. These learned antiquaries draw their conclusions from the style of penmanship of various periods, but their difference in the time when it was written amounts to sixty years. It is evident, therefore, that their rule is faulty and unreliable.

For instance, my own handwriting has not changed for the last forty years. Suppose then an undated scrap of my own penmanship was laid before me, and there was no internal evidence to indicate its age, I myself could not tell whether it was written five years ago or fifty. Some persons' style of writing, however, does change with age; in some cases persons purposely change, now and then, the formation of more or less letters, and in other cases, decay of strength, age or nervousness will cause a change in the style of writing. In such a case if it is necessary to ascertain the age of an undated MS. of such an individual, if a sufficient number of *dated* MSS. of the same penman exists, covering all the decades of his life, then the undated MS. will have to be compared with all the dated ones, and even then all that might reasonably be said about it is, that it was written somewhere near a certain decade, or that it was not written before a certain year, nor after a certain year. But, any how, when we know the penman was born and when he died, then we are sure that it was written within the period of his lifetime.

Now, with regard to the writer of the Masonic poem; no one knows his name, when he was born, or when he died; hence, it seems to me to be impossible to fix its age, even to within a period of sixty years. I admit, however, that changes have taken place, both in the art or mode of penmanship, in language, in phrases, and certain marks as substitutes for words. These changes, however, have been gradual, and, what is more, in some parts of the country they were more backward than in others. Even to-day the language spoken in the north of England differs very much from the language spoken in London; the language in London has gradually changed since the days of Chaucer, while in the north very little change is perceptible. And as we do not know where the poem was written, it enhances the difficulty of ascertaining even in which century it was written.

Unfortunately, I am not an expert of old MSS. I have seen very few of them in my lifetime, and never thought of making an effort to compare any until I obtained the "Quatuor Coronati Masonic Reprints," which contains *fac similes* of the Masonic poem, and also of two other poems, and all were written by different penmen. These three MSS. I have compared with each other, and with the *fac simile* page in Matthew Cooke's MS., and I will try to give an idea about some of the differences I observed. For instance, I found in the Masonic poem the letter ζ ,—sometimes in the beginning of a word, sometimes in the middle, and sometimes at the end,—which puzzled me exceedingly.

In the two other *fac similes*, reprinted by the "Quatuor Coronati Lodge," the letter ζ is also sounded in the above fashion, but in the Cooke MS. the letter ζ is no longer so sounded or used. And, on the other hand, while the said two MSS., as well as that of Matthew Cooke, have marks to denote the word "and," though all the marks

differ, and differ from the present mark), the Masonic Poem has no such mark, or any mark for the word *and*.

These three MSS. were written by different penmen, and may be at different times more or less remote; and they may have been written at the same time, in different parts of the country, where the fashion of penmanship varied. Hence, in order to ascertain the age of our poem, it is necessary to possess dated MSS. from all parts of England, of all the decades covering a period of about three centuries; and even then, all that an unprejudiced expert could decide would be that our poem was written within a stipulated period of about eighty or a hundred years.

I have, however, pointed out, in the *Masonic Magazine*, Vol. III., pp 131-2, &c., internal evidence in the poem, that it could not have been written before 1406, for the following reason, viz.:—Up to 1388, the law was that labourers could not charge higher wages than they received in the 20th year of Edward the Third's reign. But during famine years, when food doubled or trebled in price, the labourer could not live on his wages, which gave rise to discontent and riots. Hence, in 1388, it was ordained that thenceforth Magistrates in Counties, and City Governments in Cities, should meet twice a year, in order to ordain the amount of wages that was to be paid, to servants and to various classes of employés for the next six months, in accordance with the price of food in their respective localities. The said law did not, however, answer the purpose. The working people would not obey the Magistrates; hence, in the seventh year of Henry IV., it was ordained that the working people should be present at the semi-annual meetings of the Magistrates, and there take an oath to abide by the decision of the said Magistrates or City Governments, and the following part of the poem refers to the last named law. It says:—

"The twelfth point is of great roalty.
There as the assembly holden shall be,
There shall be masters and fellows also,
And other great lords many more.
And there shall be the sheriff of that county,
Knights and squires there shall be,
And other Aldermen, as ye shall see.
Such ordinances as they make there,
They shall maintain it whole together
Against that man, whoe'er he be,
That belong to the Craft both fair and free.
If any strife against them make,
Into their ward [prison] he shall be taken.

FOURTEENTH POINT.

The fourteenth point is ful of good law
To him that would be under awa.
A good and true oath he must there swear
To his master and his fellows that be there,
He must be steadfast and true also,
To all this ordinance wheresoever he go.

And to all these points here before,
To them though must needs be sworn.
And all shall swear the same oath,
Of the Masons, be they willing or be they loth
To all these points here before
That hath been ordained by full good lore.
And they shall inquire, every man,
Of his party as well as he can,
If any man may be found guilty
In any of these points especially.
And what he be, let him be sought,
And to the assembly let him be brought.

FIFTEENTH POINT.

The fifteenth point is full of good lore
For them that shall be sworn.
Such ordinance as the assembly was laid [provided]
Of great Lords and masters before said.
For thylke [every one] that be disobedient for certain
Against the ordinance that there is.

N.B.—The poem, as here given, I copied from a translated edition into modern English.

Which winds up with the punishment of the disobedient, viz.: by being deprived of his cattle, and by imprisonment during the King's pleasure.

Now the above "Points," or laws, were suggested by an Act of Parliament passed in 1406. The Masons' code from which the poet copied the above laws could not have been written before 1406 at least. And as the poet claimed that the laws of the Masons' code were enacted by Athelstan, the Mason's code could not have fallen into the poet's hands until many years after it was written. We know, therefore, that the poem was not written before 1406, because the code itself was not

written before then; but whether the poem was written twenty-five years after 1406, or seventy-five years after the above year, it is difficult to prove. One fact is certain, viz.: that the poem was written by a *true blue Roman Catholic, for Roman Catholics*. But I cannot say as much about the Matthew Cooke MS.; for every Catholic prayer of a guild that I have seen makes mention of the Virgin, of Christ, and of a Patron Saint or Saints; the invocation in the Masonic poem begins with, "Pray we now to God Almighty, and to His mother Mary bright." Then follows the story of the four holy martyrs, and "Christ's law," &c. The Strasburg and the Turgo Constitutions also refer to the Virgin, to the four Saints, and to the Trinity. I have seen a similar document, belonging to the Grocers' Guild, wherein the Trinity, the Virgin, and St. Anthony (I believe) were appealed to. Mr. Herbert, in his History of the Twelve London Livery Companies, says:—

"None of the trades assembled to form fraternities without ranging themselves under the banner of some Saint; and, if possible, they chose a Saint who either bore relation to their trade, or to some other analogous circumstances." Thus the Fishmongers chose St. Peter for their Patron, the Carpenters had Saint Joseph for their Patron, &c. Now, the London Drapers could not find a Saint that was engaged in the drapery business, but as some of the goods they sold were made out of lambs' wool, and as Christ is called "The Holy Lamb," and as a lamb is covered with wool, so they chose the Virgin for their Patron Saint, because she was the mother of the "Holy Lamb."

The London Tailors were as puzzled in choosing a suitable Saint as the Drapers were. Strange to say, that among the old Saints of Jewish origin not one of them was a tailor, or even a dealer in "*old clo.*" The woollen cloth used by Tailors doubtless suggested the "Holy Lamb," but as the Drapers had already appropriated the mother of the Lamb, they therefore chose the Baptist for their Patron Saint, because, says Herbert, "he was the Harbinger of the Holy Lamb."

And here I cannot help noticing the extraordinary imagination of the old pious brethren in the woollen trades, viz., because the Virgin and the Baptist were imaginarily connected with imaginary wool of an imaginary lamb, therefore the pious dealers in woollen goods imagined that the said Saints were bound to take an interest in the woollen trade, and would use their influence with the powers above to promote the prosperity of the said trade. But, any how, I have given sufficient illustrations to prove that the documents and doings of the old guilds were crammed with allusions to the Catholic religion.

Now the Cooke MS. is utterly minus of all allusion to the Catholic religion. It seems to have been written by a Protestant for Protestants. True, the language seems to have been used before the Reformation. We must not, however, forget that Masonic writers were always prone to make things appear older than they were. Nor was that *craze* confined to Masons. Mr. Herbert says:—"The societies chartered are mostly stated to be of great antiquity, or to have existed from time whereof there is no memory." But as to Masonic writers, that *craze* to make out everything in Masonry older than it is is still *rampant* among them. Now, with regard to the Cooke MS., I say that it may have been written in the days of Edward VI., but in a place remote from London, where the old fashioned ways, of a hundred years before, of speaking and writing were still retained; or it may have been written in London after the Reformation, but the scribe thereof thought it prudent to use the old style in order to mislead the reader, that the *cock and bull stories* which he added to the history of Masonry might seem to have come down from olden time. And such was the case with the scribes of all succeeding Masonic MSS. Take, for instance, the MS. dated 1585, and compare it with contemporary writings, such as Plott's or Ashmole's, and we must admit that it was purposely designed to make it appear a hundred years older than its date, and even the latest MSS. are crammed with archaisms that have been out of use for centuries, and I cannot, therefore, see why the writer of the Cooke MS. may not have resorted to the same dodge.

Two things, however, are certain; 1st, that the Poem was written by a Roman Catholic; and 2nd, that the sixty or more dated and undated MSS., known as the "Old Charges," were the offspring of the Cooke MS. To be sure, some of them are varied by additions or omissions, but,

nevertheless, the Cooke MS. is the parent, direct or indirect, of all of them.

BOSTON, U.S., 29th July 1889.

(To be continued).

FREEMASONRY IS RELIGIOUS.

THERE seems, of late years, to have been a very needless expenditure of ingenuity and talent, by a large number of Masonic orators and essayists, in the endeavour to prove that Masonry is not religion. This has, undoubtedly, arisen from a well-intended but erroneous view that has been taken of the connection between religion and Masonry, and from a fear that if a complete dis severance of the two institutions was not made manifest, the opponents of Masonry would be enabled successfully to establish a theory which they have been fond of advancing, that the Masons were disposed to substitute the teachings of their Craft for the truths of Christianity. Now, we have never for a moment believed that any such unwarrantable presumption, as that Masonry is intended to be a substitute for Christianity, could ever obtain admission into any well-regulated mind, and we, therefore, are not disposed to yield on the subject of the religious character of Masonry, quite so much as has been yielded by our more timid Brethren. On the contrary, we contend, without any sort of hesitation, that Masonry is, in every sense of the word, except one, and that its least philosophical, an eminently religious institution—that it is indebted solely to the religious element which it contains for its origin, and for its continued existence, and that without this religious element it would scarcely be worthy of cultivation by the wise or the good. But that we may understand ourselves, and be truly understood, it will be well that we should first agree upon the true definition of religion. There is nothing more illogical than to reason upon undefined terms.

One of the most eminent orthoepists of our age has given four distinct definitions of religion.

1. Religion, in a comprehensive sense, includes, he says, a belief in the being and perfections of God; in the revelation of His will to man; in man's obligation to obey His commands; in a state of reward and punishment, and in man's accountableness to God; and also true godliness or piety of life with the practice of all moral duties.

2. His second definition is, that religion, as distinct from theology, is godliness or real piety in practice, consisting in the performance of all known duties to God and our fellow men, in obedience to Divine command, or from love to God and His law.

3. Again, he says that religion, as distinct from virtue or morality, consists in the performance of the duties we owe directly to God, from a principle of obedience to His will.

4. And lastly, he defines religion to be any system of faith or worship; and in this sense he says religion comprehends the belief and worship of pagans and Mohammedans as well as of Christians; any religion consisting in the belief of a superior power or powers governing the world and in the worship of such power or powers. And it is in this sense that we speak of the Turkish religion, or the Jewish religion, as well as of the Christian.

Now, it appears very plain to us, that in either of the first three senses in which we may take the word religion (and they do not very materially differ from each other), Masonry may rightfully claim to be called a religious institution. Closely and accurately examined, it will be found to answer to any one of the requirements of either of these three definitions. So much does it "include a belief in the being and perfections of God," that the public profession of such a faith is essentially necessary to gain admission into the Craft. No disbeliever in the existence of God can be made a Mason. The "revelation of His will to man" is technically called the "spiritual, moral and Masonic trestleboard" of every Mason, according to the rules and designs of which he is to erect the spiritual edifice of his eternal life. A "state of reward and punishment" is necessarily included in the very idea of an obligation, which, without the belief in such a state, could be of no binding force or efficacy. And "true godliness or piety of life" is inculcated as the invariable duty of every Mason, from the inception of the first to the end of the very last degree that he takes. So, again, in reference to the second and third definitions, all this practical piety

and performance of the duties we owe to God and our fellow-men arise from and are founded on a principle of obedience to the Divine will. Whence else, or from what other will, could they have arisen? It is the voice of the Grand Architect of the Universe, symbolised to us in every ceremony of our ritual and from every portion of the furniture of our Lodge, that speaks to the true Mason, commanding him to fear God and to love the Brethren. It is idle to say that the Mason does good simply in obedience to the statutes of the Craft. These very statutes owe their sanction to the Masonic idea of the nature and perfection of God, which idea has come down to us from the earliest history of the Institution and the promulgation of which idea was the very object and design of its origin.

But it must be confessed that the fourth definition does not appear to be strictly applicable to Masonry. It has no pretension to assume a place among the religions of the world, as a sectarian "system of faith and worship," in the sense in which we distinguish Christianity from Judaism, or Judaism from Mohammedism. In this meaning of the word we do not and cannot speak of the Masonic religion, nor say of a man that he is not a Christian, but a Mason. Here it is that the opponents of Freemasonry have assumed mistaken ground, in confounding the idea of a religious institution with that of the Christian religion as a peculiar form of worship, and in supposing, because Masonry teaches religious truth, that it is offered as a substitute for Christian truth and Christian obligation. Its warmest and most enlightened friends have never advanced or supported such a claim. Freemasonry is not Christianity, nor a substitute for it. It is not intended to supersede it, nor any other form of worship or system of faith. It does not meddle with sectarian creeds or doctrines, but teaches fundamental religious truth—not enough to do away with the necessity of the Christian scheme of salvation—but more than enough to show, to demonstrate, that it is in every philosophical sense of the word, a religious institution, and one, too, in which the true Christian Mason will find, if he earnestly seek for them, abundant types and shadows of his own exalted and divinely inspired faith.

The tendency of all pure Masonry is toward religion. If it make any progress, it is to that holy end. Look at its ancient Landmarks—its sublime ceremonies—its profound symbols and allegories—all inculcating religious doctrine, commanding religious observance, and religious truth; and who can deny that it is an eminently religious institution?

But, besides, Masonry is in all its forms thoroughly tinged with a true devotional spirit. We open and close our Lodges with prayer; we invoke the blessing of the Most High upon all our labours; we demand of our neophytes a profession of trusting belief in the existence and the superintending care of God; and we teach them to bow with humility and reverence at His awful name, while His holy law is widely opened upon our altars. Freemasonry is thus identified with religion, and although a man may be eminently religious without being a Mason, it is impossible that a Mason can be "true and trusty" unless he is a respecter of religion, and an observer of religious principle.

But then the religion of Masonry is not sectarian. It admits men of every creed within its hospitable bosom, rejecting none and approving none for his peculiar faith. It is not Judaism, though there is nothing in it to offend a Jew; it is not Christianity, but there is nothing in it repugnant to the faith of a Christian. Its religion is that general one of nature and primitive revelation—handed down to us from some ancient and patriarchal priesthood, in which all men may agree, and in which no men can differ. It inculcates the practice of virtue, but it supplies no scheme of redemption for sin. It points its disciples to the path of righteousness, but it does not claim to be "the way, the truth and the life." In so far, therefore, it cannot become a substitute for Christianity, but its tendency is thitherward; and as a handmaid of religion it may, and often does, act as the porch that introduces its votaries into the temple of Divine truth.

Masonry, then, is a religious institution, and on this ground mainly, if not alone, should the religious Mason defend it.—*Keystone.*

PILGRIMS' DAY.

THE following spirited address was delivered by Grand Master Endicott, at the celebration, at Plymouth, Boston, U.S.A., in memory of the Pilgrim Fathers, held on Thursday, the 1st August:—

We have met here on an occasion that enlists our deepest interest. For about 15 years the people of the United States have been celebrating at intervals the centennial days of American independence. In April 1875, was commemorated at Concord the firing of the shot "heard round the world," and last April the list seemed completed by the universal remembrance of the 100th anniversary of Washington's inauguration as President of the United States. Let such days as these stand as a pledge that we are not forgetful of the efforts our fathers made to establish homes, nor are we indifferent to the privileges they won for us. To-day our thoughts go back for two centuries and a half, and dwell on the time when a little band of men and women lauded on this shore, and knew not that they were bringing with them the destinies of a great nation. In all history where can one look for such another picture as this, of the little vessel ploughing its way across unknown seas, freighted with the hopes and fears of men to whom principle was dearer than life itself, and landing them at last on a bleak coast in cold and storm. They came impelled by the same spirit that ever through the history of the world has made for righteousness and freedom. Touched with the strength of a common purpose, they braved danger and scorned hardship. The endurance in those brave hearts has stirred endurance in many who came after them, for never was privation nobly borne or difficulty surmounted that it did not leave added strength for future trial.

Thirty years ago was laid with appropriate ceremonial the cornerstone of this monument. It might have been an unwelcome word to the enthusiasm of that day, if one had said that the call for its dedication would not go forth for 30 years; but most fitting it is that this monument to the memory of men who lived and died for freedom should now be dedicated in a free country; men who have themselves known the struggle that gave the gift of freedom which was their own birthright to a captive race may indeed bless the completion of a monument like this. Thirty years ago men were alarmed, distracted with shadows of approaching conflict. Two or three years later Massachusetts was making history, not commemorating it, but to-day we may well gather to repeat the story of its founders. It is not necessary that I should dwell here on the interest of Freemasonry in all that concerns the life of the community or the welfare of humanity. The principles that emulated the Pilgrims are, indeed, the guiding stars of our Order, and it was with joyful readiness that we accepted the honour of sharing in this service that crowns the completed work. It has been sometimes fancied that Masonry was perhaps too ready to remember the past alone and to defend its right of existence on the grounds of its antiquity. We have far deeper reasons than that for our participation in this ceremony to-day. If Masonry were content to rest on its past alone, its days would indeed be quickly numbered. It fails not in interest for the active, earnest life of to-day. It turns with grateful affection indeed to the noble men and noble deeds of generations past, but would win from the new inspiration to act bravely in the life of to-day and to press on hopefully to all that lies before. Thus it is our hope that this monument may serve a double purpose. First, let it keep alive in the hearts of later generations the memory of all that our present prosperity has cost, that our ease has been bought with the struggles and privations of many, and that faith and undaunted heroism have entered into the very foundations of our institutions. Let it stand to teach that reverence for the past which is a part of every true nature. Only by building on the past can we lift ourselves to higher levels. Let this monument stand also as a promise for the future; let it teach young men that to rightfully reverence the past, they must live for the future, as did those men whose memory we honour to-day. Prosperity has its perils no less than adversity. It is sometimes easier to be brave in the face of hardship than to be true in the midst of luxury. How many a man has kept himself honest and hard-working in comparative poverty, who has proved himself unequal to the temptations of sudden wealth. Let this monument say to him who would honour the Pilgrim that he can rightfully do so only by practising the Pilgrim's virtues. If such a retrospect as this day affords us signifies any deep truth, it means that the ideal is more than the actual. The ideal of right that was in the hearts of the Pilgrims was stronger than the actual privations that surrounded them. The power of an idea drew them from comfort, taught them to endure with fortitude and to work with will. This thought of right, this ideal in their hearts, sustained them as comrade buried comrade in the little burying ground yonder, and it continued with them as they turned back to their hard toil, and their frequent encounters with the Indian. What convincing testimony to the value of an idea does such a movement as this present! May it stand through the years to recall the early days of our country to the minds of all who behold it, and to bear witness to that surpassing power in the human heart which reckons pain and suffering of little account, when it is pressing forward to the accomplishment of Divine ends.

DUBLIN MASONIC ORPHAN SCHOOLS.

THE secretary of Lodge 683, Anahilt True Blues, Hillsborough, has received £16 16s 3d from Bro. W. Tennent Henry, C.E., J.P., late secretary of Hillsborough Presbyterian Church, being the amount of collection in that church on the occasion of a Masonic festival, and subscriptions before and since received towards founding two official governorships for this Lodge in connection with the Masonic Orphan Schools in Dublin. The Lodge also begs to return their very best thanks to Bro. the Rev. Chas. Donaldson and V.W. Bro. Tennent Henry, for their valuable services on that occasion.

FUNERALS properly carried out and personally attended, in London and Country, by Bro. G. A. HUTTON, 17 Newcastle Street, Strand, W.C. Monuments erected. Valuations made.

ROYAL MASONIC INSTITUTION FOR BOYS.

THE adjourned meeting of the General Committee of this Institution was held on Saturday last, at Freemasons' Hall, under the presidency of Bro. the Earl of Euston P.G.M. Norths and Hunts, Chairman of the Provisional Management Committee. Among others present were Bros. C. F. Hogard, J. L. Mather, Major A. B. Cook, F. Moad, C. H. Webb, G. P. Gillard, Rev. R. Morris, M.A., LL.D., A. Durrant, G. Gregory, W. M. Stiles, W. W. Morgan, A. E. Gladwell, B. Kaufmann, John Barnett jun., W. Smith, Stanley Attenborough, G. Bolton, H. Dickey, S. Leith Tomkins, Richard Eve, H. Algar, John Pollard, W. A. Scurrah, George Plucknett, W. Masters, E. G. Harewood, Robert W. Bourne, W. F. Smithson, C. Greouwood, W. H. Saunders, J. C. Hopwood, J. Moon, G. Cooper, Jas. Stevens, Joseph Tauner, George Mickley, M.A., M.B., S. Richardson, E. E. Brown Kidder, A. M. Cohen, G. Corble, F. W. Ramsay, M.D., J. S. Cumberland, W. H. Perryman, John Jones, H. Massey, Joseph D. Langton, and Fredk. Binckes (Secretary). The Earl of Euston read the further report of the Provisional Management Committee, as follows:—

"The Provisional Committee report that they have conferred with Bro. Binckes on the terms of his retirement, and have arranged that he shall retire from the office of Secretary at the end of the present year (1889) upon a retiring allowance of £350 per annum for life. They recommend that this arrangement be carried out, and the necessary notices given under the laws of the Institution for this purpose, and that this Committee be empowered to take the necessary steps to carry into effect the arrangement with Bro. Binckes. The Provisional Committee further recommend that the salary of any future Secretary shall not commence with a sum exceeding £300 per annum."

That, Lord Euston said, was all his Committee had to report that day for the Committee to come to a resolution upon. Bro. J. S. Cumberland inquired if the Committee had considered the subject of the Secretary's salary, in connection with the granting him a pension after service. Lord Euston thought that subject was not for consideration on the present occasion. Bro. Cumberland was glad of this. Still, he thought it should be an instruction to the Committee to consider whether a Secretary should be entitled, after having served the Institution for years, to a pension. Bro. W. A. Scurrah suggested before proceeding the meeting ought to have the minutes read. He understood that the meeting of the 3rd inst. was to be only a formal meeting, consequently a great many brethren stayed away. Bro. John Jones said that Bro. Plucknett was in the chair on the 3rd inst.; it was a regular meeting. The minutes were read and confirmed, and there was a general understanding that there was nothing to be done but the passing of the minutes, and he did not think it was right to read the minutes again. Bro. Cumberland said if the minutes were again read would it not be opening up a precedent? It was recognised that the meeting of the 3rd inst. would have to be adjourned, and that only the minutes would be read. He was sure that if Lord Euston thought the minutes ought to be read he would have suggested it. Some discussion now arose as to the qualification which was necessary for brethren to attend the meetings of the General Committee, and several of those present were declared ineligible to attend, and as a consequence had to leave the room. Bro. Cumberland then formally moved the adoption of the report from the Provisional Committee. It gave him great pleasure to make this motion, for more than one reason. First of all, Bro. Binckes had performed very valuable services to the Institution. He did not care much for remarks made outside; he looked more to the services rendered; and he hoped the time was far distant when the brethren would forget what any brother had done to help the poor children and the Schools. Bro. Binckes had been the pioneer of the Masonic Institutions. Surely after the report they had received from the Investigation Committee, all the sins of omission and commission were not to be charged upon the shoulders of Bro. Binckes. If the House Committee had allowed him a little more latitude than he ought to have had, it was not so much his fault as theirs. He went further: if Bro. Binckes had done a little bit wrong, was there any brother in the room who, during his life, had not done wrong? He ought not to be persecuted because, by some mischance or other, he had done something or had said something which had not met with the approval of all the brethren. Bro. Binckes had worked very hard for the Institution. He had brought it to a state of great prosperity, and after so many years' service they ought not to let him go without some recognition of his services. He had very great pleasure in proposing that the recommendation of the Provisional Management Committee be accepted, and he sincerely trusted his proposal would be well received. Bro. Alderman Harwood (Bolton), Chairman East Lancashire Charity Committee, seconded the motion. Bro. W. A. Scurrah considered the second part of the Report unnecessary. He should move that that portion be expunged. He perfectly agreed with the recommendation that the salary of the future Secretary should not be more than £300 a year, but he maintained that the power of electing the Secretary was not in the Provisional Committee. They might do what they liked in the way of recommending, but the election of Secretary was in the hands of a General Committee. All that the Provisional Management Committee had to do in this respect was to report to the General Committee. Bro. Richard Eve P.G. Treasurer said that part of the Report was drafted by himself, and it, in his opinion, met all the difficulties. It was necessary that some one should take steps and put everything in trim. When it was requisite to call the brethren together who were entitled to vote at the election of Secretary it was necessary that advertisements and notices should be issued. All those would be submitted to a body that had the power to elect, and that body was the brethren now present. But it was necessary that the Provisional Committee should take preliminary steps to see that all brethren in England should have an opportunity to come in and offer their services, and the Provisional Committee wanted the fullest opportunity to let them know; therefore, they asked to be the agents of the general body and nothing more. For himself, he should be

happy to be divested of the power to elect from some sixty, a hundred, or perhaps, three or four hundred, candidates. He only hoped they would elect the proper man. Bro. Scurrah urged that the Provisional Committee was given the full powers exercised by the defunct House Committee. Consequently they required no further authority from the present meeting. Bro. Cumberland agreed with Bro. W. A. Scurrah that it was necessary for the Provisional Committee to ask for powers of that kind; the Provisional Committee entirely took the place of the House Committee. Bro. Jones proposed an amendment, that the retiring allowance to Bro. Binckes should be reduced to £200. Far be it from him to say anything against Bro. Binckes, but, having considered thoroughly the whole position, he could not say justly, as a public official of many years' standing, that the School was what it should be. The parish school at Shore-ditch was better than this School at Wood Green. Bro. James Stevens, in supporting the original proposal, thought it would be a disgrace to Freemasons to allow Brother Binckes to retire without some recognition of his services in the past. But he wished to ask from what source would the proposed pension be derived? The Earl of Euston said he believed the Committees of the Institution had the power. Bro. Dr. Mickley stated that pensions were given in many Institutions and in private concerns, notwithstanding that the servants were paid for their work. Bro. Scurrah, as one connected with one of the largest hospitals in London, could say that some few years ago an executive officer at that Institution was growing old, and the Committee of the time, after obtaining counsel's opinion on the subject, granted that man £300 a year pension for the remainder of his life. They need not go outside the Boys' School for a precedent. They had a pensioner at the present time on the list; there was one in the Girls' School, and one in the Benevolent Institution. Going outside again, the Commercial Travellers' School had pensioned off their Secretary. Bro. Stevens' proposition had nothing to do with the matter. He should be but too pleased to do all he could to support the resolution. Bro. Richard Eve said Bro. Philbrick was quite of opinion that the retiring allowance could be granted, and charged to the Institution. The motion was eventually carried. It was announced that Miss Hercome, of the St. Anne's School, had been elected Matron, and notice given to Mr. Hall, the Medical Officer, terminating his engagement. The petitions for placing two boys on the list for next April were considered and agreed to, and outfits were granted to four former pupils. The names of Albert Escott, Greenwich; H. J. Nash, Richmond; and J. Blyth, St. John's Wood, were added to the Committee. Shortly afterwards the meeting closed, after a vote of thanks to the Chairman had been unanimously passed.

UNIVERSITY OF LONDON AND THE BOYS' SCHOOL.

AT the last examination for the Degree of Doctor of Science at the University of London only one candidate passed in Mixed Mathematics, namely R. Bryant, an old pupil of the Royal Masonic Institution for Boys, and he is the only man in England who has taken the D. Sc. in this branch of the Doctorate. On leaving the Institution, Mr. Bryant was placed by Dr. Morris under a "Wrangler" for two years. At the end of this time, Mr. Bryant gained an exhibition at Sidney Sussex College, Cambridge. But the funds at Dr. Morris's disposal were exhausted, and the youthful aspirant for mathematical honours at Cambridge had to give up the idea of a University career and take to private teaching. Mr. Bryant did not give up the idea of taking a Degree, and in 1881 he matriculated at the London University, and in two or three years afterwards graduated as B.A., B.Sc. In June 1889, he took the Degree of D.Sc., and sent in as his thesis a work on the "Orbit of the Comet Sappho." Dr. Bryant is a fellow of the Astronomical Society, and has read several valuable papers at its customary meetings.

The Committee of Management of the Royal Masonic Benevolent Institution held its monthly meeting at Freemasons' Hall, on Wednesday, Bro. C. J. Perceval, Vice-President, was in the chair, and was supported by Bros. W. A. Scurrah, A. H. Tattershall, Hugh Cotter, C. H. Webb, S. C. Haslip, Charles Kempton, W. B. Daniell, Charles Daniel, J. J. Berry, W. H. Hulbert, S. Brooks, David D. Mercer, A. Mullord, Dr. Jabez Hogg P.G.D., R. Berridge P.G.D.C., H. Driver P.G.S. of W., C. H. Bevir, J. S. Cumberland, Hugh M. Hobbs, and John Mason (acting Secretary). The minutes of the previous meeting having been read and verified, the death of an accepted widow candidate was reported. A letter was read from Bro. the Earl of Euston, in which his lordship expressed his very cordial acknowledgments for the illuminated address of thanks presented to him in recognition of his services as Chairman at the last Anniversary Festival. The Warden's Report for the past month was read, and a vote of thanks passed to the Supreme Council, Ancient and Accepted Rite, for the renewal of their gifts to the inmates of the Institution at Croydon. Applications from two widows to be allowed the half of their late husband's annuities were acceded to, and two petitions (one male and one widow) were examined and accepted, and the names ordered to be entered on the lists of candidates for the election in May 1890. A vote of thanks to the Chairman brought the proceedings to a close.

To the Governors and Subscribers of the
Royal Masonic Institution for Boys,
WOOD GREEN, LONDON, N.

DEAR MADAM OR SIR,

The post of Surgeon to the Royal Masonic Institution for Boys at Wood Green being now vacant, I desire to offer myself as candidate for the same.

I have been residing within one minute's walk from the Institution for the last four years, and am intimately acquainted with the working of it.

I have the honour to append Testimonials of my professional life, and to state that if I am honoured by being appointed to the post, I shall always make it my best endeavour to work in harmony with my brother Officials.

I have the honour to remain,

Yours very obediently,

Lordship Lane, Wood Green,
August 1889.

R. F. TOMLIN, M.R.C.S. Eng., &c.

Copies of Testimonials received by R. F. Tomlin,
Surgeon.

Devonport, 26th May 1873.

This is to certify that Mr. Robert Francis Tomlin became my Articled Pupil in September 1869, and remained with me till October 1870. During this time he was attentive to his duties and his studies, very punctual in his attendance, and always anxious to please. He has been with me occasionally during the last three years, and I find he is prosecuting his studies with Exemplary Diligence, and gives proof of great ability and unremitting application to his work.

JOSEPH MAY, Surgeon.

21 Grosvenor, Bath, 23rd July 1889.

I am pleased to state that Mr. R. F. Tomlin acted as assistant to my late father-in-law, Dr. Leahy, of Bridgend, during the years 1873 and 1874, and gave him every satisfaction. He considered him most skilful and attentive to his patients. The practice was chiefly amongst colliers, railway men, and iron-workers, so that his opportunities for surgical work were very great.

W. S. STABLES, L.S.A. (Lond).

Becket House Wantage, 23rd July 1889.

Having known Mr. R. F. Tomlin most intimately for the last Fourteen Years, I can bear every testimony to his Character and Abilities, both professionally and socially.

After having been with me for four years as Assistant, he joined me in partnership, and it was with deep regret that, owing to circumstances relating solely to myself, our connection had to be broken, and I need hardly say that he took away with him the hearty good wishes of a large number of patients, by whom he had been much valued for his kind and skilful services. He is thoroughly qualified for the post of Surgeon to the Masonic Schools, for which I understand he is a candidate, alike by his kindness and industry, as by his professional knowledge and experience, and I feel quite sure in him the Governors will find a most painstaking and efficient Officer.

J. A. BALL, M.B. (Lond.)

Physician to St. Mary's Home, Wantage;
Consulting Surgeon to the Stockport Infirmary.

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BRO. J. B. MELLA will superintend personally the whole of the details of Management, in order to give full satisfaction, and is prepared from now to undertake any arrangements for Banquets or Banquets, Luncheons, &c., at the most reasonable charges.

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MASONIC LITERATURE.

WANTED.—To Purchase, for Cash, OLD BOOKS ON FREEMASONRY. State full Title, Date, and style of Binding; with prices required. Address, F. W., 41 Thornhill Square, Barnsbury, London, N. Four days' silence a negative.

GREAT WESTERN RAILWAY.

EVERY SATURDAY, until further notice, CHEAP FAST EXCURSIONS will leave PADDINGTON as under:—

8.5 a.m. for Ilfracombe, Exeter, Barnstaple, Dawlish, Torquay, Plymouth, Truro, Penzance; and at 3.5 p.m. for Exeter, Dawlish, Teignmouth, Torquay, Plymouth, &c., for 3, 8, 10, 15, or 17 days.

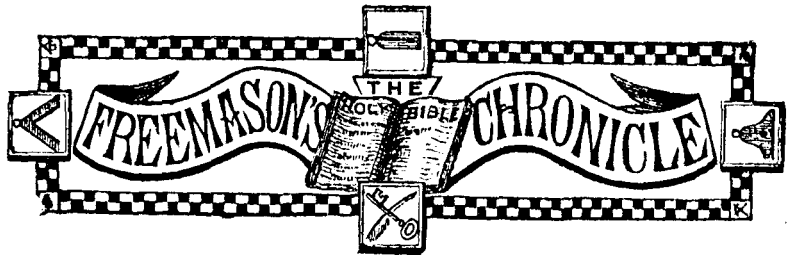
12.20 p.m., for Clevedon, Weston-Super-Mare, Bridgewater, Taunton, Tiverton, &c., for 3, 10, or 17 days.

1.25 p.m., for Trowbridge, Frome, Dorchester, Portland, Weymouth, &c., for 10 or 17 days.

3.20 p.m., for Swindon, Chippenham, Bath, and Bristol, for 8 or 15 days.

Bills can be obtained at the Company's Offices and Stations.

H. Y. LAMBERT, General Manager.



SATURDAY, 17TH AUGUST 1889.

LODGE HISTORIES.

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THE LODGE OF PROBITY, No. 61.

(Continued from page 84).

CHAPTER III. of Bro. Crossley's History—which we shall now consider—treats of the formation and early career of the Probity Lodge. As we have mentioned, in our first notice of the book, the Lodge was constituted on the 12th July 1738, at the Bull's Head, Halifax, the warrant empowering the Lodge to meet on the last Monday in each month. From the engraved lists of the period—of which *fac similes* are given in the book—the Lodge was originally numbered 176, from this it gradually worked up, until, at the re-numbering of 1792, it became No. 61. At the Union of the two Grand Lodges, in 1813, this number was again altered—to 84, since which time it has been twice changed, in 1832 to 73, and in 1863 to No. 61. It may here be noted, and, as Bro. Crossley puts it, it is somewhat curious, that the Lodge of Probity should succeed in 1863 to the same number—61—it enjoyed from the re-numbering in 1792 until the Union in 1813. While on this subject of numbers there is another curious instance pointed out in the History. Bro. Crossley refers to the establishment of a second Lodge in Halifax, in August 1769, under the title of the Bacchus, and this Lodge was numbered 448; it was crased in 1783. At the present time there is a second Lodge in Halifax, and this bears the number 448, the same as was borne by its predecessor upwards of a hundred years ago. Of course these two agreements between the numbering of last century and of the present day are nothing but coincidences, but they are just of that character on which much might be written, and many strange fancies formulated; they are a living evidence that "truth is stranger than fiction."

Unfortunately, but little is known of the early doings of the Lodge, the minutes, if written, are not known to be in existence, and, as usual, the records of Grand Lodge afford no assistance in the matter, not even lists of members of private Lodges being kept between 1730 and 1770. The Warrant under which the Lodge now works is not the original, but was presented to the Lodge on 24th July 1765, when Bro. Spencer G.S. was thanked by letter "for his magnificent present to this Lodge of a renewed Warrant." This Warrant is granted on the petition of John Senior and several other brethren, and empowers the said John Senior to convene the "brethren residing at Halifax aforesaid, who have signed the said petition, and in due form constitute them into a regular Lodge." This Bro. Senior then is regarded as the Father of the Lodge, but it has been quite impossible to discover who were associated with him, or who petitioned with him for its establishment.

The first written records of the Lodge are to be found in the Minute Book commencing in 1762, and also the Treasurer's book bearing the same date, but the continuity of the Lodge's existence from its establishment until that date is made apparent by its regular insertion in the engraved and other lists of Lodges which were issued in

the interim. Possibly, says the historian, the records had not been written before 1762. At any rate, in that year the Lodge seemed in a prosperous condition, which in part may be accounted for from the fact that "in 1761 the Grand Lodge of York was revived, and several Lodges warranted by it."

The first recorded meeting, 10th November 1762, was held at the Rose and Crown, to which the Lodge had removed, apparently from the Black Bull, to which it is accredited in the engraved lists of 1740 and 1756. R.W. Bro. William Newby was in the chair on this occasion. The minute records the opening "an Apprentice's Lodge in ample form," after which the Lodge duly and regularly went "thro' the Apprentices Work." Bro. John Hindson was proposed as a candidate for Masonry, and the Lodge was closed to the following Tuesday—16th November 1762. The next minute refers to this date, which is described as an "Extraordinary Lodge night," and records the initiation of the candidate proposed at the preceding meeting. From the Treasurer's book it appears that the "expenses in making Bro. John Hindson—all the members agreed to make him gratis, he being for the Tyler"—amounted to 16s 6d. Bro. Crossley refers to the fact that at these early recorded meetings the visitors were fairly numerous, and this leads him to suppose that although the Lodge was the only one known in the district at the date, there must have been Lodges of some kind in the immediate neighbourhood. In this connection Brother Crossley refers to Bro. Sadler's "Facts and Fictions," in which it is recorded that in various parts of the country there were Lodges in existence that were unattached to any Grand Lodge.

If we have devoted a large share of attention to these early doings of the Probity Lodge it is because we have been so interested in what we have thus far read of Bro. Crossley's work, and for the same reason we have extracted largely from it, both in the hope of interesting our readers, and also with the object of circulating the views and the opinions he has formed in connection with the earlier doings of the Craft in Halifax. We hope others may equally enjoy the result of Bro. Crossley's labours.

(To be continued).

REVIEWS.

All Books intended for Review should be addressed to the Editor of The Freemason's Chronicle, Belvidere Works, Hermes Hill, Pentonville, London, N.

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"Constitutiones Artis Gemetrie Secundum Euclidem." A facsimile of the early poem on Freemasonry from the original MS. presented by King George II. to the English Nation in 1757, now in the British Museum, [Bibl. Reg. 17, A. 1.] London: Spencer and Co., Great Queen Street.

MASONIC students will readily accord their thanks to Bro. Whympier, C.I.E., Past Deputy District Grand Master Punjab, for the admirable manner in which he has reproduced, in facsimile, this well known Poem, which is supposed to be the oldest document of the Craft available at the present day. The work is perhaps better known as the Halliwell MS., mainly from the fact that the late Mr. J. O. Halliwell-Phillips was the first who drew attention to the essentially Masonic character of its contents. The original is written on vellum, and will be found classified as No. 17, A. 1., in the Bibl. Reg. British Museum. Brother Whympier, in his Introductory Remarks, tells us that "the MS. formerly belonged to Charles Theyer, a collector in the seventeenth century," and is described in Bernard's "Catalogus Manuscriptorum Angliæ" (Oxford 1697). Its existence was well-known, but it does not seem to have been generally understood until 1838-9, when Mr. Halliwell drew attention to it in a paper "On the Introduction of Freemasonry into England." Later on this gentleman published two small editions of his work "The Early History of Freemasonry in England," and therein gave a transcript of the poem. "The fac simile itself has been entrusted to Mr. F. Compton Price, a skilled lithographic artist, who was pupil to Mr. Halliwell's copyist, Mr. Joseph Netherclift. During the tracing, Mr. Price has referred, word by word, to the Halliwell transcript, and it is therefore trusted the present production is absolutely accurate."

We may add that the work now offered is the exact size of the original. It has the Royal Arms stamped on both covers, and G. R. II., with the date, 1757. The lettering on the back has been reproduced. The Masonic Student will find much to interest him in a study of its contents.

The result of the recent examination of girls of the Royal Masonic Institution for Girls, in science and art, at the Science and Art Department, South Kensington, was that out of 30 girls submitted for examination, nine passed in the first class, and 20 in the second.

ROYAL ARCH.

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PROV. GRAND CHAPTER OF KENT.

THE annual meeting of the Provincial Grand Chapter of Kent was held at the Clarendon Hotel, Gravesend, on Tuesday afternoon, the 30th ult. In consequence of the unavoidable absence of Earl Amherst, Grand Superintendent (who was engaged in attending an important meeting of the Bath and West of England Society), Comp. J. S. Eastes P.G.H. presided, and opened the Provincial Grand Chapter. The report of the Audit Committee was approved and adopted, and on the recommendation of that body the sum of £105, from the funds, was voted in grants to the Male and Female Funds of the Royal Benevolent Institution, and the Boys' and Girls' Schools. The following Companions were appointed Provincial Grand Officers for the ensuing year, and each duly invested with the collar and jewel of his office, viz:—

Comp. Jas. Smith Eastes P.Z. 503, 709	H.
Horatio Ward Z. 1273	...
Thos. Samuel Warne P.Z. 20	... S.E.
Wm. Jas. Collens P.Z. 77	... S.N.
Fredk. Wood P.Z. 1973	... Registrar
Wm. Henry Cronk P.Z. 1414	... P.S.
Chas. V. Cotterell P.Z. 1837	... 1st A.S.
Thos. Watson P.Z. 1174	... 2nd A.S.
Silas Wagon Z. 503	... Sword Bearer
John Coulter P.Z. 20	... Standard Bearer
Wm. Carter P.Z. 31	... D. of C.
R. J. E. Brown P.Z. 158	... A.D. of C.
A. Hans Holbein P.Z. 558	... Organist
T. R. S. Champion Z. 829	... Assistant S.E.
John Cooke 709	... Janitor

Comp. William Russell was unanimously elected Prov. Grand Treasurer, in the place of Comp. B. K. Thorpe, who has resigned that appointment consequent on his removal from the Province. A cordial vote of thanks was given to Comp. Thorpe for the able way in which he had discharged the Treasurership of Prov. Grand Chapter from its foundation, and a Committee was appointed to make the arrangements for presenting him with a suitable testimonial. After the transaction of other business Provincial Grand Chapter was closed, the Companions afterwards partaking their annual banquet, under the presidency of Earl Amherst, when the customary Masonic and other toasts were given and duly honoured.

PROV. GRAND CHAPTER OF DEVON.

THE annual Convocation of the Provincial Grand Chapter of Devon was held on the 31st ult., at the Freemasons' Hall, Plymouth. Comp. Major G. C. Davie Prov. G.S.E. officiated as Prov. G. Supt. *pro tem*, and he was supported by a large number of P.G. Officers and visiting brethren. Comp. Davie apologised for the absence of Viscount Ebrington, M.P., the P.G. Superintendent. His Lordship, he said, had made every arrangement to attend that Convocation, and had arrived in the West for that purpose, when he was unexpectedly recalled to London to attend to his Parliamentary duties. Comp. W. G. Rogers P.G.H. was also unavoidably absent, through a meeting of the Exeter City Council being held that day, which he had to attend as City Treasurer. The acting P.G.S.E. reported that twenty-seven Chapters had forwarded their returns and dues. The P.G. Treasurer reported that the receipts for the year had been £97 15s, and that the present balance in hand available for the votes of the Chapter was £42. Comp. Kersteman proposed, and Comp. Du Pre seconded, that 20 guineas be voted to the Royal Masonic Benevolent Institution for Widows, the sum to be placed on the Steward's list of Comp. the Rev. T. W. Lemon. Comp. Lord proposed that £7 10s each be voted to the Fortescue Annuity Fund and the Devon Masonic Educational Fund. Comp. Cornish seconded, and both propositions were unanimously adopted. On the proposition of Comp. J. Kinton Bond, seconded by Comp. Du Pre, and supported by several other members, Comp. J. W. Cornish was elected the Treasurer. Comps. J. R. Lord and J. Kinton Bond were elected the Auditors. The acting P.G. Superintendent then invested the Officers for the year:—

Comp. W. G. Rogers 112	...	2nd Principal
Major J. S. Swan 847	...	3rd Principal
Major G. C. Davie 251	...	S.E.

F. B. Westlake 70 ...	...	S.N.
J. W. Cornish 223 ...	...	Treasurer
J. Bradford 1358 ...	...	Reg.
W. Allsford 202 ...	...	P.S.
J. Moysey 223 ...	...	1st A.S.
D. Cross 1205 ...	...	2nd A.S.
C. Croydon 189 ...	...	Sword Bearer
J. Gifford 2025 ...	...	Standard Bearer
J. R. H. Harris 230 ...	...	D.C.
A. Pidsley 106 ...	...	A.D.C.
W. S. Hearder 105 ...	...	Organist
F. Shooter ...	...	Janitor

SUPREME GRAND CHAPTER OF SOUTH AUSTRALIA.

THE Supreme Grand Chapter of South Australia held its first congregation in connection with the Royal Arch Chapter under the S.A. Constitution on Wednesday evening, 26th June, in the Masonic Hall, Flinders-street, Adelaide. The Chapter was opened in ample form by the Principals, and the Supreme Grand Chapter was received with the accustomed Masonic honours. The Supreme Z. (Chief Justice Way) and the Grand Principal (H. E. Downer, M.P.) entered the Chapter and at once declared the Grand Chapter open. The following Officers were appointed for the ensuing year:—

Comp. S. J. Way ...	...	1st Principal
H. E. Downer, M.P. ...	...	2nd Principal
S. Solomon, M.P. ...	...	3rd Principal
P. Sansom ...	...	S.N.
J. Cunningham ...	...	S.E.
G. G. Martin ...	...	P.S.
G. C. Knight ...	...	D.C.
J. Le M. F. Roberts ...	...	1st A.S.
E. Cooke ...	...	2nd A.S.
F. C. Bowen ...	...	Registrar
M. V. Adams ...	...	Sword Bearer
Cornish ...	...	Standard Bearer
N. Kildael ...	...	Janitor

The Officers were duly presented, and installed by the Chief Justice, and before the Chapter closed the Grand Z. was saluted with the usual Masonic Rites. Afterwards a banquet was held in the banquet hall, to which the Grand Z. remained, and made an interesting speech, mentioning, *inter alia*, that he had received from the Grand Chapter of England the full recognition for which they had so long and anxiously waited. This announcement was received with much enthusiasm. His Honour also expressed his gratification at having been permitted to open the new Grand Chapter of Victoria.

PATRIOTIC CHAPTER, No. 51.

AT the Quarterly Convocation of this Chapter, held at Colchester, on Thursday, the 8th inst., the following Officers were elected for the ensuing year:—Comps. P. G. Mills Z., J. T. Bailey H., A. S. B. Sparling J., T. J. Ralling P.Z. P.G. Sword Bearer England P.G.S.E. Essex S.E., C. Osmond P.P.G.O. S.N., Thomas Rix P.Z. P.P.G. Sword Bearer Treasurer, R. D. Poppleton P.S., the Rev. W. M. Jones 1st A.S., A. Barritt 2nd A.S., S. Munson and A. Wright Janitors.

BRUNSWICK CHAPTER, No. 159.

THE annual election was held on the 31st ult. The Principals elected were:—Comps. W. H. Williams Z., N. Radmore H., C. Marshall J. The Officers also elected were Comps. F. J. Price S.E., J. E. Davis S.N., T. Stoner P.S., C. Sellick 1st A.S., J. T. Rook 2nd A.S. Comps. C. A. Nicholson and J. Bartlett were re-elected Treasurer and Janitor.

ELLIOTT CHAPTER, No. 1205.

THE annual meeting was held on the 5th inst., at the Masonic Rooms, Caroline-place, Stonehouse, to instal Comp F. Conch as H. and Comp. W. Powell as J. Comp. W. H. Lister Z. elect was unavoidably absent. The installing principals were Comps. J. E. Lord P.Z. 70 and James Gidley P.Z. 1205. The Officers were invested, as follow:—Comps. J. G. Wilson I.P.Z., A. W. King S.N., D. Cross Treasurer, G. Gurney P. Soj., J. J. Facey 1st A. Soj., A. Revills 2nd A. Soj., and J. Gidley Janitor. Comps. E. A. Maddock and Jno. Maunder were appointed as Stewards. Prior to the ceremony of installation two candidates were exalted to the supreme degree.

HOLLOWAY'S PILLS.—Indigestion and Liver Complaints.—The digestion cannot be long or seriously disordered without the derangement being perceptible on the countenance. These Pills prevent both unpleasant consequences; they improve the appetite, and with the increase of desire for food, they augment the powers of digestion and assimilation in the stomach. Holloway's Pills deal most satisfactorily with deranged or diseased conditions of the many organs engaged in extracting nourishment for our bodies from our various diets—as the liver, stomach and bowels, over all of which they exercise the most salutary control. By resorting at an early stage of this malady to these purifying and laxative Pills, the dyspeptic is speedily restored to health and strength, and his sallowness gradually vanishes.

NOTICES OF MEETINGS.

MARINERS' LODGE, No. 249.

THE annual picnic in connection with this Lodge was recently held at Broxton, in Cheshire. The members and their friends met at the Liverpool landing-stage at a quarter-past ten a.m., crossed over to Birkenhead, took the train to Chester, and from thence were conveyed in waggettes, via Eaton Park and Farndou, to the Egerton Arms Hotel, Broxton, where a splendid dinner was waiting to be served to them. After doing justice to the good things supplied, the party was photographed on the lawn at the back of the hotel by Brother Ashley. A first-class programme of sports and dancing was then provided, the different events being eagerly contested, and very much enjoyed, the music being provided by Brother Busfield and his band. After having an excellent tea, some very valuable prizes were presented to the successful competitors by Mrs. Hewson, the wife of the Worshipful Master, and at seven o'clock the return journey was made to Chester, the whole party arriving in Liverpool at about half-past nine, after spending a most enjoyable day. Among the members present were Bros. W. Howson W.M., Spurr I.P.M., J. Whalley P.M., R. G. Bradley P.M., J. Humphries P.M., D. C. Davidson S.W., John Hayes Treasurer, R. Shacklady Secretary, H. F. Neale S.D., T. Bush, J.D., E. Routledge S.S., T. J. Roberts J.S., F. Saunders A.S., &c.

DUKE OF EDINBURGH LODGE, No. 1182.

THIS Lodge, which originally held its meetings at Wavertree, some years ago, but has since, to its advantage, removed to the central habitat in Hope Street, Liverpool, held its annual meeting on the 8th instant, under circumstances which gave the assembly great éclat. The Lodge has had a prosperous year, £50 having been expended on the Charities, and the retiring W.M. has every reason to be satisfied with the way in which the brethren have supported him. He himself took the chair, and was supported by Bros. J. Pittaway I.P.M., J. W. Tyson, T. Davey, J. Edwards S.W. (W.M. elect), W. Rawsthorne J.W., A. D. Hesketh Treasurer, A. Morris Secretary, W. F. Ferguson S.D., W. R. Parkinson I.G., A. Barclay D.C., &c. The W.M. elect was presented by Bros. A. Barclay and R. Martin, and the ceremony of installation was very creditably performed by Bros. J. B. Galloway W.M. and A. D. Hesketh, after which the following Officers were invested:—Bros. J. B. Galloway I.P.M., W. Rawsthorne S.W., A. Morris J.W., A. D. Hesketh Treasurer, W. F. Ferguson Secretary, W. R. Parkinson S.D., R. Tunnicliffe J.D., D. Lowthian I.G., J. T. Shutt S.S., J. H. Mills J.S., H. S. Wright Organist, A. Barclay D.C. Bro. P. Ball was re-elected Tyler. Bro. Casey afterwards catered very satisfactorily for the brethren, and during the evening, which was very happily spent, a beautiful P.M.'s jewel, with collar, was presented to the I.P.M. by the W.M. on behalf of the Lodge.

JORDAN LODGE, No. 1402.

AT the monthly meeting, at the Masonic Hall, Torquay, on the 13th inst., the W.M. Bro. T. W. Morgan presiding, Bro. T. H. Wills S.W. was elected W.M. for the ensuing year, and Bro. John Dodge was re-elected Treasurer. Bro. John Taylor J.D. and Librarian announced that the newly-formed library was now open, with contributions of no less than eighty-three volumes. The donors of the several books, which included many valuable works, besides the *Freemason* complete to date with the exception of Vol. 4, were Bros. W. J. Hughan P.G.D. England, John Chapman P.P.G.J.D., John Lane P.P.G.R., and John Taylor J.D. The thanks of the Lodge were severally accorded to these brethren for their generous gifts. During the evening Bro. W. J. Noseworthy was made a Master Mason, Bro. John Lane ably performing the ceremony.

Lord Carrington was, on the 24th June, installed for the second time as Master of the United Grand Lodge of New South Wales, at the Masonic Hall, the ceremony being attended by upwards of 300 leading Masons. Bro. C. F. Stokes was installed as Deputy Grand Master. Lord Carrington in his address referred to the colliery disaster at Newcastle. He stated that if relief were required for the widows and orphans, the Masons in the colony, who deeply sympathized with the sufferers through the calamity, would not be behindhand in contributions.

A grand Bazaar for the purpose of raising a sum of about £10,000 to aid the Annuity Fund of the Extended Scheme of Scottish Masonic Benevolence, for the benefit of indigent Scottish Masons, their widows or children, is to be held at the end of next year, in Edinburgh. A number of influential names stand on the committee, including Sir Archibald Campbell of Blythswood, the Earl of Haddington, and Lord Saltoun, who is Junior Grand Warden. Contributions are being collected, and the excellent object in view ought to find ready sympathisers even beyond the ranks of Freemasonry. Mr. W. A. Davies, accountant, Edinburgh, is the bazaar secretary.

UNVEILING MEMORIAL WINDOWS AT
WINSON GREEN.

ON Monday, the 12th inst., Lord Leigh Provincial Grand Master of Warwickshire, assisted by the members of the Provincial Grand Lodge and the brethren of the Province, held a special meeting in the Dudloy-road Board Schools, and subsequently formed in procession and walked to St. Cuthbert's Church, where three memorial windows were unveiled. The windows have been subscribed for by the Sunday schools and parishioners in memory of the late Vicar, Bro. the Rev. W. H. Tarleton P.P.G. Chaplain. The Officers of the Provincial Grand Lodge who accompanied Lord Leigh were Bros. J. T. Collins Deputy Provincial Grand Master, G. H. Rooker Asst. D.C., Mears S.B., J. R. Jackson D.C., F. H. Reece G.O., G. Beech G.S., J. W. Matthews Asst Secretary, W. H. Wood G.P., W. E. Fowkes Asst. G.P., and W. E. Mewis G. Steward. There were also present several Past Officers of Grand Lodge and members. In the course of the service Lord Leigh unveiled the windows, which are situated in the Chancel, and consists of three lights each, with a single figure in each light, the pedestals and canopies, in the perpendicular style, being in keeping with the architectural features of the church. The subjects treated are Abraham, Moses, Elijah, John the Baptist, Our Lord Jesus Christ, St. Peter, St. Paul, St. Andrew, and St. John. In the tracery of the centre window are Masonic emblems, and the other traceries are treated in gresaille. The colouring is rich, but chaste; the draperies are remarkable free and flowing, and the treatment of the whole is broad and effective. Messrs. W. Pearce and Company, of Bridge-street, Birmingham, executed the work, from the designs of their superintendent, Mr. Thomas Stacy. The whole chancel has been much improved, the walls have been stencilled a neat ecclesiastical pattern, and the iron lights replaced by brass standards, by Mr. G. Hadley, Monument-road. The service at the church was conducted by the vicar (the Rev. Dr. McCann), Canon Bowlby, and the Rev. T. W. Peart. In the course of a short sermon, based on 1 Corinthians x. 31, the Vicar said the windows were more than the expression of living memories—they were that of unforgotten services rendered by one whose whole sympathy and love were in the church he founded. At a subsequent meeting of the Prov. G. Lodge, on the motion of Lord Leigh, a sum of 10 guineas was voted from the funds to the Sunday Schools. Luncheon was afterwards served in the school, and presided over by Lord Leigh. Amongst those present were the Revds. Dr. McCann, A. R. Vardy, W. B. Wilkinson, and T. W. Peart; Messrs. G. Beech, W. F. Tolladay, J. Bowen, and others. Apologies were announced from Viscountess Newport, the Marquis of Hertford, Lord Ernest Seymour, Mr. Dixon, M.P., Mr. Jaffray, Mr. Commissioner Philbrick, the Mayor (Alderman Barrow), the Mayor of West Bromwich (Councillor Heelis), and Alderman Manton. After the Loyal toasts, the Rev. Dr. McCann proposed Lord Leigh and the Provincial Grand Lodge of Warwickshire. He said that his Lordship was one of the most popular men in the country, and whenever he was asked to do a kindness he did it kindly. In reply, Lord Leigh said that his presence there that day had been for him a source of great pleasure, not unmingled with pain. They all remembered the first vicar of that parish, and he could only say that, as Freemasons, they felt it a great honour to be permitted to unveil the beautiful windows subscribed for by the children and parishioners. It was seventeen years since he (Lord Leigh) had the pleasure of laying Masonically the first stone of that church, and he knew how anxiously their late Bro. Tarleton exerted himself to obtain funds to build the church. They all felt deeply his loss, and rejoiced to find that Bro. Tolladay had worked so excellently to get up that meeting, to which he had asked the attendance of the Prov. Grand Lodge. The Rev. A. R. Vardy, in proposing success to St. Cuthbert's Sunday Schools, said he knew the late vicar as a pupil at King Edward's School, and testified to the earnestness of his work on behalf of the school and in the parish. The labour of the Sunday Schools was very important. There was a time when in all schools religious instruction formed part of the work. He regretted very much the changes which had recently taken place, and which had banished to a great extent Bible-teaching from the ordinary schoolroom. That only made the work and function of the Sunday schools more important, and if the young generation were to be trained aright they must be trained in the knowledge and fear of God. That work was being done most efficiently in that parish in the large Sunday schools connected with the Church. The erection of those windows was a striking illustration of the value the children placed on the services of the late vicar. It was a unique event that school-children should, by their scanty means, raise so noble and enduring a monument to one who worked for them. The Rev. T. W. Peart responded on behalf of Mrs. Peart, superintendent of the Girls' Sunday School. A vote of thanks was passed to Mr. W. F. Tolladay, for the excellent manner in which he had carried out the arrangements. Several other toasts were proposed.

At a recent meeting of Lodge Canterbury, 1048, E.C., held in the St. Augustine Hall, Christchurch, a motion affirming the desirability of establishing a United Grand Lodge in New Zealand was carried by a substantial majority.

The Shaftesbury re-opens, on the 27th inst., with a new and original four act play of Modern English life, entitled "The Middleman," by Henry Arthur Jones. Mr. E. S. Willard will be supported by Messrs. Mackintosh and E. W. Garden; Miss Maude Millett, Miss Annie Hughes, Mrs. E. H. Brooke, and Miss Agnes Verity.

MARK MASONRY.

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DERWENT LODGE, No. 282.

ON Wednesday, the 7th inst., the annual meeting of this Lodge was held at the Masonic Hall, Portland-square, Workington. There were present:—Bros. Isaac Dickinson S.W., Joseph Eden I.P.M., John Paterson Treasurer, G. B. M'Kay Secretary, Joseph Harding S.D., Josiah Purser J.D., J. Howieson I.G., William Whitehead Tyler, E. Loach, G. H. Smith, James Jolley, John Warwick, &c. The Lodge was opened by Bro. Joseph Eden, after which Bro. Paterson took the chair, and with the assistance of Bro. Eden installed Bro. Dickinson S.W. as the W.M. for the ensuing year. The W.M. afterwards invested the following brethren with collars of office:—Bros. Rev. E. M. Rice I.P.M., G. R. M'Kay S.W., J. Harding J.W., J. Paterson Treasurer, Rev. E. M. Rice Chaplain, J. Warwick Secretary, A. Ashmore M.O., J. Purser S.O., J. Howieson J.O. E. Loach S.D., J. Jolley J.D., S. Bethell I.G., J. Cooper Organist, D. Simons Director of Ceremonies, G. H. S. Smith Reg. of Marks, W. Whitehead Tyler. Heartly good wishes were expressed for the newly installed W.M. from the Provincial Grand Lodge. Upon the Lodge being closed, the brethren, at the W.M.'s invitation, partook of a banquet, which was provided at the Green Dragon Hotel, by Brother and Mrs. Howieson. The W.M., Bro. Dickinson, presided.

AN EDICT AGAINST THE CERNEAU SCOTTISH
RITE.

Washington, 28th July.

THE controversy which has been general among the Masonic Fraternity throughout the country respecting the Cerneau Scottish rite has culminated here in the issue of an edict by Harrison Dingman, Most Worshipful Grand Master of Masons of the District of Columbia, under date of 25th July, pronouncing the Cerneau organisation clandestine and warning all members of that rite that they are liable to discipline from the Grand Lodge unless they at once withdraw from said Cerneau body. The main reason for the edict, aside from other questions arising in the Scottish Rite controversy, is stated to be that the Cerneau organization has established relations of amity and Masonic correspondence with the Grand Orient of France, the governing body of Masons in that country, which is under the ban of at least every English speaking Grand Lodge in the world, because the Grand Orient has stricken the name of God from its rituals. The Grand Lodge of this country, it is said, have an additional grievance against the Grand Orient of France because the latter persists in recognising the negro Grand Lodge of the United States. Grand Master Dingman's edict directs that all visitors to the Lodges in the district of Columbia shall be required to state before admission that they are not members of the Cerneau organisation. The meeting of the Cerneau organisation in any Masonic hall is also prohibited.

FRUIT OF THE AMERICAN MASONIC ANTI
CERNEAU MANIA.

Cedar Rapids, Ia., 30th July.

AN action was begun yesterday in the district court at Marion that will startle Masonic circles more than anything else perhaps of late years. Judge Preston, on the petition of Grand Officers of the Iowa Consistory of that branch of Scottish Rite Masonry commonly known as the Cerneau, ordered a temporary injunction against the Grand Lodge of Iowa Ancient Free and Accepted Masons, restraining them from putting into effect the legislation of the last session of the Grand Lodge, referring to the Cerneau bodies and which commanded Master Masons to leave the Consistory of Iowa of that Rite, under punishment of expulsion. The petition states that as the body represented by the plaintiffs does not confer the blue Lodge degrees and the Grand Lodge or its subordinate Lodges do not confer the 29 higher degrees, the Grand Lodge has no jurisdiction whatever, and its action is illegal, arbitrary, oppressive, proscriptive of their individual consciences and Masonic relations, and hurtful to their standing as good and reputable citizens. This is the first time a Masonic body has appealed to the state courts, and the action of the Supreme Court to which it will finally go will be a precedent for other States. The time for hearing the arguments for a perpetual injunction will be in the October term of court at Marion.

Boston [Massachusetts] Advertiser, 30th July 1889.

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OCCASIONAL PAPERS

ON

THE HISTORY OF FREEMASONRY.

Written expressly for delivery in Lodges of Instruction.

LONDON: W. W. MORGAN,

BELVIDERE WORKS, HERMES HILL, PENTONVILLE, N.

AND BY ORDER OF ALL BOOKSELLERS.

Secretaries of Lodges of Instruction can be supplied, carriage free, at 10/- per dozen.

DIARY FOR THE WEEK.

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

—:—

SATURDAY, 17th AUGUST.

- 179—Manchester, Yorkshire Grey, London St., Tottenham Court Rd., at 8 (In)
 198—Percy, Jolly Farmers' Tavern, Southgate-road, N., at 8 (Instruction)
 1275—Star, Dover Castle, Deptford Causeway, S.E., at 7. (Instruction)
 1288—Finsbury Park, Cock Tavern, Highbury, at 8 (Instruction)
 1364—Earl of Zetland, Royal Edward, Triangle, Hackney, at 7 (Instruct)
 1624—Eccleston, Crown and Anchor, 79 Ebury Street, S.W., at 7 (Instruct)
 1641—Crichton, Surrey Masonic Hall, Camberwell
 2012—Chiswick, Windsor Castle Hotel, King Street, Hammersmith, at 7.3
 R.A.—Sinai, Union, Air-street, Regent-st., W., at 8. (Instruction)
 1326—Lebanon, Lion Hotel, Hampton
 2035—Beaumont, Royal Hotel, Kirkburton
 2228—Dene, King's Arms Hotel, Cookham, Berks
 2309—George Gardner, Datchett, Buckinghamshire
 R.A. 1326—Lebanon, Lion Hotel, Hampton
 M.M. 354—Rose and Lily, Four Swans, Waltham Cross

MONDAY, 19th AUGUST.

- 22—Loughborough, Gauden Hotel, Clapham, at 7.30. (Instruction)
 27—Egyptian, Atlantic Tavern, Brixton, S.W., at 8. (Instruction)
 46—Strong Man, Bell and Bush, Ropemaker St., Finsbury, E.C., at 7 (In)
 174—Sincerity, Railway Tavern, Railway Place, Fenchurch Street, at 7. (In)
 180—St. James's Union, Union Tavern, Air-street, W., at 8 (Instruction)
 648—Wellington, White Swan, High-street, Deptford, at 8 (Instruction)
 933—Doric, Duke's Head, 79 Whitechapel Road, at 8. (Instruction)
 975—Rose of Denmark, Gauden Hotel, Clapham Road Station, at 7.30. (Inst.)
 1227—Upton, Three Nuns, Aldgate, E., at 8. (Instruction)
 1425—Hyde Park, Porchester Hotel, Leinster Place, Cleveland Gardens, at 8. (In)
 1445—Prince Leopold, Printing Works, 202 Whitechapel Road, E., at 7 (Inst.)
 1489—Marquess of Ripon, Queen's Hotel, Victoria Park, at 7.30 (In)
 1607—Metropolitan, The Moorgate, Finsbury Pavement, E.C., at 7.30 (Inst.)
 1685—Royal Commemoration, Railway Hotel, High Street, Putney, at 8. (In)
 1608—Kilburn, 46 South Molton Street, Oxford Street, W., at 8. (Inst.)
 1623—West Smithfield, New Market Hotel, King Street, Smithfield, at 7 (In.)
 1693—Kingsland, Cock Tavern, Highbury, N., at 8.30 (Instruction)
 1707—Eleanor, Seven Sisters Hotel, Page Green, Tottenham, 8. (Inst.)
 1891—St. Ambrose, Baron's Court Hotel, West Kensington. (Instruction)
 1901—Selwyn, East Dulwich Hotel, East Dulwich. (Instruction)
 1910—Shadwell Clarke, Ladbroke Hall, Notting Hill
 2021—Queen's (Westminster) and Marylebone, Criterion, W., at 8. (Inst.)
 77—Freedom, Falcon Hotel, Gravesend
 236—York, Masonic Hall, York
 248—True Love and Unity, Freemasons' Hall, Brixham, Devon
 331—Phoenix Public Room, Truro
 359—Peace and Harmony, Freemasons' Hall, Southampton
 424—Borough, Half Moon Hotel, Gatheshead
 823—Everton, Masonic Hall, Liverpool, at 7.30. (Instruction)
 925—Bedford Masonic Hall, New Street, Birmingham
 934—Merit, Derby Hotel, Whitefield
 1030—Egerton, George Hotel, Wellington Road, Heaton Norris, near Stockport
 1037—Portland, Portland Hall, Portland
 1199—Agriculture, Honey Hall, Congressbury
 1208—Corinthian, Royal Hotel, Pier, Dover
 1238—Gooch, Albany Hotel, Twickenham
 1449—Royal Military, Masonic Hall, Canterbury, at 8. (Instruction)
 1602—Israel, Masonic Hall, Liverpool
 R.A. 40—Emulation, Castle Hotel, Hastings
 R.A. 120—Palladian, Green Dragon Hotel, Hereford
 R.A. 128—Prince Edwin, Bridge Inn, Bury, Lancashire
 R.A. 277—Tudor, Freemasons' Hall, Union Street, Oldham
 R.A. 296—Loyalty, Freemasons' Hall, Surrey-street, Sheffield
 R.A. 1051—Rowley, Masonic Rooms, Atheneum, Lancaster
 M.M. 324—Hunter, Masonic Hall, Sussex Street, Rhyl
 R.C. 23—William de Irwin, Weston-super-Mare

TUESDAY, 20th AUGUST.

- Board of General Purposes, Freemasons' Hall, at 4
 25—Robert Burns, 8 Tottenham Court Road, W.C., at 8. (Instruction)
 66—Constitutional, Bedford Hotel, Southampton-bldgs., Holborn, at 7 (Inst.)
 65—Prosperity, City Arms Restaurant, 2 St. Mary Axe, E.C., at 7. (Inst.)
 141—Faith, Victoria Mansions Restaurant, Victoria Street, S.W., at 8 (Inst.)
 177—Domestic, Surrey Masonic Hall, Camberwell, at 7.30 (Instruction)
 148—Joppa, Manchester Hotel, Aldersgate-street, at 8. (Instruction)
 212—Euphrates, Mother Red Cap, High Street, Camden Town, at 8. (Inst.)
 664—Yarborough, Green Dragon, Stepney (Instruction)
 763—Prince Frederick William, Eagle Tavern, Clifton Road, Maida Hill, at 8. (Instruction)
 820—Lily of Richmond, Greyhound, Richmond, at 7.30 (Instruction)
 860—Dathousie, Middleton Arms, Middleton Road, Dalston at 8 (Inst.)
 861—Finsbury, King's Head, The Cadney Street, E.C., at 7. (Instruction)
 1044—Wandsworth, East Hill Hotel, Alma Road, Wandsworth (Instruction)
 1321—Emblematic, Mouna Hotel, Hoe-rueta-street, W.C., at 8. (Instruction)
 1339—Stockwell, Surrey Masonic Hall, Camberwell
 1340—Friars, Liverpool Arms, Caunting Town, at 7.30. (Instruction)
 1420—Earl Spencer, Swan Hotel, Battersea O.L. Bridge
 1446—Mount Edgecumbe, Three Stags, Lambeth Road, S.W., at 8. (Inst.)
 1471—Islington, Champion, Aldersgate Street, at 7. (Instruction)
 1472—Healey, Three Crowns, North Woolwich. (Instruction)
 1540—Chaucer, Old White Hart, Borough High Street, at 8. (Instruction)
 1695—New Finsbury Park, Cock Tavern, Highbury
 1695—New Finsbury Park, Horsey Wood Tavern, Finsbury Park, at 8. (Inst.)
 1830—Duke of Cornwall, Queen's Arms, Queen Street, E.C., at 7. (In.)
 1949—Brixton, Prince Regent, Dulwich Road, East Brixton, at 8 (Instruction)
 Metropolitan Chapter of Instruction, White Hart, Cannon Street, at 6.30
 R.A. 704—Camden, the Moorgate, 15 Finsbury Pavement, E.C., at 8. (Inst.)
 R.A. 1365—Clapton, White Hart Tavern, Clapton, at 8. (Instruction)
 R.A. 1642—Earl of Carnarvon, Ladbroke Hall, Notting Hill, W., at 8. (Inst.)
 M.M. 238—Prince Leopold, Anderson's Hotel, Fleet-street, E.C.
 213—Perseverance, Masonic Hall, Theatre-street, Norwich
 418—Mentoria, Mechanics' Institute, Hanley
 697—Alliance, Masonic Hall, Liverpool
 820—Sydney, Black Horse Hotel, Sidcup, at 7. (Instruction)
 960—Bute, Masonic Hall, 9 Working-street, Cardiff.
 1098—Tregulow, Masonic Rooms, St. Day, Scorer, Cornwall
 1052—Callender, Masonic Rooms, King Street, Manchester
 1276—Warren, Queen's Hotel, Birkenhead, Cheshire
 1325—Stanley, Masonic Hall, Liverpool
 1442—St. John, Masonic Hall, Grays, Essex. (Instruction)
 1427—Percy, Masonic Hall, Maple-street, Newcastle
 1470—Chiltern, Town Hall, Dunstable
 1473—Booth, 146 Berry Street, Booth, at 8. (Instruction)
 1534—Concord, George Hotel, Prestwich
 4551—Charity, Masonic Hall, New-street, Birmingham

- 1570—Prince Arthur, 140 North Hill Street, Liverpool
 1726—Gordon, Assembly Room, Bognor
 1764—Eleanor Cross, Masonic Hall, Abington-street, Northampton
 1944—St. Augustine's, Shrewsbury Arms Hotel, Rugeley
 2146—Surbiton, Spread Eagle Coffee Tavern, Surbiton. (Instruction)
 R.A. 41—Royal Cumberland, Masonic Hall, Old Orchard Street, Bath
 R.A. 105—Fortitude, Hayshe Masonic Temple, Plymouth
 R.A. 340—Alfred, Masonic Hall, Alfred Street, Oxford
 R.A. 446—Avalon, Town Hall, Wells, Somerset
 R.A. 460—Perseverance, Castle Hotel, Newcastle-under-Lyne
 R.A. 764—Fawcett, Freemasons' Hall, West Hartlepool
 R.A. 792—Oliver, Masonic Hall, Osborne Street, Great Grimsby
 R.A. 804—Carnarvon, Masonic Hall, Havant
 M.M. 166—East Sussex, Castle Hotel, Hastings
 M.M. 266—Amherst, Masonic Hall, Sandgate

WEDNESDAY, 21st AUGUST.

- General Committee of Grand Lodge and Lodge of Benevolence, Freemasons' Hall at 6
 3—Fidelity, Alfred, Roman Road, Barnsbury, at 8. (Instruction)
 30—United Mariners, The Lugard, Peckham, at 7.30. (Instruction)
 72—Royal Jubilee, Mitre, Chancery Lane, W.C., at 8. (Instruction)
 73—Mount Lebanon, George Inn, High Street, Borough, at 8. (Inst)
 193—Confidence, Hercules Tavern, Leadonhall Street, at 7. (Instruction)
 228—United Strength, The Hope, Stanhope Street, Regent's Park, at 8 (Inst)
 533—La Tolerance, Portland Hotel, Great Portland Street, at 8. (Inst)
 619—Beadon, Greyhound, Dulwich
 720—Panmure, Balham Hotel, Balham, at 7. (Instruction)
 781—Merchant Navy, Silver Tavern, Burdett-road, E. (Instruction)
 813—New Concord, Jolly Farmers, Southgate-road, N. (Instruction)
 862—Whittington, Red Lion, Poppin's Court, Fleet Street, at 8. (Instruc.)
 902—Burgoyne, Essex Arms, Essex Street, Strand, at 8. (Instruction)
 1382—Corinthian, George Inn, Glengall Road, Cubitt Town
 1475—Peckham, Lord Wellington Hotel, 516 Old Kent Road, at 8. (Instruc.)
 1524—Duke of Connaught, Royal Edward, Mare Street, Hackney, at 8. (Inst.)
 1601—Ravensbourne, George Inn, Lewisham, at 8. (Instruction)
 1604—Wanderers, Victoria Mansions Restaurant, Victoria-st., S.W., at 7.30. (In)
 1662—Beaconsfield, Choquers, Marsh Street, Walthamstow, at 7.30. (Inst.)
 1681—Londesborough, Berkeley Arms, John Street, May Fair, at 8. (Inst.)
 1922—Earl of Lathom, Station Hotel, Camberwell New Road, S.E., at 8. (In)
 1963—Duke of Albany, 153 Battersea Park Road, S.W., at 7.30. (Instruction)
 2206—Hendon, Welsh Harp, Hendon, at 8. (Instruction)
 R.A. 177—Domestic, Union Tavern, Air Street, Regent Street, at 8. (Inst.)
 R.A. 720—Panmure, Goose and Gridiron, St. Paul's Churchyard, at 7. (Inst.)
 R.A. 933—Doric, 202 Whitechapel Road, E., at 7.30. (Instruction)
 R.A. 1598—Ley Spring, Red Lion, Leytonstone
 M.M.—Thistle, Freemasons' Tavern, W.C., at 8. (Instruction)
 * 20—Royal Kent of Antiquity, Sun Hotel, Coshtham
 121—Mount Sinai, Public-buildings, Ponza
 178—Antiquity Royal Hotel, Wigan
 200—Old Globe, Mason's Hall, Scarborough
 325—St. John's Freemasons' Hall, Islington-square, Salford
 342—Royal Sussex, Freemasons' Hall, 79 Commercial Road, London
 581—Faith, Drover's Inn, Openshaw
 591—Buckingham, George Hotel, Aylesbury
 604—Downshire, Masonic Hall, Liverpool, at 7. (Instruction)
 633—Yarborough, Freemasons' Hall, Manchester
 673—St. John, Masonic Hall, Liverpool, at 8. (Instruction)
 758—Ellesmere, Freemasons' Hall, Runcorn, Cheshire
 795—St. John, Ray Mead Hotel, Maidenhead
 816—Royal, Spring Gardens Inn, Warlike, near Rochdale
 823—Everton, Masonic Hall, Liverpool
 962—Sun and Sector, Assembly Rooms, Workington
 972—St. Augustine, Masonic Hall, Canterbury
 1019—Sincerity, Freemasons' Hall, Zetland-street, Wakefield
 1040—Sykes, Masonic Hall, Driffield, Yorks
 1086—Watton, Skelmersdale Masonic Hall, Kirkdale, Liverpool
 1206—Cinque Ports, Bell Hotel, Sandwich
 1301—Brighouse, Masonic Room, Bradford-road, Brighouse
 1353—Duke of Lancaster, Atheneum, Lancaster.
 1356—De Grey and Ripon, 140 North Hill-street, Liverpool, at 7.30. (Inst.)
 1443—Salem, Town Hall, Dawlish, Devon
 1501—Wycombe, Town Hall, High Wycombe
 1511—Alexandra, Masonic Hall, Hornsea, Hull.
 1634—Starkie, Railway Hotel, Ramsbottom
 1638—Brownrigg, Sun Hotel, Kingston on Thames
 1692—Hervey, White Hart Hotel, Bromley, Kent, at 8.30. (Instruction)
 1988—Mawddack, St. Ann's Buildings, Barmouth, N. Wales
 R.A. 258—Amphibious, Freemasons' Hall, Hockmondwike
 R.A. 284—Shakespeare, Masonic Room, 9 High Street, Warwick
 R.A. 288—Loyal Todmorden, Masonic Hall, Todmorden
 R.A. 361—Industry, Norfolk Arms, Hyde
 R.A. 417—Faith and Unity, Masonic Hall, Dorchester
 R.A. 481—St. Peter, Masonic Hall, Maple-street, Newcastle
 R.A. 1357—Chorlton, Masonic Hall, High Lane, Chorlton-cum-Hardy
 M.M.—Newstead Masonic Hall, Goldsmith Street, Nottingham

THURSDAY, 22nd AUGUST.

- House Committee, Girls' School, Battersea Rise, at 4
 87—Vitruvian, White Hart, College-street, Lamoeth, at 8 (Instruction)
 144—St. Luke, White Hart, King's-road, Chelsea, at 7.30. (Instruction)
 147—Justice, Brown Bear, High Street, Deptford, at 8. (Instruction)
 135—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)
 879—Southwark, Sir Garnet Wolseley, Warndon St., Rotherhithe New Rd. (In)
 1017—Montefiore, St. James's Restaurant, Piccadilly, at 8. (Instruction)
 1159—Southern Star, Sir Sydney Smith, Chester St., Kennington, at 8. (In.)
 1378—Burdett Coutts, Swan Tavern, Bedford Green Road, E., at 8. (Instruct)
 1398—St. John, Three Crowns Tavern, Mile End Road, E. (Instruction)
 1430—Stockwell, Masons' Tavern, Masons' Avenue, E.C., at 7.30 (Instruction)
 1600—Royal Arthur, Prince of Wales Hotel, Wimbledon, at 7.30. (Inst)
 1426—The Great City, Masons' Hall, Masons' Avenue, E.C., at 8.30. (Inst)
 1554—D. Connaught, Palmacrest Arms, Grosvenor Park, Camberwell, at 8 (In)
 1571—Leopold, Austin's Hotel, 7 London Street, E.C., at 7.30. (Instruction)
 1602—Sir Hugh Myddleton, White Horse Tavern, Liverpool Road (corner of Theoberton Street) N., at 8. (Instruction)
 1612—West Middlesex, Bell Hotel, Ealing Down, at 7.45. (Instruction)
 1614—Covent Garden, Criterion, W., at 8. (Instruction)
 1622—Rose, Stirling Castle Hotel, Church Street, Camberwell. (Instruction)
 1625—Protegar, Wellington Arms, Wellington Road, Bow, E., at 7.30. (In.)
 1673—Langton, White Hart, Abchurch Lane, E.C., at 5.30. (Instruction)
 1577—Crusaders, Old Jerusalem Tav., St. John's Gate, Clerkenwell, at 9. (In)
 1744—Royal Savoy, Blue Post, Charlotte Street, W., at 8 (Instruction)
 1791—Creation, Wheatheaf Tavern, Goldhawk Road, Shepherd's Bush. (Inst)
 1850—Southgate, Railway Hotel, New Southgate, at 7.30. (Instruction)
 1996—Priory, Berrywood Priory Constitutional Club, High-st., Acton. (Inst.)
 R.A. 79—Pythagorean, Dover Castle, Broadway, Deptford, at 8. (Inst.)
 R.A. 763—Prince Frederick William, Lord's Hotel, St. John's Wood, at 8.
 R.A. 1471—North London, Northampton House, St. Paul's Road, Canonbury, at 8. (Instruction)
 293—Ancient Union, Masonic Hall, Liverpool. (Instruction)
 349—St. John, Bull's Head Inn, Bradshawgate, Bolton

594—Downshire, Masonic Hall, Liverpool
 784—Wellington, Masonic Rooms, Park Street, Deal
 935—Harmony, Freemasons' Hall, Islington Square, Salford
 1325—Stanley, 214 Great Homer Street, Liverpool, at 8. (Instruction)
 1437—Liberty of Havering, Rising Sun, Romford
 1459—Ashbury, Justice Birch Hotel, Hyde-road, West Gorton, nr Manchester
 1506—Emulation, Masonic Hall, Liverpool
 1580—Cranborne, 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. 216—Sacred Delta, Masonic Hall, Liverpool
 R.A. 431—Ogle, Masonic Hall, Norfolk-street, North Shields

FRIDAY, 23rd AUGUST.

Emulation Lodge of Improvement, Freemasons' Hall, at 6
 167—St. John's, York and Albany Hotel, Regent's Park, N.W., at 8. (Inst.)
 507—United Pilgrims, Surrey Masonic Hall, Camberwell, at 7.30. (Inst.)
 765—St. James, Princess Victoria Tavern, Rotherhithe, at 8. (Instruction)
 766—William Preston, St. Andrew's Tavern, George St., Baker St., at 8. (Inst.)
 834—Ranelagh, Six Bells, Hammersmith. (Instruction)
 1056—Metropolitan, Portugal Hotel, Fleet Street, E.C., at 7. (Instruction)
 1185—Lewis, Fishmongers' Arms Hotel, Wood Green, at 7.30. (Instruction)
 1228—Beacontree, Green Man, Leytonstone. (Instruction)
 1293—Royal Standard, Builders Arms, St. Paul's Road, Canonbury, at 8. (Inst.)
 1365—Clapton, White Hart, Lower Clapton, at 7.30. (Instruction)
 1381—Kennington, The Horns, Kennington. (Instruction)
 1642—E. Carnarvon, Ladbroke Hall, Notting Hill, at 8. (Instruction)
 2030—The Abbey Westminster, King's Arms, Buckingham Palace Road, S.W. at 7.30. (Instruction)
 R.A. 95—Eastern Star, Hercules Tavern, Leadenhall Street. (Instruction)
 R.A. 820—Lily of Richmond, Greyhound, Richmond, at 8. (Instruction)
 R.A. 890—Hornsey, Porchester Hotel, Leinster Place, Cleveland Square, Paddington, W. (Instruction)
 R.A. 1602—Sir Hugh Myddelton, Agricultural Hall, N.
 M.M.—Old Kent, Crown and Cushion, London Wall, E.C. (Instruction)
 M.M. 355—Royal Savoy, The Moorgate, Finsbury Pavement, E.C., at 7.30. (Inst.)
 453—Chigwell, Public Hall, Station Road, Loughton, at 7.30. (Instruction)
 1393—Hamer, Masonic Hall, Liverpool
 1712—St. John, Freemasons Hall, Grainger Street, Newcastle upon Tyne
 1821—Atlingworth, Royal Pavilion, Brighton
 2039—Londonderry, Y.M.C.A., John Street, Sunderland
 General Lodge of Instruction, Masonic Hall, New Street, Birmingham, at 8
 R.A. 680—Sefton, Masonic Hall, Liverpool
 R.A. 1086—Walton, Skelmersdale Masonic Hall, Kirkdale, Liverpool
 M.M. 164—Southdown, Station Hotel, Haywards Heath, Sussex

SATURDAY, 24th AUGUST.

179—Manchester, Yorkshire Grey, London St., Tottenham Court Rd., at 8. (Inst.)
 198—Percy, Jolly Farmers', Southgate Road, N., 8. (Instruction)
 1275—Star, Dover Castle, Deptford Causeway, S.E., at 7. (Instruction)
 1288—Finsbury Park, Cock Tavern, Highbury, at 8. (Instruction)
 1384—Earl of Zetland, Royal Edward, Triangle, Hackney, at 7. (Instruction)
 1541—Alexandra Palace, Imperial Hotel, Holborn Viaduct
 1624—Eccleston, Crown and Anchor, 79 Ebury Street, S.W., at 7. (Inst.)
 1871—Gostling-Murray, Town Hall, Hounslow
 2012—Chiswick, Windsor Castle Hotel, King Street, Hammersmith, at 7.30. (Inst.)
 R.A.—Sinai, Union, Air Street, Regent Street, W., at 8. (Instruction)
 1982—Greenwood, Public Hall, Epsom

The *Western Morning News*, referring to the approaching annual meeting of the Provincial Grand Lodge of Cornwall, to be held at Liskeard on Tuesday, 27th August, says:—

"It is likely to be a very successful gathering. It is eight years since a meeting was held at Liskeard, and since then so many changes have taken place and new members joined that in not a few respects the *personnel* of the brethren is considerably changed. The Province, however, is favoured with the same Prov. Grand Master, who has acted in that capacity since 1873, and also the same Deputy Prov. G.M. (Sir Charles B. Graves Sawle, Bart.), who has been re-appointed from the year 1880 by the Earl of Mount Edgcumbe. There is a new Provincial Grand Secretary, who is efficiently discharging the duties of that onerous position, the office being in good hands under the able management of that Masonic veteran Bro. Thomas Chirgwin, J.P. A fresh candidate for favour is the Cornwall Masonic Charity Association, with Bro. G. B. Pearce as the energetic and enthusiastic Secretary, who in four years has raised the large sum of £1,200, and will doubtless have another cheering report to present. The old friend, the Annuity and Benevolent Fund, is as vigorous as ever, having over £4,300 in hand, and has obtained nearly £7,000 since its institution in 1864, when the R.W. Bro. Augustus Smith was Prov. G.M. The educational branch is very popular with the brethren, and only needs to be made a little more elastic to make it one of the best funds of the kind in England. There are two candidates for its benefits, and not more than £25 per annum can be shared between them just now. Had it not been for the funding of so much money the full sum might have been payable. There are no candidates for annuities this time, although there are vacancies, which is surely a good sign. The Prov. Grand Lodge will be opened at a quarter to eleven, and after the several reports have been received the Committee appointed to consider Bro. Bake's proposition will state their views, and the matter will be decided. Likely enough the *status in quo* will be considered. Bro. Truscott's report will also be received. Bro. Rowe has given notice to extend the educational grants to the age of 15, and, if carried, the law will be altered accordingly, after confirmation at the next annual meeting. The procession to church will be at noon, when the Rev. R. F. Fraser-Frizzell will preach the annual sermon, and on returning to the Town Hall the Provincial Officers will be appointed and the Treasurer elected. Bro. R. A. Courtenay P.M., &c., is the Secretary of the Lodge, and to him all communications of a local character should be made, and will be duly attended to. The W.M. of the Lodge is Bro. George Hallet, of Liskeard. "St. Martin's" was formed in 1845, and has its own Masonic Hall and appointments."

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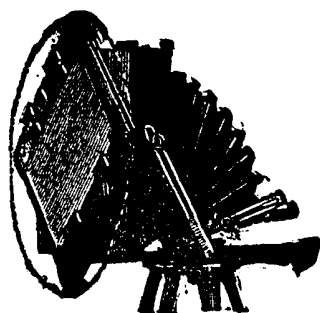
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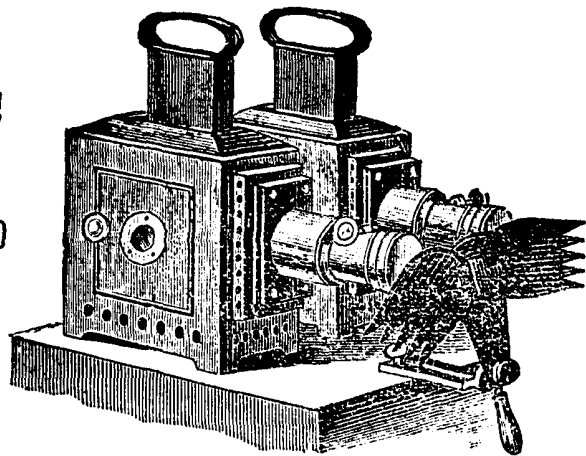
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