

THE
Freemason's Chronicle;

A WEEKLY RECORD OF MASONIC INTELLIGENCE.

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**MORE RESTRICTIONS FOR "FREE"
MASONRY.**

WHEN we last wrote, a fortnight since, on the subject of Class Masonry, and pointed out that its continuation in individual Lodges would prove merely the stepping stone to a huge system of cliquism, of combinations, and of sectionism, we little thought a few days would bring us full confirmation of our arguments, or that the freedom of Freemasonry was then being rudely assailed as an indirect outcome of the obnoxious feature. Yet such was the case. At the time our remarks were published a paragraph was being circulated throughout the English press, with a sensational heading associating the so-called Temperance cause with Freemasonry, and referring to two resolutions which have recently been passed by the Grand Lodge of the State of Wisconsin. There is nothing contrary to the principles of Freemasonry in holding up Temperance as a Masonic virtue—on the contrary, temperance has been taught as long as Freemasonry has existed, but the "total abstinence" craze of the present day is not "temperance," and its introduction into the Masonic system is an innovation and a mistake.

The resolutions passed by the Masons of Wisconsin are to the following effect:—(1) "That hereafter no person who is engaged in keeping a Saloon, or selling intoxicating liquors, to be used as a beverage, shall be initiated into any subordinate Lodge in this Jurisdiction, nor shall any Mason who is so engaged be received in any Lodge by affiliation," and (2) "That it is hereby made the imperative duty of all Lodges in this Jurisdiction to exclude from Lodge and ante-rooms all intoxicating liquors." These resolutions may be very well in their way, perhaps the inhabitants of Wisconsin need stringent measures, but they are not Masonic, and however much power a Grand Lodge may possess in matters concerning its members, it can have no right to upset the first principles of Freemasonry, which enjoin that all are free to be received into its ranks, provided they are just, upright, and good men.

We see here a direct result of one Grand Lodge introducing class considerations—others follow the bad example and do worse! While the one allows restrictions for an individual Lodge, another excludes a certain class altogether from Freemasonry, and so matters progress. If the Grand Lodge of Wisconsin excludes all who deal in intoxicating liquors, it is equally possible some other Grand Lodge will exclude some other section of the community, and after a while the chance of becoming a member of the Masonic Order will largely depend on the fads and prejudices of the particular section of the world where one resides. Is this Freemasonry? Is it not rather a return to the bigotry of ages long past, and which,

with the enlightenment of the present day, it was hoped would never return?

Let us suppose, for the sake of argument, that another Grand Lodge decides to exclude chapel goers, another section puts a ban on those who go to church, while a third will have nothing to do with Jews, and so forth. Would those who support the total abstinence faddists be equally in accord with all these others? and, if not, on what ground would they support their objection? If it is right for Wisconsin to exclude one section of the community it would be equally right for other Grand Lodges to exclude those whose views were not quite in accord with those of the local majority, and instead of Freemasonry being recognised as one universal system throughout the world, it would become disunited, and, as a consequence, thoroughly disorganised.

There is another and an equally important matter to be considered in regard to Class Masonry—how long are the fads of to-day likely to last? In a few years time fresh ideas will take the place of existing ones, and these strangely unmasonic restrictions will have to be removed. Then we shall see the absurdity of making class regulations; and some of the rules of to-day will appear more like the edicts of the dark ages, than the work of the latter part of the nineteenth century. But we imagine our protests will be in vain, the Masonic authorities do not appear now-a-days to take much, if any interest in upholding the old fashioned ideas of Freemasonry, which, like everything else, seems to change year by year in various parts of the world, in sympathy with the changes of local feeling and local sentiment. In many ways this is most desirable, but when a Grand Lodge passes such sweeping resolutions as those just agreed to in Wisconsin it is going too far, and it is quite time other ruling powers asked themselves the question whether the action is in accordance with the principles of Freemasonry.

REACTION.

HE would indeed be a bold man who attempted to predict the ultimate outcome of the agitation which has disturbed the Masonic Charity World during the last few months—that system of Benevolence which has at its head the three Institutions of the Craft, and which has deservedly become the boast and the pride of the English Brotherhood. Statements have been circulated, charges have been made, and altogether a most reckless line of proceeding has been indulged in. Still, we think the day is not far distant when we shall be in a position to show that much of what has taken place has been the outcome of side influence, if not actual underhand practice. There has been a rude awakening in the minds of some as to the way in which charity funds have been distributed, while those whose object seemed to be to create a disturbance have not been slow to seize upon any point likely to tell in their favour, and against those they have so ruthlessly attacked. Shall we ever know how much of this opposition

has been genuine, and how much of it has been the outcome of actual conspiracy,—for it is by no other name that such proceedings as have taken place can be described, provided they are not actually the outcome of genuine agitation? For ourselves, we are still of opinion that very much has been made out of very little; but in this regard a few years experience of whatever reforms may be decided upon will be the best, if not the only method of deciding whether too much or too little blame has been bestowed. If, three or four years hence we find the Royal Masonic Institution for Boys as efficient and as capable as it was a few months back; if then it is able to provide for a like number of children as it was benefitting at the commencement of last year,—and at a greatly reduced outlay,—we shall agree that the exposure that has taken place and the hard language that has been used was in part justifiable; but if, on the other hand, we find little or no improvement or saving, then we shall know that our opinion on the point was a just one, and we shall be even more ready to extend sympathy to the officials and committeemen who have been so indecently, even unmercifully abused, during the last few months.

It is early yet to speak of a reaction setting in in connection with the unfortunate experiences of the last twelve months, and yet signs are not wanting that something of the kind is to be expected. One of the strongest points in favour of our view that the opposition was not wholly just is to be found in the fact that it was not confined to one quarter alone. The Secretary of the Royal Masonic Institution for Boys happened to be also the Secretary of the Mark Degree, and when he was assailed in one quarter the opportunity was seized of attacking him in the other. The Craft, or at least the members of the Mark Degree, know the outcome of the attack: Bro. Binckes resigned his office as Mark G. Secretary, and has been awarded a well-earned retiring allowance. But how was this brought about? Was it the outcome of legitimate feeling, or are we to believe that "intrigue has had more to do with the retirement than 'free will and accord.'" This question is just now agitating the minds of a large section of the Craft, and if it should be necessary, we believe there is sufficient evidence capable of being brought forward to prove, not only "intrigue," but the existence of a deep conspiracy. The secret history of this agitation has yet to be written—that it will see the light of day at an early date we cannot promise, but we are assured it will eventually be made public; then things will appear under a very different light to that now apparent. What at present seems very black may wear a different aspect if looked at with a knowledge of men and manners just now denied the ordinary observer.

THE RISING AND SETTING SUN.

FREEMASONRY was born and spent its early life in the East, but now in its manhood inhabits mainly the West, and its course has ever been from the rising towards the setting sun. It reminds one of Bishop Berkeley's prophetic line:

"Westward the course of empire takes its way."

The Craft probably had its origin in Egypt, whence it was carried to Phœnicia, and Palestine, but in none of these countries is it any longer native, but exists only as an offshoot from a western stock; while in Great Britain and the United States of America, especially, and also in some portions of the continent of Europe, the great centres of Masonic Light now exist, whence its rays proceed to all portions of the civilized world. Egypt to-day receives its Masonic Light from England. Strange revolution of history! But greatest of all countries in the future, if not in the present, is the American Union, and here Freemasonry is thriving to a wonderful, nay even to an alarming extent. Grand Lodges are rapidly multiplying in this land of the setting sun, and they already include in their several jurisdictions over six hundred thousand affiliated Masons. So great a multiple of jurisdictions and initiates must, in the nature of things, produce a multitude of counsels, a variety of administrations, decisions and usages. This is to be deprecated, but cannot be altogether prevented.

The East of Freemasonry was a diminutive land, as compared with the West. What are Egypt, Phœnicia, Palestine and India, as compared with Great Britain and

America? And what is the America of to-day, as compared with the America to be, a hundred or a thousand years hence? The various past is entitled to our respect and homage, for out of it has come all that we most prize, but the more various future, big with promise, will reveal the wonder-land of Freemasonry, as it will that of civilisation.

The rising sun is a matchless emblem of the Architect of the Universe, as it comes forth from the tents of night, and passing through the golden gate of the Orient, rises in the heavens with the stateliness of an oriental Pharaoh, "monarch of all he surveys;" but after it attains the zenith of its course, at High Twelve, and then royally salaams to the West, and with resplendent grace and beauty enters the blushing portals of the Occident, there is a charm about the setting which overmatches even the splendour of the rising. Gaze on the western sky at the decline of day, and say whether you cannot see there the Isles of the Blest, the Garden of Hesperides, the Happy Hunting Grounds of the nations of all ages? All of these they located in the West. The East is the land of origins, but the West is the land of consummations. The seed is planted in the East, the fruit is gathered in the West. Pharaoh, and the kings of Israel and of Tyre, were notable and powerful rulers of the Craft of Freemasons in their day, but their successors in Solomon's Chair in our day, and in our land, are more powerful still, because they rule over a far greater constituency of Freemasons, who are privileged each to know the entirety of the Mystery, and each is eligible to election to sit in the Oriental Chair.

No one has estimated, or can estimate, the far-reaching character of the influence of Freemasonry in the world. It by no means is limited to the bodies of the Craft. Every initiate is a light-bearer, a centre of light. Freemasonry is itself akin to light in this, that it is among the imponderables. Scientists tell us that so-called material light is immaterial, and but a mode of motion, and to be classed with heat, electricity and magnetism. Possibly, as some one has eloquently said, light is God's natural expression, manifestation, vestment. King David said of Him:

"Thou coverest Thyself with Light as with a garment."

In Job, the Almighty, speaking to the Emir of Arabia out of the whirlwind, says:

"The way—where is it to Light's dwelling place?
And darkness—where the place of its abode?"

While Milton sang:

"Hail, holy Light! Offspring of Heaven, first-born."

What was the Shekinah of the Old Testament but the Light of the living God? And in the New Testament, we are told, respecting the New Jerusalem which shall come down from God, that "the Lamb will be the Light thereof." If so, the Son of the Highest will thenceforth eternally shine.

Freemasonry is nothing if it be not Light. Imitating the all-Father, at such distance as man must imitate Deity, the founders of Freemasonry, in a past so remote that we cannot now specify it, said: "Let there be Light!" That is, let truth prevail, let knowledge increase, let brotherly love continue, let charity be all-embracing. The result is the Craft of to-day—which aims to give its initiates the best enjoyment, the purest lessons of morality, and to inspire high aims for the here and the hereafter. Freemasonry is a system of moral and intellectual Light. It comes to us from the Orient, and is therefore like unto the light of the rising sun, and it streams upon us in the Occident, and hence is akin to the light of the setting sun. Freemasonry possesses one hundred and eighty degrees of light, all crowded into its own three degrees, which are conferred in all lands, from the rising to the setting sun.

—Keystone.

The memorial stone of a new Masonic Hall, at Stromness, will be laid, with Masonic honours, on the 11th inst. It is expected that a number of the brethren from Kirkwall, Lerwick, Wick, and Thurso will be present, along with the members of the Provincial Lodge.

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MAN'S IDEAL LIFE.

THE living of a man's individual life *as nobly as he can*, is the true ideal. In that endeavour he gains strength daily; day by day he is visibly conscious of increased power, which comes from an infinitely higher source. He *knows* this; and is led, rather than governed by any specific rules; whither it may lead him he knows not. By its guidance, however, he will be no more ashamed to enter the lowest hovel on an errand of mercy than he is to bless God for the opportunities of serving him. Such a man may suffer "the slings and arrows of outrageous fortune"—the poverty that in the present day overtakes the rich so quickly and grinds an innocent wife and family in the same cruel mill—nay, even the bitter experiences of that bastard love which "flies out of the window" on its approach—yet he feels, though he knows not how or when it will come about, that the seeds sown in the better days will surely bloom and bear fruit, either here or in eternity. "Nevertheless I am continually with thee" is his power of strength, and the gates of hell may not prevail against it. Asking a dying man what he particularly wished for, "nothing here," said he, "everything smells of earth." There is far too much "earth" in our composition, and were it not that man has a higher principle within, ever ready to be cultivated, we should devour each other like wild beasts. "Make money thy servant," said an old philosopher, "or it will be thy master," and it is one of the best maxims for rich men, who too often do not *use*, but *abuse* wealth. Considering that no man can be absolutely certain of possessing his wealth *even ten minutes*, and the good that may often be done with a very little judiciously bestowed in the immediate proximity of our own dwellings, it is surely an earthy disease of the mind that influences any man to devote all his thoughts and energies to the acquisition of that which when gained he does not even enjoy himself. But we do not wish to insinuate that all rich men *necessarily* find it difficult to pass through the "needle's eye" of that great responsibility attached to the possession of wealth. There are some who, because they are rich, never get credited for their good deeds. They would be less admirable characters if they *expected* it.

Above a certain amount, no man is richer than another; that amount varies with the individual. If that surplus be not worthily used, nothing is more certain than this, that it will be abused; for all the ingenuity of man will not prevent the fulfilment of that mission for which alone it was bestowed; there is nearly as much mystery about money as life itself.

But we are wandering a little from the main point. Every man, whether he be rich or poor, gentle or simple, has it in his power to communicate happiness in some way or other to those around him. Money as a specific for many of the ills of life is often of little use; so that, as occasion requires, both rich and poor may be useful *if they will*. Of all classes of men, Masons have the best opportunities of doing real good. As a body they possess, if the distressed is or has been one of themselves, a better knowledge of the *justice* of relief, and therefore their heart can be in the work.

Goethe said that *if any man were to do all that he is called upon to do, he would kill himself in a twelvemonth*. Perhaps that is the reason why so many men avoid suicide by *doing so little*. However, it is to be feared that some suffer a far more lingering and painful death through having wrapped themselves up in the treacherous Macintoshes of selfishness, than will ever die of enlarged generosity towards their suffering fellow creatures. It is beautifully expressed in an old Manx proverb, that "*when one poor man helps another poor man, God himself laughs*,"—and men can all attempt a deal more than they do for their fellows, without running any risk at all. Masons are such to very little purpose, if they neglect to avail of the opportunities they have of doing good. As previously stated it can be done in many cases without money; hence many a man of whom it has been said "his life was a failure," will be judged far differently hereafter. Whatever may be the mystery and purpose of our lives the man with one talent has but to make use of it to God's honour, and depend upon it he has as good an assurance of Heaven as he who has ten. And as the ripples at the very edge of a sheet of water may be caused by a stone thrown in the centre by a child, so there is no fathoming the depth or knowing the extent or distance at which a good deed may penetrate away from the centre of its commission.

The poor artizan who carries a few fresh gathered flowers into his neighbour's sick room, or drops the sympathetic tear when words fail him in some home darkened by sorrow, has surely better answered the end of his existence than he who on his death bed would bribe the Almighty with the thousands he then leaves for charity! The rounding-off of "self" is undoubtedly the only true entrance on the ideal life, and we are convinced that it is alone productive of the very highest enjoyment that can be realised in this world.—*Freemasons' Repository*.

THE PRIVILEGES OF EXCLUSION.

WE are informed, upon authority that there is no reason whatever to doubt, that the fact of a brother having been excluded from one Lodge does not prevent him from visiting any other once; or if he happens to be a member of two Lodges, from retaining all the privileges of visiting *ad infinitum* by virtue of his connection with the Lodge of which he still retains membership. In the latter case indeed we believe he may with impunity visit even the Lodge which has erased him from its roll, unless the W.M. cares to exercise his prerogative, a very unpleasant matter, and refuse him admission on the ground that want of harmony would be the result. In many Constitutions dual membership is not permitted, and thus the extreme features of the case are avoided, whilst other jurisdictions again, give their non-affiliates little or no *locus standi*. But the English Constitution, wisely or unwisely, we are inclined to think the latter, not only permits dual and multiple membership, but, as we have shown in a previous article, allows the non-affiliated brother to play the Mason pretty well as he likes. We are therefore face to face with the facts, manifest anomalies we cannot but call them, of men who have been purged out of a Lodge exercising exactly the same privileges as if they had honourably retired from it, or even setting at nought the expressed decision of that Masonic body perhaps best acquainted with them, and filling a place in Masonry by virtue of membership of another Lodge. We speak of these facts as anomalies because the reasoning (if any) which expresses itself in the laws which allow them to take up their position is not on all fours with that applied to the powers by which they were originally admitted to the Craft. Our laws enable any one Lodge, however Masonically disreputable it may be, to inflict upon the Craft at large any one whomsoever it lists, but at the same time the individual Lodge has not the same power of having its adverse action endorsed by the Fraternity in general. Or to put it in another way; the action of the supreme authority is needed to deprive a man of the privileges of Masonry, but the action of its most insignificant subordinate can admit him. Take this as you will, it involves a *reductio ad absurdum*, or lands us in the totally indefensible and absolutely immoral position of making admission as easy as possible, and purification as difficult as we know how. If the Grand or District Grand Lodge is the only body that can say that a man shall cease to be recognised as a Mason, then by a parity of reasoning, the imprimatur of the same bodies should be needed before a candidate can be admitted to the privileges of the Craft. Broadly speaking, the power which admits should expel, that is if our arrangements are to be logical at all. And assuming that the right of the individual Lodge to do as it "darn please," like the typical Yankee, is indisputable, we cannot see why in the name of common sense, the postulate should not tell in one direction as well as another. It may be said that if a man is excluded from an individual Lodge, does lose the right of doing anything but visiting any other Lodge once. We have, however, pretty clearly demonstrated that this means very little indeed in practice. What we want is something more definite. The distinction between expulsion and exclusion should not exist. If the same authority which lifted A.B. into Masonry decides to put him out of it, and that decision is not upset by the supreme authority, it should be effective as to severing his connection with the whole Craft. The appeal to Grand Lodge would always be a safeguard against injustice. It is true that exclusion from a Lodge might be the result of a failure to pay dues, but even if so, we contend that a man who, whether wilfully or from misfortune, cannot pay his dues, should, for the time being, cease to enjoy the benefits of the institution which depends

upon those dues for its every day needs. And if a man is excluded by a Lodge from Masonry, that Lodge, and no other, should possess the right of receiving him back.—
South African Freemason.

MASONIC CEREMONIAL AT MUSSELBURGH.

ON Saturday, 24th ult., the foundation stone of a new hall for Inveresk Parish Church was laid, with Masonic honours, by the Substitute Grand Master of Scotland, Bro. Sir Charles Dalrymple, Bart., M.P., assisted by the Master, Wardens and Office-bearers of the Lodge St. John's, Fisherrow (No. 112). The Substitute Grand Master was also supported by deputations from most of the Lodges in the Metropolitan Province and a large body of Grand Office-bearers. The Freemasons met at the Lodge-room of the St. John's, where the Lodge was opened. Afterwards a procession was formed, which walked through the principal streets of Musselburgh, by a circuitous route to the site of the hall. The hall will accommodate about 750 persons, and the cost of it will be about £2000, the greater part of which has been subscribed, including a sum of £500 generously given by Mr. John Livingstone, Strathern Road. The style adopted by the architect is fourteenth century Gothic, as exemplified in many of our Scottish ecclesiastical buildings of that period. The front gable is flanked by two buttresses and wings containing the gallery stair, waiting rooms, &c. The main entrance door, in the centre of the front, has a richly moulded and cuped pointed arch, the mouldings dying out against a deeply splayed jamb, instead of being continued to the ground. There are to be some richly traceried windows. The exterior hewn work is being formed of red sandstone from Corncockle, Dumfriesshire, and the rubble of blue Hailesstone, the two forming a very pleasant contrast, which will be further enhanced when the roof is on and covered with the pale green slates which are to be used. The architect is Mr. J. Macintyre Henry, Edinburgh, Grand Architect in the Grand Lodge of Scotland, whose plans were selected in competition. On arriving at the hall the procession opened up, and the Substitute Grand Master, the Grand Lodge deputation, and the members of Lodge St. John, carrying the working tools, passed through to the platform. The National Anthem was rendered by a choir and the band of the 6th V.B. Royal Scots, and then the Rev. James Sharp presented to Sir Charles Dalrymple a silver trowel bearing his crest and motto ("Firme") and a suitable inscription. In doing so he spoke of the honourable and active part which the baronet had taken in the welfare of the Church of Scotland and the community of Inveresk, and said the enthusiasm with which the movement for the erection of this hall had been taken up was proof of the need for such a building, and that the completion of the hall would centralise their forces and perfect to a great extent the organisation of their growing congregation. The hundredth Psalm was sung, the Rev. John Glasse, Acting Grand Chaplain, led in prayer, and then the stone was lowered and laid, with corn and wine, with the usual Masonic ceremonial. The Substitute Grand Master, in a short address, said the stone was encompassed with well-wishers, and those present hoped the work which had advanced thus far would speedily pass to a safe and successful completion. The minister and kirk-session of Inveresk were to be congratulated on the favour which had attended the undertaking, initiated as it had been by the excellent friend of the parish Mr. Livingstone. It was known to many of them that the project of a parish hall was started and discussed in the year before last, but it was in the brief ministry of Mr. Sharp, the first year of which has not yet completed, that it took definite shape and had made the progress of which they were witnesses. The erection of that hall was typical of a great revival and development of parochial work all around them, and he looked for great things in the parish of Inveresk in the years to come. He was quite sure that that parish hall would be of the greatest use to the parish and district, and that, if it were so, they would not only rejoice at being permitted to witness this ceremony, but would be glad to bear their part in completing the important and beneficent work. At the call of Colonel Aitchison of Drummore, thanks were awarded the Substitute Grand Master for his services that day and at all times to the parish. The band played "Rule Britannia," and this closed the ceremony.

The Provincial Grand Lodge of Worcester will be held on the 11th of September, at the Town Hall, Stourport. The Great Western Railway Company, with their wonted liberality, have made a concession for the occasion. "Six brethren from any Station will be allowed to travel first-class at a fare and a quarter for the double journey. Secretaries of Lodges are requested to give a few days' notice at their respective railway stations." The Prov. Grand Lodge will be presided over by the R.W. Brother Sir Edmund A. H. Lechmere, Bart., M.P., Prov. Grand Master, and will meet under the auspices of the Vernon Lodge, No. 560. The banquet will be served at the Swan Hotel.

The session of the East Surrey of Concord Lodge of Instruction, No. 463, was commenced on Tuesday, the 3rd instant, at the Greyhound Hotel, High-street, Croydon. The members meet every Tuesday evening at 8, until May 1890. The Preceptor is Brother H. M. Hobbs P.P.J.W. Surrey.

BAKEWELL NEW TOWN HALL.

ON Wednesday, the 21st ult., the corner or memorial stone of the New Town Hall, Bakewell, now in course of erection, was laid with full Masonic ceremony by the R.W. Bro. Haughton Charles Okeover, P.J.G.W. England and Deputy Provincial Grand Master of Derbyshire, assisted by the Officers of the Prov. Grand Lodge of Derbyshire. The scheme for the erection of the building originated about last Christmas with the members of the Dorothy Vernon Lodge of Bakewell, which had then only recently been formed. At first it was intended to erect simply a Masonic hall, but after the matter was discussed the need of a larger building, which should answer the purposes of a town hall, was so generally felt, and promises of support being forthcoming, the present building was resolved upon, and a company, under the Limited Liability Act, was formed to carry it into effect. The building, when complete, will comprise a large hall, suitable for public meetings and entertainments, a room for the accommodation of the Freemasons, Magistrates' and County Court room and offices, and retiring rooms for witnesses, &c., and every other necessary convenience. The estimated cost is £3,500, which has been fully subscribed. The event has been looked forward to with some curiosity by the public, as it is probable no similar ceremony has taken place in Bakewell for a great number of years, perhaps not within the memory of the oldest inhabitant. The brethren assembled at the Old Town Hall, where a procession was formed, and they walked from thence to the Parish Church, preceded by two Tylers with drawn swords, and the Birchover Brass Band, under the leadership of Mr. Marsden, conductor. At the church a short service was held, and an address delivered by one of the Provincial Grand Chaplains (Rev. E. E. Morris). After the service the procession re-formed and proceeded to the site of the new building. Here the officiating brethren took up their positions round the stone, and a hymn was sung, commencing:

"Except the Lord conduct the plan,
The best concerted schemes are vain."

The stone was then raised, and a prayer offered by the Provincial Grand Chaplain. Upon the stone was the following inscription:—

"This stone was laid 21st August 1889, by the R.W. Bro. H. C. Okeover P.J.G.W., D.P.G.M. Derbyshire."

A bottle containing the coins of the realm for the present reign was then deposited by the Provincial Grand Treasurer in a cavity in the stone, after which the stone was slowly let down into its place, and the various Officers having applied the plumb-rule, the level, and the square, according to the usual ceremony, the architect handed the Provincial Grand Junior Warden a mallet (prepared for the occasion), and the stone was declared well and truly laid. Corn as an emblem of plenty, wine as an emblem of joy, oil as an emblem of prosperity and happiness, and salt as an emblem of wisdom, fidelity and perpetuity, were then sprinkled upon the stone, the Deputy Provincial Grand Master concluding this portion of the ceremony with the following benediction:—"And may the all bounteous Author of Nature bless this district, this ancient town and county, and the kingdom at large with abundance of corn and wine and oil and all the necessaries, comforts, and conveniences of life. And may the same Almighty Power preserve the inhabitants in peace and unity and brotherly love," to which the brethren present responded, "So mote it be." The "Old Hundredth Psalm" was then sung, and the "National Anthem" concluded the proceedings, which were witnessed by a large concourse of people. The brethren and friends subsequently dined together at the Rutland Arms Hotel.

At the luncheon Bro. Okeover presided, and amongst the company who were not Masons were Lord Denman, Mr. S. Taylor Whitehead, J.P., Mr. Slater, Mr. Fenton, J.P., and Dr. Wrench. Mr. Whitehead, on behalf of the Directors of the Town Hall Company, thanked the members of the Masonic body for their attendance, and for lending so much *éclat* to the ceremony of the day. The Chairman suitably acknowledged the toast, expressing gratification at the progress of Freemasonry in the district, and trusting that the new building would prove to be the centre of much that was good and useful in the old town of Bakewell.

INQUISITIVE NORTON.

WE read, in the *Chaine D'Union* of Paris:—"In response to an inquiry emanating from Bro. J. Norton, of Boston, the Masonic sheets of Germany and of Austria-Hungary have observed that the Bible figures in none of the Lodges in either of these countries. As far as investigation has been pressed, says in this connection the *Hajinal* of Perth, no traces of the Bible can be discovered."

For what reason our antiquarian friend, unintentionally ennobled by the suffix *de Boston* to his plebeian name, desired to sniff out one of the Great Lights of American Masonry, we are unconscious. Still he has the satisfaction of having undermined the prevalent fallacy, among Americans, that the Bible should universally be considered as an inseparable companion to Lodge furniture. Heretofore our anathemas have been levelled solely against France for encouragement of atheistical tendencies through the refusal to exact an implicit belief in the Deity as a preliminary authorizing admission to the mysteries of Masonry, but now we ascertain that the major body of the Craft in Continental Europe have openly repudiated the teachings of their English brothers touching the sanctity of the Scriptures. And consideration of this admitted fact must be important at this moment, when some of our Grand Lodges are inclined to promulgation of declarations that a disbelief in the inspiration of the Bible incapacitates admission into the fraternity of Freemasons.—*Masonic Chronicle*, New York, March 1887.

It is reported that the Queen-Regent of Spain intends to be Grand Mistress of the Freemasons.

NOTICES OF MEETINGS.

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CONSECRATION OF THE PRINCE'S LODGE,
No. 2315.

ON Tuesday, the 27th ult, this Lodge, which is the seventh now in the Province of West Lancashire during the present year—was duly consecrated, according to ancient custom, at the Deaf and Dumb Institute, Prince's Road, Liverpool. The ceremony of consecration was performed by Bro. R. Wylie, P. Prov. G.W., P.G.D. Eng., assisted by several Grand and Provincial Grand Officers. At the conclusion of the ceremony, and the Worshipful Master installed and his Officers invested, the brethren sat down to a sumptuous banquet, provided at the Grand Hotel, in Mr. P. Eberle's best style. The post prandial proceedings were enlivened by the vocal and instrumental efforts of Bros. T. Shaw, O. J. Rowlands, D. J. Davies, D. Williams, and the members of the Cambrian Quartette.

LODGE OF INDUSTRY, No. 48.

THIS thriving Lodge having for the first time indulged in the luxury of a midsummer vacation, resumed work on Monday, the 26th ult., when there was a good attendance of members and visitors at Gateshead-on-Tyne. The W.M. Bro. Wm. Brown presided, and was supported and assisted by Bros. W. Dalrymple I.P.M., Michael Corbitt Treasurer, Robert Whitfield, J. G. Smith, M. H. Dodd, A. Rhagg, E. Shewbrooks, W. F. Raeburn S.W., Wm. Richardson J.W., M. R. Wright Secretary, Rev. W. Bowker Chaplain, W. J. Jobson S.D., Geo. Craighill J.D., Wm. Stafford I.G., R. Ferry Org., W. H. Denton and A. Dodds Stewards, A. Simpson, T. Chegwiddeu, W. Whitfield, G. C. Potts, G. Hibbert, T. Campbell, T. Thompson, W. H. Knowles, and J. T. Milnes. Amongst the visitors were Bros. J. Fenwick P.M. 908, W. M. Lyon P.M. 406, W. F. Carmon P.M. 487, G. R. Harbottle W.M. 406, R. Shaylor 406, H. Soderberg S.W. 1119, Isaac Taylor J.W. 1342, Wm. Milnes Secretary 1773, A. T. Aitchison I.P.M. 24, H. E. Hollis J.D. 1863, and others. Bro. J. T. Milnes, at the special request of Bro. A. E. Sharp W.M. 1119, was raised by the W.M., who performed the ceremony in a very careful and perfect manner. Two propositions for initiation were made, and other formal business being ended, the Lodge was closed, and the brethren adjourned to the refreshment board, where the remainder of the evening was spent most harmoniously.

ST. JOHN'S LODGE, No. 328

THE first monthly meeting, after the summer recess, was held in the Masonic Hall, Torquay, on Monday last, the W.M. Bro. W. A. Hill being in the chair. Bro. John Taylor J.D. presented to the Lodge a copy of the "Masonic Orations of Bro. L. C. Metham, P.G.D. England, delivered in Devon and Cornwall, with an introduction by Bro. W. J. Hughan, England, and edited by Bro. John Chapman P.M. 1402, &c., P. Prov. G.D. Devon" (author of "The Great Pyramid and Freemasonry.") Bro. John Taylor also presented to the Lodge, on behalf of Bro. Hughan, the following neatly framed engravings:—"H.R.H. the Duke of Albany, K.G.," "Sir Watkin Williams-Wynn, Bart., P.G.M. North Wales and Shropshire," "Robert Freke Gould P.S.G.D (England)," "Major George S. Tudor P.G.M. Staffordshire." A curious engraving of a Mason, engraved and printed in 1801, and re-engraved by F. Compton Price, 1889.

BROWNRIGG LODGE, No. 1638.

A MEETING of this Lodge was held on Wednesday, the 21st ult., at the Sun Hotel, Kingston-on-Thames, when Bro. H. W. Humphreys W.M. was assisted in the opening of the Lodge by Bros. W. Drewett S.W., T. Montague J.W., Willis S.D., Bultz as J.D., and Pennington as I.G. Bros. G. Moorman I.P.M., Abel Laurence P.M. Secretary, C. Aldridge P.M. Treasurer, Youlton P.M., Rumbelow, S. Townsend, J. H. Sumner, Treverton, Gibbons, and others, were also present. Bros. Mann, Heaton, and Whittick were passed to the F.C. degree, and Bro. Band was raised to the sublime degree of M.M., and this, as well as the preceding ceremony, was admirably performed by the W.M., who, however had to contend against the distressing distraction of the noise accompanying a regatta on the river close by the room in which the Lodge was held. To add to this, heavy storms of rain fell at intervals, so that at times the voice of the W.M. was nearly drowned. The by-laws of the Lodge were put in force in respect of a candidate who had been accepted on ballot, but had not presented himself within the specified period, and the names of two brethren were ordered to be struck off the register, they being four years in arrear, and having persistently neglected to reply to any of the applications made to them. In each instance the brother is in respectable circumstances, and could not plead poverty as an excuse for non payment of dues. By an unanimous vote Bro. W. Drewett was elected W.M. for the year ensuing, and Bro. Oldridge as Treasurer. Bro. W. Lane was again elected Tyler. On the motion of the I.P.M. Bro. Moorman, a P.M.'s jewel was voted to the outgoing W.M., to whom well deserved compliments were paid for the excellent working he had exhibited, and for the happy year spent under his rule. Some other business was transacted, and the proceedings were closed. The installation of the new W.M. will take place on Wednesday, the 19th inst.

DUKE OF CONNAUGHT LODGE, No. 1834.

THE installation of Lieutenant T. Cowd, R.N., as Worshipful Master of this Lodge took place on Tuesday, 27th ult., at the Freemasons' Hall, Commercial-road, Landport. There was a good attendance, including Bros. G. S. Lancaster P.M. 903, J. W. Gieve P.M. 309, C. Birch I.P.M. 2074, W. Miles P.P.G.D.C., W. Gunnell P.P.Supt. Works, W. Bates W.M. 487, W. Wilkins W.M. 1266, J. E. Spurrell J.W. 177, W. Leamy S.W. 342, J. W. Willmott P.M. 342,

A. H. Hancock 1776, J. Guyatt Secretary 1776, W. Miller W.M. 2068, J. E. Smith W.M. 1883, H. W. Townsend W.M. 1903, Major Stanley P.G.S.W., W. A. Hill P.M. 309, J. W. D. Pillow 1903, Rev. T. H. Fitzhardinge Morton W.M. 257, C. J. Lawrence W.M. 1069, J. R. S. Wright 342, W. H. Sperring W.M. 342, H. Croucher P.M. 342, J. W. Bascombe P.M. 804, J. Hamilton Bridle, Thomas A. Bramsdon Secretary 257, F. Sanders P.M. 342, W. White jun. S.D. 1776, A. Tayler 1776, G. L. Green, W. M. Ontridge P.M. 487, &c. The members of the Duke of Connaught Lodge in attendance comprised Bros. David T. Rule W.M., C. W. Beavis Treasurer, Lieut. T. Cowd, R.N., J.W., J. J. Suter Secretary, R. J. Waterman Dir. of Cers., H. Cawte I.P.M., G. Farney Brown P.M. P.G.J.D., S. R. Ellis P.M., C. F. Brown, G. Banning, Edward Bramble, Alexander Howell, W. W. Slade, James Kent, A. H. Slade, F. A. Hobbs, I. S. Gardner P.M., W. B. Fogden, &c. Lodge was close tyled at 5.30. The ceremony of installation was ably performed by the retiring W.M. (Bro. D. T. Rule), and was made all the more impressive by the admirable manner in which the anthems were rendered by a small choir, Bro. Pillow presiding at the harmonium. The customary hearty good wishes were offered to the incoming W.M., who, it may be mentioned, on retiring from the service, having completed his term in one of the Royal yachts, was presented by H.R.H. the Prince of Wales with a handsome gold chronometer watch, as a mark of esteem. The W.M. appointed his Officers, as under:—Bros. T. D. Rule I.P.M., G. T. Ayleen S.W., J. J. Suter J.W., C. W. Beavis Treas., Alex. Howell Secretary, C. F. Brown Dir. of Cers., R. J. Waterman S.D., W. W. Slade J.D., W. B. Fogden I.G., J. Kent and E. Bramble Stewards, J. Exell Tyler. A hearty vote of thanks was accorded Bro. Rule for his services as Installing Master. The banquet was served in the lower hall, and reflected great credit on the cuisine of the Masonic Club. The W.M. presided, and the usual Loyal and Masonic toasts followed. Bro. the Rev. T. F. Morton, in introducing the M.W. the Pro Grand Master the Earl of Carnarvon, and the R.W. the Deputy Grand Master the Earl of Lathom, and the Officers of Grand Lodge, made sympathetic reference to the recent bereavement sustained by the last-named nobleman in the death of his son, a young and promising naval officer, and who was on the point of becoming a member of the Craft, of which his father is so distinguished a member. The Masonic Charities was proposed by Bro. G. F. Lancaster, who made a judicious reference to the London Charities, and called attention to the Hampshire and Isle of Wight Institute, whose Festival is to be held at Portsmouth in November. Bro. Lancaster, who is the indefatigable Honorary Secretary of this young but flourishing Institution, which has £1,200 invested, showed that good value is obtained for the money expended, and made an appeal for Stewards for the Festival, which was responded to by several members of the Duke of Connaught Lodge. The W.M. had a warm reception on rising to respond to the Worshipful Master. Bro. J. W. Gieve P.G. Treasurer responded for the Provincial Officers. The songs, &c., with which the toasts were interspersed and the skilful accompaniments of Bro. Pillow were much appreciated by the company.

MARK MASONRY.

—:—

PROV. G. LODGE OF DORSETSHIRE.

THE annual Provincial Grand Lodge was held at the Masonic Hall, Wimborne Minster, on Thursday, the 22nd ult., under the banner of St. Cuthberga Lodge, No. 99. The Provincial Grand Master Bro. Rev. W. Mortimer Heath presided. The reports of the Registrar and Treasurer of the province were received and adopted. The Provincial Grand Master addressed the brethren on the progress of Mark Masonry generally and in the province, and then appointed and invested the Officers for the ensuing year, as follows:—

Bro. Sir R. N. Howard	...	Deputy Master
H. F. Harvey	...	Senior Warden
J. F. Hatchard	...	Junior Warden
R. Patey	...	M.O.
H. G. B. Frampton	...	S.O.
F. Turner	...	J.O.
Rev. W. C. Browne	...	Chaplain
W. B. Morgan	...	Registrar of Marks
W. J. Fletcher	...	Secretary
G. Habgood (elected)	...	Treasurer
A. Butler	...	Senior Deacon
G. M. Evans	...	Junior Deacon
G. J. Brady	...	D.C.
T. J. Mason	...	Sword Bearer
J. Downs	...	Standard Bearer
W. H. Hibberd	...	I.G.
R. Simmonds (elected)	...	Tyler

The brethren afterwards dined together, the Provincial Grand Master presiding, when the usual Masonic toasts were given.

A boy, named Robt. Goddard, was charged at the Darlington Police Court, last week, with stealing a Masonic jewel, value £5, from the shop of Mr. J. Bailey, Horse Market. The boy at one time was employed as an errand boy at Mr. Bailey's shop, and the jewel was purloined from a registered letter. The lad, who confessed that he sold the jewel, at Redcar, for 3d, was fined 10s; in default, seven days' imprisonment.

THERE IS ANOTHER ST. JOHN.

BRO. DANIEL F. BELL, of Marshall, Ms., in a communication to the *Masonic Constellation*, uses the following expression:—

"Why do you Masons celebrate the anniversary of St. John the Baptist? is a question that is asked by some of those who are possibly not well acquainted with the history of Masonry, and it is not an improper question, for we, as Masons, have, as we think, good reasons for our actions."

Bro. Bell gives two reasons for Masonic veneration of the fore-runner, the second of which he urges because "he was a promoter and lover of our Order and its principles," which is about as reckless an assertion as the famous one of the French Bro. Enoch, that St. Michael the Archangel was our first Grand Master. Then Bro. Bell gives a very interesting epitome of the customs attending celebrations of St. John's Day in various countries, all of which are remnants of usages peculiar to the Pagan observance of the festival of the summer solstice, as has been demonstrated by observant critics ten times over.

To us it appears incredible that Masons continue to confute St. John the Baptist with St. John of Jerusalem, a decidedly historical character to whom they are told their Lodges are dedicated. This saint, canonized by Rome, under the title of Almoner, or St. John of Jerusalem, was born in the sixth century, was patriarch of Constantinople, went to Jerusalem and erected a hospital for relief of pilgrims to the Holy Sepulchre, dying a martyr to his charitable proclivities. He was, undoubtedly, the patron of the Knights Hospitallers, and thence has passed into Masonry most appropriately. Should, as the learned Abbe Robin contends its original object to have been, perpetuation of the virtues of chivalry, moribund at advent of the renaissance, or re-birth of civilization.—*Masonic Chronicle*, August 1889, New York.

REMARKS ON THE ABOVE, BY BRO. JACOB NORTON.

However ridiculous Bro. Bell's belief is that St. John the Baptist "was a promoter and lover of our Order," the belief of the critic in the *Masonic Chronicle*, that St. John of Jerusalem was ever regarded by Masons as their Patron Saint, or that Masons have ever observed or celebrated his Festival Day, is equally absurd. The fact is, Masons in America, until within twenty-five years or so, observed the Saints John Days, because they believed, as Bro. Bell now believes, that the Sts. John were "Eminent Masons," Grand Masters of Masons, &c. But since the sectarian question in Masonry has been raised, and the Masonry of the Sts. John has been exploded, some luminaries have tried to persuade the Jewish Masons that the Masonic Sts. John were not originally designed for the Baptist or for the Evangelist, but for St. John of Jerusalem. St. John of Jerusalem may have been the Patron Saint of the Hospitallers, but as Masons never had any connection with chivalry before Masonic Templarism was invented, and as the Grand Lodge in London was organized on the 24th June 1717, and as Anderson's Constitution ordained that the Days of the Baptist and of the Evangelist should be the Masonic festivals, it is nonsense therefore to talk about St. John of Jerusalem ever having been the Masons' Patron Saint.

Boston, U.S., 20th August 1889.

Bro. John Lane's "Masonic Records, 1717-1886," is now out of print. The volume, as its merits became known, was eagerly purchased by students, and, as a matter of course, is already at a premium. These remarks apply also to Bro. W. J. Hughan's last book, which relates to the "Engraved List of 1734," and the Histories of the old Lodges. This is the more gratifying to Bro. Hughan, as the work has only recently been issued. We are convinced the few copies of both books held by booksellers will rapidly increase in value as these facts become known, consequently we advise collectors to procure copies as soon as possible.

At the installation meeting of the Ethelbert Lodge, No. 2099, held on Tuesday, the 13th ult., Bro. J. S. White was installed by the Immediate Past Master, Bro. H. C. Jones.

Lord Egerton of Tatton, Provincial Grand Master of Cheshire, has summoned the Officers and Brethren of the Province to the annual meeting of the Provincial Grand Lodge, to be held at Hyde, on 18th September next. There will be the usual investiture of officers for the ensuing year, and there will be a motion to grant fifty guineas to the Royal Masonic Institution for Boys, in London.

HOLLOWAY'S OINTMENT AND PILLS.—Counsel for the delicate.—Those to whom the changeable temperature is a protracted period of trial should seek the earliest opportunity of removing all obstacles to good health. This cooling Ointment, perseveringly rubbed upon the skin, is the most reliable remedy for overcoming all diseases of the throat and chest. Quinsy, relaxed tonsils, sore throat, swollen glands, ordinary catarrh, and bronchitis, usually prevailing at this season, may be arrested as soon as discovered, and every symptom banished by Holloway's simple and effective treatment. This Ointment and Pills are highly commended for the facility with which they successfully contend with influenza; they lay in an incredibly short time the distressing fever and teasing cough,

REVIEWS.

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

—:—

Cancer and its Complications. By Charles Egerton Jennings, F.R.C.S. Eng., M.S., M.B. London: Baillière, Tindall and Cox, King William Street, Strand.

MR. JENNINGS, in the book before us, treats of the various forms of cancer, and appears to bring considerable skill and experience to bear upon his subject. It is to such works, and to the researches of such distinguished specialists as the author, that the world owes many of the remedies which have been introduced to lessen or eradicate the sufferings of the human race. Cancer is, unfortunately, a source of great trouble to a very large section of mankind, and any suggestions or practical recommendations likely to lead to its cure, or lessen the number of its victims, are matters of importance to the world at large. To the ordinary reader the work before us may not, perhaps, be very attractive; it is more suitable for the medical student or professor, but there is sufficient in it to interest us, and we cannot peruse it without admiring the author's ability to explain the varied points of his subject, and the apparent skill with which he treats its several parts. We hope the desire of Mr. Jennings, to in some measure alleviate the terrible effects of cancer, may result from the publication of his book, and that he may be able to give the world other results of his researches and ability. We understand that a former work, by the same author, "Transfusion of blood and saline fluids," was well received and approved of in many quarters.

WHY A P.G. COMMANDER WITHDRAWS FROM SCOTTISH RITE MASONRY.

NEW YORK, 20th August.

MASONIC circles were greatly agitated to-day by the resignation of Past M. Grand Commander William H. Peckham, thirty-third degree, from membership in Cerneau Consistory, No. 1, thirty-second degree, this city, thus severing his connection with Scottish Rite Masonry. This action adds new interest to the bitter feud between the adherents of Albert Pike and those of Ferdinand Gorgas. Every adherent of the latter is, by recent Masonic proclamation, in danger of expulsion from the Blue Lodge of Masonry, and the resignation of Mr. Peckham will, it is said by prominent Masons, be followed by many others. Mr. Peckham was for many years prominent among the Cerneau Rite Masons, and for several years held the highest rank in the body, that of Grand Commander for the United States. Two years ago he resigned, and was succeeded by F. S. J. Gorgas, of Baltimore. Mr. Peckham's present resignation, as he states in an open letter addressed "To the Masonic Fraternity throughout the world," is because of the affiliation of the Supreme Council of the body with the Grand Orient of France, which does not recognize the existence of a personal God; whereas, Mr. Peckham states, such recognition is the very corner stone of true Masonry. Mr. Peckham has been a Mason forty years. The affiliation referred to consisted of Mr. Gorgas visiting and meeting with the "Council of the Order" of the Grand Orient while on a visit to Paris in 1888. This Council, it has been claimed, is a distinct body from that of the Grand Orient, but Mr. Peckham gives the names of the members of the Grand Orient, and shows that the Council is made up from them. Consequently, he says, the Council was under the ban of non-Masonic intercourse. In view of these facts he feels constrained to sever his connection with Scottish Rite Masonry.—*Boston Post*.

THE SPIRIT OF MASONRY.

When the Temple of Solomon, gorgeous and bright,
Its glories display'd on Jerusalem's height,
Both Gentile and Jew on the edifice gazed,
Its beauties admired, and its architect praised.
Its strength, 'twas predicted would baffle old Time,
And win praise for the Craft through each age and each clime;
Even foemen, whilst viewing, their quarrels forgot,
For the "Spirit of Masonry" hallow'd the spot.
Where now are its pillars, its roof-tree, its walls?
They are dust, like the sculptures of Pharaoh's proud halls;
But the spirit which rear'd them shall know no decay,
Establish'd in strength doth it flourish to-day;
And, even as then, it now reconciles foes,
And a balm on the waters of trouble still throws;
And better, far better, the word would be found,
Did the "Spirit of Masonry" further abound.
'Tis a spirit of peace, 'tis a spirit of love,
With prudence and wisdom it blendeth the dove;
It links in one cable the rich and the poor,
To the lowly and lofty it opens one door.
One breath of its atmosphere lulls to repose
The demon of discord, its rancour and woes;
For anger will scatter like chaff to the wind,
Where the "Spirit of Masonry's" truly enshrined.

Madras Masonic Review.

The oldest extant minutes of an English Lodge are those of the Alnwick Lodge.

The Grand Lodge of Tennessee has resolved that "no new Lodges shall bear the name of any living person."

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MEMORIAL TO THE LATE CANON PORTAL.

IT is proposed that the Friends of the late Canon Portal should show their respect for his memory by carrying out the scheme that he had most at heart, namely, the building of a Parish Reading and Coffee Room in his parish of Burghclere.

Such a building would cost not less than £1000, and a small endowment would also be necessary.

A site has been kindly promised by the Earl of Carnarvon.

Canon Portal was a Past Grand Master of the Grand Lodge of Mark Master Masons, and President of the Board of General Purposes; also chief founder and Chairman of the National Deposit Friendly Society. Contributions to the Memorial Fund are respectfully invited from those who hold in grateful remembrance the valuable services rendered by him to these organisations for so many years.

Subscriptions may be sent either to

GODFREY ARKWRIGHT, Esq., Adbury House, Newbury,
(Hon. Sec. to the Fund);

Burghclere Parish Room (Portal Memorial) Fund,
c/o MESSRS. SLOCOCK, MATTHEWS, and SOUTHBY, The Old Bank, Newbury;
or to

Geo. J. COSBURN P.M., M.M.M., No. 27,

P.P.G.M.O. (Berks and Oxon),
P.P.G.A.P. (Berks and Bucks),

Secretary Berks and Hants Branch of the National Deposit Friendly Society,
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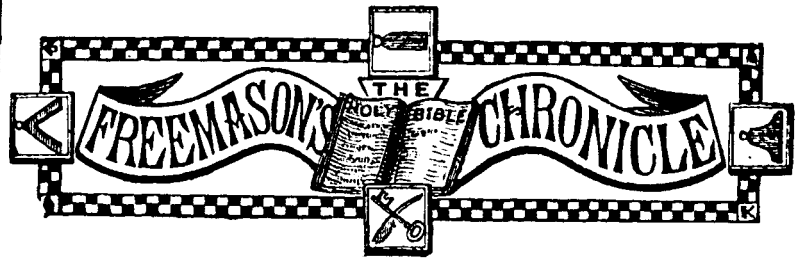
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SATURDAY, 7TH SEPTEMBER 1889.

OLD UNDATED MASONIC MANUSCRIPTS.

By BRO. JACOB NORTON.

(Continued from page 133).

BOWERS opened his "History of the Popes" with the following caution:—"We should regard tradition (said he) as a known liar, but a liar may sometimes tell the truth; listen, therefore, to what it has to say, but do not believe a word of it, without good corroborating testimony." (This quotation is from memory).

The value of a tradition depends furthermore on the character of its first promulgator, and also on the period that intervened between the time assigned to the happening of the event and the time when it was first circulated; and the further apart these periods are, the more unreliable is the tradition. Even contemporary authorities should not be accepted without caution; for instance, Aubery was a pious gentleman, and friend of Sir Christopher Wren, but because Aubery was credulous, and for other reasons, Bro. Gould rejected Aubery's testimony about Wren having been made a Mason.

Now the Euclid legend (given in my former paper) was for the first time made known by a nameless poet. To be sure the poet refers us to an "olde boke," but whether "the boke" was written by a contemporary of Euclid, or written a thousand years after Euclid's demise, is not stated. The period intervening between the time of Euclid and that of our poet is more than 1700 years; hence it seems to me perfectly safe to pronounce the Euclid tradition as worthless.

The second authority for the Euclid legend is the author of the Cooke MS., whose name and character is also unknown. As, however, he makes pretension to uncommon scholarship, by quoting from the Bible, and from English, French, and Latin books, it is, therefore, right to hear what he has to say. Now, in the first place, this author begins the history of Masonry, not with Euclid, but with Lamach, and the Euclid story he introduces as follows. He says:—

"Elders that were before us of Masons had these charges written to them as we have now in our charges in the story of Euclid; as we have them written in Latin and French both. But how that Euclid did come to [the knowledge of] geometry, [the] reason would we tell you, as it is noted in the Bible and in other stories. In the twelfth chapter of Genesis he telleth how that Abraham came into the land of Canaan, and our Lord appeared to him and said, I shall give this land to thy seed; but there fell a great hunger, and Abraham took Sarah, his wife, with him, and went into Egypt. . . . And Abraham, as the chronicle saith, he was a wise man, and a great clerk, and couthe [or knew] all the seven sciences, and taught the Egyptians the science of geometry, and this worthy clerk, Euclid, was his clerk, and learned of him. And he gave the first name of geometry; all be that was occupied before it had no name of geometry. But it is said of Isodour *Ethemologiarum*, in the 5th book *Ethemologiarum*, capitolo primo, that Euclid was one of the first founders of geometry, and gave it [that] name."

Curiously enough, the same story, which the author assigns to Euclid, he afterwards repeats, and assigns to Euglet. This, however, is one of the curiosities of Masonic historic literature.

Now, with all due respect to our hankerers for Masonic antiquity, I can no more believe in the poet's story about Euclid's Masonry than I can believe in the narrative of the Matthew Cooke MS., about Euclid having learned geometry from Abraham. Nay, more, if even that

story was taken out of the Bible, as the author intimates, even then I could not believe it, and I am sure that every intelligent boy who attends a Sunday school would laugh at the story, but for all that, the said story was repeated in a majority of the MSS. known as "Old Charges" (but in reality they were the pre-1717 Masonic rituals), from the one written in 1585, up to those written before 1717.

So much for the Euclid Masonic tradition. And now let us see how much more reliable the so-called Athelstan tradition is to the Euclid tradition. Our poet ascribes the beginning or origin of Masonry in England to King Athelstan; he says:—

"This good Lord loved the craft well,
And proposed to strengthen it every dell [part],
For divers faults that in the Craft he found,
He sent about into the londe [land].
After all the Masons of the Craft,
To come to him full even straight,
For to amend those defects all
By good Council, if it might fall.
An assembly then he knowen let make,
Of divers Lords in their state,
Dukes, Earls, and Barons also,
Knights, Squires, and many more,
And the great City burghers of the City,
They were there, all in their degree,
These were there, each one in every way,
To ordain for their Masons' estate;
There they sought, by their wit,
How they might govern it;
Fifteen articles there they sought,
And fifteen points there they wrought."

The reader will notice that no year or date is mentioned as to when the said assembly was held, nor where it was held. Athelstan, and Athelstan alone, is said to have called the said assembly, and all he did was simply to sanction a code of laws, consisting of 15 articles and 15 points, and not a word about a charter or patent is mentioned. And I must here add that all the authority the poet furnishes for the Athelstan story is as follows:—

"This Craft came into England as I—you say,
In the time of good, kind Athelstan, his day."

Which means that the story was derived from hearsay, or, in other words, that it was a tradition, and the said story found its way into a poem about five hundred or more years after Athelstan's death. So much for the poet's story; and now let us see what the author of the Cooke MS. had to say about it. Now, in the first place, our second Masonic author differs from the first or poet in beginning his history of Masonry from Lamach, and the history of Masonry in England he began with Saint Alban. After Saint Alban, he comes down at once to Athelstan, and says:—

"After that was a worthy King in England that was called Athelstan, and his youngest son loved well the science of geometry, and he wist well that handicraft and the practice of the science of geometry, so well as mason's. Wherefore he drew him to council and learned [the] practice of that science to his speculative, for of speculative he was a master,* and he loved masonry and masons. And he became a mason himself, and he gave them charges and names, as is now used in England and in other countries. And he ordained that they should have reasonable pay, and purchased a free patent of the King that they should make [an] assembly."

There the story of Athelstan's son's Masonry is interrupted with the story of Euglet, in Egypt, above referred to, after which he resumes the history of English Masonry, thus:—

"After many years, [after Euglet's story], in the time of King Athelstan, which was some time King of England, by his councillors and other great Lords of the land, by common assent, for great fault found among Masons, they ordained a certain rule amongst them: one time of the year, or in 3 years, as need were to the King and great Lords of the land, and all the commonalty, from province to province, and from country to country, congregations should be made by Masters," &c.

At this assembly, instead of 15 articles and 15 points, only nine of each were ordained; and again, we are not informed as to where or when the said assembly was held; the author of the Cooke MS., however, puts King Athelstan in the back ground, and he ascribes all the Masonic glory to Athelstan's youngest son; and, moreover, he informs us that the youngest son of Athelstan

* Bro. Cooke was elated with the word "speculative" in the MS. But a learned friend assured him that *speculative* in olden times meant *contemplative*, and that all the writer of the MS. meant by that word was that Edwin was a designer or architect. See Note K., page 151 of Cooke's MS. And I have no doubt that the learned friend's explanation was correct.

bought a patent, or charter, for the Masons, but the name of the youngest son of Athelstan is not given.

The third Masonic author, viz., of the 1585 MS., says about it: "And he [Athelstan] had a soone, that hight Edwin." The name of Edwin was unknown then as a Mason, until 27th December 1585. Besides which, the 1585 Masonic historian further informs us that Edwin "held himself an assembly at York." We see now that neither Edwin nor York was known to have had any connection with Masonry before the end of 1585.

In Anderson's Constitutions of 1723, Prince Edwin figures as the youngest son of Athelstan, and Bro. Anderson further says that the York assembly was held "about 930." Anderson, however, afterwards learned that King Athelstan was childless, but that he had a brother that was named Edwin, and so in the 1738 Constitutions, Anderson quotes, from some unknown authority, as follows:—

"That Prince Edwin, the King's brother, being taught geometry and Masonry, for the love he had of the said Craft . . . purchased a free charter of King Athelstan, his brother."

But Bro. Anderson made another discovery, viz.: instead of dating the York assembly to "about 930," he made it *sharp* A.D. 926.

One would suppose that so many successive Masonic scholars must have brought the history of Masonry to perfection with Anderson's investigations and discoveries. But our Masonic antiquity hankers must needs try to persuade us that Masonry in England is older than Athelstan's day. This Prince Edwin, who was not Masonized before 1585, was only a Prince, and for the honour of Masonry it should have been a King Edwin, and not a Prince Edwin, that founded Masonry in England. Besides which, the time of Athelstan is not ancient enough for them. Now, our late lamented Bro. Woodford, though he was a very good man, was unfortunately afflicted with an inclination of attributing greater antiquity to everything in Masonry than common sense would allow, hence he said, in Kenning's Cyclopædia:—

"The learned Dr. Drake, in 1726, at York, first gave us, as we hold, the true solution of the difficulty, viz., that the Masonic tradition referred to Edwin or Eadwin of Deira, King of Northumberland, baptized by Paulinus at York, in 627, where he built afterwards a stone church," &c.

I must here again repeat that neither the poet nor the author of the Cooke MS. knew either of "York Masonry," or of Edwin's Masonry, but as our later Masonic antiquity hankers learned from the MSS., known as "The Old Charges," that Edwin summoned a Masonic assembly at York in the 10th Century; Ah! said they, York is right, but the Edwin that summoned the said assembly did not live in the 10th century, but lived in the 7th century, and that his name was not Edwin but Eadwin. This is all very nice; but, on the other hand, as Eadwin was fatherless when he was Masonized, he could not have purchased a Free Charter from his father, hence, after all, the ancient York Masons could never have had a charter.

And now for the various narratives about the origin of Masonry in England.

1st. The poet knew that Athelstan called the Masons together, and gave them 15 Articles and 15 Points.

2nd. The author of the Cooke MS. knew that the youngest son of Athelstan called the said assembly, and he gave the Masons only 9 Articles and 9 Points.

3rd. The author of the 1585 MS. knew that the youngest son's name of Athelstan was Edwin, and that the assembly was held at York.

4th. Anderson knew, in 1723, that the said assembly was held "about 930."

5th. In 1738 Anderson knew that Edwin was not a son of Athelstan, but his brother, and that the assembly was held in 926.

6th. In 1726, Dr. Drake knew that the traditional Edwin founded Masonry at York, not in 930 or 926, but in 627.

And 7th. I know that there is no truth whatever in the Masonic York legend. I believe no more in the said legend than I believe in the Messrs. Abraham and Euclid legend. In short, no truth can be extracted from the old MSS., and no truth can be infused into them. Nay, more, Anderson's pre-1717 history of Masonry is as unreliable as the legends in the old MSS. Take, for instance, Anderson's list of the pre-1717 Grand Masters, and I venture to

assert that not one of those worthies was ever connected with Masons or Masonry.

I must add that while I cannot accept Bro. Gould's reason for extending the age of speculative Masonry, I nevertheless thank him sincerely for the vast amount of facts he has collected for our information. How much time all that took him I know not, but this much I venture to guess; First, that the number of foot-notes in the book are about four hundred; and second, that he must have consulted hundreds of volumes for collecting his materials. It seems that, for certain reasons, a large number of his collected matter remains unpublished, and a proposition was made by Bro. Hughan to have an enlarged edition issued by Bro. Gould. To this I say,—*I second the motion*; and should that motion be duly carried, I only hope that if Bro. Gould adheres to his opinion about the age of Speculative Masonry that he will, in the next edition, give a better reason for it than he did in his first edition, and that its editor will supply a complete index, and table of contents too, *which the editor of the first edition failed to do.*

Boston, U.S., 13th August 1889.

CRYSTAL PALACE DISTRICT GAS COMPANY.

THE half-yearly Report and Balance Sheet of this Company is again of a favourable nature, and the steady working of the concern must be a subject for congratulation to all who are interested in its welfare. The Directors report that the general working of the Company during the half-year has been satisfactory. There has been an increase in the quantity of gas sold, over the corresponding half-year of 1888, of 1.62 per cent. The reductions made in the price of gas from Michaelmas 1888, and from Lady-day 1889, have resulted, in a benefit to the consumers, during this half-year, of over £2000, while a still further reduction, to 2s 6d per 1000 cubic feet, from and after the date of the present Michaelmas Quarter's Accounts, is arranged for. Tar having improved in value, the Directors have discontinued the use of it for fuel, and as a result there is a goodly sum set down in the account of revenue as being realised from the sale of this article. Our readers will be pleased to learn that our esteemed Brother Magnus Ohren P.G.A.D.C., the Secretary of the Company, continues to enjoy the confidence of the Board, and that among the recommendations made by the Directors is one affecting his salary, which they propose to increase to the extent of £50 per annum. This must be most gratifying to Bro. Ohren, and to those who have the pleasure of his acquaintance. We hope he may long be spared to continue his work, and that he may at all times meet the encouragement he now receives. The following Dividends are recommended for the half-year ending 30th June last, and they will no doubt be authorized at the General Meeting, to be held at the Albion Tavern, Aldersgate Street, on the 13th inst.:—6 per cent. on the Preference Stock, 7 per cent. on the Ordinary 7 per Cent. Stock, 10 per Cent. on the Ordinary 10 per Cent. Stock, and 7 per cent. on the New Ordinary 7 per Cent. Shares, amounting to £13,625 17s 4d, less Income Tax of £340 13s 0d, and that the Warrants for the Net Amount, £13,285 4s 4d, be forwarded by post, on or before the 20th September inst., to the Registered Proprietors on 30th June last.

Obituary.

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BRO. J. J. BRINTON.

MANY of our readers in Southwark and Camberwell will read with regret the announcement of the death of Bro. J. J. Brinton, which occurred on Sunday, the 25th ult., at his residence, 44 Lower Park-road, Peckham. Bro. Brinton, who was in his seventy-first year, was known to a large circle in both localities, and he has been identified with South London life for about half a century. He was originally a Scripture-reader, but subsequently he became attached to a South London journal, now defunct, acting in the capacity of reporter. Many years ago he forsook the Fourth Estate for the less exciting field of parochial service, securing the appointment of vaccination officer to the St. Saviour's Union. After prolonged service in that capacity, he retired, upon a superannuation, about twelve months since. Our deceased brother was an active Mason. He was initiated in the Sphinx Lodge, No. 1329; and after serving as Steward for several years was installed W.M. in 1855. Bro. Brinton also took great interest in the Rose Lodge of Instruction, No. 1622, of which he was a member. The funeral took place last Saturday, at Nunhead, several members of the Sphinx Lodge being present to pay the last tribute to our deceased brother. Though his health failed sadly, his spirits never forsook him, and his smiling face will be missed by not a few.

UNITED GRAND LODGE.

THE Quarterly Communication of United Grand Lodge was held on Wednesday evening, at Freemasons' Hall. Bro. Major Goldie-Taubman, Provincial Grand Master of the Isle of Man, presided. Bro. Col. Marmaduke Ramsay District Grand Master of Malta acted as Deputy Grand Master; Bro. Hugh Sandeman Past District Grand Master of Bengal as Past Grand Master; Bro. Sir John B. Monckton as Senior Grand Warden, Bro. Sir Gabriel Goldney as Junior Grand Warden; and among the other brethren present were Bros. Sir Henry Moreland Grand Master of All Scottish Freemasonry in India, John Cave Orr President of the Board of General Purposes for the Province of Bengal, and John Fenwick District Grand Secretary Queensland. After the formal opening of Grand Lodge, and the reading and confirmation of the minutes of the Quarterly Communication of 5th June, Major Goldie-Taubman rose, and said the next notice on the agenda paper was one of a motion in the name of the Right Hon. the Earl of Carnarvon, and he (Major Goldie-Taubman) was authorised by the noble Earl that night, and on his behalf, and in his name, to say how very much Lord Carnarvon regretted not being able to be present to make the motion in person. To him (Major Goldie-Taubman) it was a very great source of regret that Lord Carnarvon was not present, as the noble Earl would have done much more justice to the proposition than he (Major Goldie-Taubman) could; but he trusted, and he also knew, the proposition commanded such sympathy among all Masons that it was unnecessary for him to say more than a few words upon it. They recollected that not only the people of England, but all Masons especially, took particular interest in anything in which the Royal House of their Grand Master was concerned. They looked forward to the happiness, not only of himself and the Princess, but of all his family, and this marriage, he thought he might say, on behalf of Masonry, would be not only a good marriage, but a happy one in the future. He begged to propose the motion, which we printed last week, in the name of the Right Hon. the Earl of Carnarvon. Colonel Marmaduke Ramsay said he had much pleasure in seconding the proposition which the Acting Grand Master had just brought before Grand Lodge. It must be an additional source of gratification to them, as Masons, that the bridegroom, the Duke of Fife, was a member of their Order, and not only that, but that he had attained the high rank of a Provincial Grand Master in the Order. With these few words, he had very great pleasure in seconding the proposition of the Acting Grand Master. The motion was carried unanimously. The recommendations of grants by the Board of Benevolence were, on the motion of Bro. Robert Grey, President, seconded by Bro. James Brett, Senior Vice-President of the Board, confirmed. The Report of the Board of General Purposes, as given by us last week, was then taken. Bro. J. S. Cumberland, though not making a motion on the subject, referred to that part of the report relating to Charity jewels, and objected to the price, even the reduced price; he had had such articles examined and taken to pieces by manufacturing jewellers, on whose authority he had it that they could be made for 30s. He thought it better that the 10s should be put into the funds of the Provincial Grand Lodges and devoted to some other purpose. He brought the subject forward because, having had his jewel examined, he was assured that the article could be made, with the gold as good, and the rings thicker, for 30s. Bro. Thomas Fenn said as Bro. Cumberland did not make any motion affecting the report of the Board, he did not know whether it was competent for him (Bro. Fenn) to speak upon the subject; but he thought it was. However, he thought it right to explain that the Board took this matter seriously into consideration, and they thought it was not right that the jewel should be a flimsy one, but that it should be something substantial, and the gold, instead of being a small ring, should be such that the cost was 12s; the hall marking was 4s; the engraving was considered to be worth 2s 6d, and there were several other items. The metal itself, the silver, should be silver gilt at a cost of 10s 6d. Putting the ribbon on, and putting the jewel together, left very small profit indeed for Mr. Spilling. They thought it was better to continue the Hall marking, and that it would be better to have an

established jewel of some value, and the reduction of 10s was all that they could undertake to have taken off. The report was then adopted. Bro. Thomas Fenn, in the absence of Bro. Philbrick, Q.C., Grand Registrar, next brought up an appeal by Bro. Samuel Adolphus Roach, of the Hervey Lodge, No. 1788, Port of Spain, Trinidad, against a decision of the Colonial Board, upholding his exclusion by the Lodge for improper conduct. The appeal, he said, introduced no new circumstances, though the papers were so voluminous that they would take half a day to read. The real statement on which the Colonial Board formed its decision had never been contradicted in any way. The Master of the Lodge charged Bro. Roach with improper conduct, and destroying the peace and harmony of the Lodge. The result was, that he was excluded the Lodge, by five members voting for the exclusion; one brother was not competent to vote, being in arrear, and another brother being neutral. Under these circumstances, the brother being one who was constantly disturbing the harmony of the Lodge, Brother Philbrick and the Colonial Board said he ought to be excluded. Bro. Philbrick now said that this appeal to Grand Lodge had nothing now in it brought forward by Bro. Roach, and he having recommended to the Colonial Board in favour of the exclusion, the recommendation to Grand Lodge would be the same. He therefore moved that the appeal be dismissed. Bro. Robert Gray, President of the Board of Benevolence, seconded the motion. The motion was carried unanimously, and Grand Lodge was then closed.

THE THEATRES, &c.

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Grand.—Lecocq's "Pepita," as represented by Messrs. Van Biene and Lingard's company, is proving a great attraction at Islington. As is almost universally known, "Pepita" is an English version of "La Princesse des Canaries." Although the plot is slight, it is interesting, while the music is taking. All the old numbers are capitally rendered, by an efficient company, headed by Mr. Frank Seymour as the lilliputian General Pataques. We have had occasion to speak of this gentleman in the same character before, and need only add that he is as amusing as ever. Miss Rosie St. George is a bright and tuneful Pepita, while Miss Marie Dorval does justice to the part of Inez. Mr. William Hogarth sings and acts well as Captain Bombardos, and with Mr. Seymour gains several encores for the now well-known duet, "My Excellent Friend." Messrs. J. W. Bradbury and James Danvers cause plenty of fun as Inigo and Pedrillo; however, these gentlemen would do well to remember they are not in the Provinces, and that Londoners do not take so kindly to "gag" as our Provincial friends. Miss Grace Vicat, as the Captain of Cadets, acts with spirit, while Mr. Ernest Cosham (Prince Guzman) and Miss Helen Gwynne (Catterina) are efficient. Mdlle. Topsey Lindon disperses herself with good results in the divertissement in the last act. "Pepita" remains at the Grand during next week, while among future engagements already made, we notice that of Mr. W. Bourne's company in "Man for Man," for six nights, starting on the 16th inst.; this will be followed, on the 25th inst., by "Lancelot the Lovely," with Mr. Arthur Roberts in the title rôle.

The new Gaiety burlesque, "Ray Blas, or the Blasé Roné," was successfully produced at the Grand Theatre, Birmingham, on Tuesday evening. The local papers are high in their praises of the piece, and say the authors, Messrs. Fred Leslie and H. F. Clark, have provided a most amusing burlesque. The music by Herr Meyer Lutz is tuneful and bright, while the mounting of the piece is in the well known Gaiety style. We hear that some startling effects have been reserved for the first night in London. Therefore we restrain from further notice until we have the had opportunity of witnessing the piece in its entirety.

Mr. H. Beerbohm Tree will produce, at the Haymarket, on Thursday, 12th inst., a drama entitled "A Man's Shadow," being an adaptation, by Mr. Robert Buchanan, of "Roger la Monte." Mr. Tree will be supported by Messrs. Fernandez, Kemble, C. Collette, E. M. Robson, C. Allan, E. Gurney, the Misses Julia Neilson, Norreys, Minnie Terry, and Mrs. Tree. We may mention that during the time this theatre has been closed the house has been thoroughly cleaned and re-decorated.

On the 16th inst., at the Avenue, will be produced, for a limited number of nights, "The Brigands," composed by Offenbach, written by Mr. W. S. Gilbert. A powerful company and an efficient chorus has been selected. The piece will be produced under the direction of Messrs. Van Biene and Lingard.

Mr. Augustus Harris announces that he will start his autumn season on Saturday, 21st inst., when he will produce, at Drury Lane, a grand romantic and historical drama, in five acts, entitled "The Royal Oak," by Messrs. Henry Hamilton and Augustus Harris, with the following cast: Miss Winifred Emery, Miss Ada Neilson, and Miss Fauny Brough; Messrs. Henry Neville, Arthur Dacre, Luigi Lablache, E. W. Gardiner, Henry Lorraine, and Harry Nicholls.

GLEANINGS.

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WHAT FREEMASONRY TEACHES.—Freemasonry teaches the things that are true and noble, and offers abundant opportunities for the development of mind and heart. Truths that ennoble, purify and bless our race are strongly impressed upon us. We are urged in the most forcible manner, by every possible lesson, to the performance of such duties as will make good, true and noble men, and earnest workers for the good of society. It teaches us to be better husbands and fathers, more earnest and zealous citizens, and it charges us to be loyal to the country in which we live; it pledges us to the advancement of the civilization of man, and the practice of the cardinal virtues. We should endeavour to maintain and loyally exemplify the tenets of our Order. Let this brotherhood, which has withstood the test of time, the persecution of fire, the attacks of ignorance, bigotry, and superstition; this society, which has survived the centuries and still presses forward with vigorous step; this fraternity, which stands with its face toward the rising sun, ready to hail the light of coming day, receive our most cordial support, our unflinching interest and our fraternal devotion. Thereby we shall enjoy the satisfaction of having fully performed our duty as men and as Masons, and of advancing the interests of an Order devoted to the purpose of elevating man to higher thoughts, nobler pursuits and praver actions. We are gathered together in Grand Lodge here to day, from every section of the State, as the representatives of Freemasonry. It is our duty to review the record of the past two years, and to adopt such measures as shall tend to the advancement of the best interest and substantial prosperity of our beloved Order. We recognise the grandeur of the Masonic Society. Its history is one of which every Mason is justly proud. We recognise the fact, however, that no organisation can live on its past history, however resplendent that history may be. It should always be remembered by Masons that it is the resplendent present that makes the glorious past. It is absolutely necessary that we should use our most untiring exertions, our most earnest endeavours, to do and perform all our duties to the Craft, and so conduct our lives and actions as shall bring no reproach upon our most ancient and honourable fraternity.—*Mortimer Nye, G.M. Indiana.*

FAULTS.—You will find it less easy to uproot faults than to choke them by gaining virtues. Do not think of your faults; still less of others' faults; in every person who comes near you, look for what is good and strong; honour that; rejoice in it; and, as you can, try to imitate it; and your faults will drop off like leaves, when their time comes.—*J. Ruskin.*

Practice and profession do not always go together in the Lodge any more than in the church. A Mason is bound by the principles of the Fraternity to which he belongs to be just, generous and true in all his dealings with his fellow men. He is pledged to develop a noble character—to live a useful life—to be in sympathy with his fellow men and helpful to them as their needs shall be disclosed and as there is ability to render desired service. Alas! that the practice of so many but poorly accords with the vows that they have taken and the lessons that they have been taught. Nothing so much interferes with Masonic progress and prosperity as the inconsistencies of its members.—*Freemasons' Repository.*

MORAL JEWELS.—The moral jewels, both moveable and immovable, are so many silent monitors to convey instruction to the mind. Morality and justice, equality and integrity, are taught by the former, and by the latter we are referred to the First Great Light, and the method of polishing and humanizing the uncultivated mind of man by moral and scientific instruction, till it becomes, after a well-spent life in a career of piety, virtue, and benevolence, so perfect in all its thoughts, affections, and deeds, that it can no otherwise be tried than by the Square of God's Holy Word, and the compass of an approving conscience.—*Book of the Lodge.*

The Lodge of Fortitude, No. 281, Lancaster, will complete its Centenary on the 13th November next, the warrant having been granted on 13th November A.L. 5789, A.D. 1789, No. 559. At a Lodge meeting, held on the 14th ult., a circular was read from Bro. Shadwell H. Clerke, Grand Secretary, stating that a Centenary warrant had been granted, and would be ready in November.

The refreshment contractors for the wonderful Elizabethan town which Mr. Henry J. Leslie has constructed in Her Majesty's Theatre are Messrs. Spiers and Pond, and we may expect to see their buffets well patronised during the run of the Promenade Concerts. The refreshments supplied are equal in quality to those offered at the Criterion. There is a wonderful list of Vintage Champagnes, and Schweppe's mineral waters are offered at all the bars. There is a charming smoking room over the opera colonnade, and indeed, the arrangements for supplying the visitors with refreshment are, throughout, on a very complete and luxurious scale.

Messrs. Dean and Son announce for immediate publication the authorised translation of "Souvenirs intimes de la Cour des Tuileries," by Madame Carotte, which recently caused such a furore in Paris, and which will be procurable at all the libraries. The translation is called "My Mistress the Empress Eugénie; or Court Life at the Tuileries," and contains most interesting information relative to the Imperial family, including Napoleon III. and the late Prince Imperial. The fact that Madame Carotte (*née Bonvet*) occupied the position of Private Reader to the Empress should be sufficient guarantee of the reliable nature of the volume.

DIARY FOR THE WEEK.

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

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SATURDAY, 7th SEPTEMBER.

- 179—Manchester, Yorkshire Grey, London St., Tottenham Court Rd., at 8. (In)
 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)
 1364—Earl of Zetland, Royal Edward, Triangle, Hackney, at 7. (Instruction)
 1624—Eccleston, Crown and Anchor, 79 Ebury Street, S.W., at 7. (Inst)
 2012—Chiswick, Windsor Castle Hotel, King Street, Hammersmith, at 7.30. (In)
 R.A.—Sinai, Union, Air Street, Regent Street, W., at 8. (Instruction)
 R.A. 975—Rose of Denmark, Star and Garter, Kew Bridge
 149—Peaco, Private Rooms, Meltham
 303—Prince George, Private Rooms, Bottoms, Eastwood
 410—Grove, Sun Hotel, Kingston
 1223—Amherst, Amherst Arms Hotel, Riverhead, near Sevenoaks
 1362—Royal Albert Edward, Market Hall, Redhill
 1458—Truth, Private Rooms, Conservative Club, Newton Heath, Manchester
 1929—Mozart, Greyhound Hotel, Croydon
 2148—Walsingham, Masonic Hall, Walsingham, Kent
 2205—Pegasus, Clarendon Hotel, Gravesend, Kent

MONDAY, 9th SEPTEMBER.

- 22—Loughborough, Gaudon Hotel, Clapham, at 7.30. (Instruction)
 27—Egyptian, Atlantic Tavern, Brixton, S.W., at 8. (Instruction)
 45—Strong Man, Bell and Bush, Rope-maker 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)
 548—Wellington, White Swan, High-street, Deptford, at 8 (Instruction)
 933—Doric, Duke's Head, 79 Whitechapel Road, at 8. (Instruction)
 975—Rose of Denmark, Gaudon Hotel, Clapham Road Station, at 7.30. (Inst.)
 1227—Upton, Three Nuns, Aldgate, E., at 8. (Instruction)
 1237—Enfield, Market-place, Enfield
 1366—Highgate, Gatehouse Hotel, Highgate
 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)
 1507—Metropolitan, The Moorgate, Finsbury Pavement, E.C., at 7.30 (Inst.)
 1585—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)
 1922—Earl of Lathom, Greyhound Hotel, Streatham
 2021—Queen's (Westminster) and Marylebone, Criterion, W., at 8. (Inst.)
 40—Derwent, Castle Hotel, Hastings
 61—Probity, Freemason's Hall, St. John's-place, Halifax
 75—Love and Honour, Royal Hotel, Falmouth
 104—St. John, Ashton House, Greek-street, Stockport
 151—Albany, Masonic Hall, Newport, I.W.
 240—St. Hilda, Freemasons' Hall, Fowler-street, South Shields
 248—True Love and Unity, Freemasons' Hall, Brixham, Devon, at 7. (Inst)
 264—Nelson of the Nile, Freemasons' Hall, Batley
 292—Sincerity, Masonic Hall, Liverpool
 296—Royal Brunswick, Freemasons' Hall, Surrey-street, Shoebold
 297—Witham, New Masonic Hall, Lincoln
 302—Hope, New Masonic Hall, Darley-street, Bradford
 307—Prince Frederick, White Horse Hotel, Hobdon Bridge
 382—Royal Union, Chequers Hotel, Uxbridge. (Instruction)
 408—Three Graces, Private Rooms, Haworth
 411—Commercial, Flying Horse Hotel, Nottingham
 433—Hope, Swan Hotel, Brightonsea
 467—Tudor, Red Lion Hotel, Oldham
 481—St. Peter, Masonic Hall, Maple-street, Newcastle
 502—Rectitude, Town Hall, Rugby
 539—Druids of Love and Liberty, Masonic Hall, Redruth
 613—Unity, Masonic Hall, Southport
 665—Montague, Royal Lion, Lyme Regis
 721—Independence, Masonic Chambers, Eastgate-row-north, Chester
 724—Derby, Masonic Hall, Liverpool at 8. (Instruction)
 797—Hanley, Hanley Hall, Dartmouth
 893—Meridian, National School Room, Millbrook, Cornwall
 949—Williamson, St. Stephen School, Monkwearmouth, Durham
 1021—Hurlington, Masonic Hall, Custom House Buildings, Barrow-in-Furness
 1112—Shirley, Masonic Hall, Shirley, Hants
 1174—Pentangle, Sun Hotel, Chatham
 1221—Defence, Masonic Hall, Carlton-hill, Leeds
 1350—Fermor Hesketh, Masonic Hall, Liverpool
 1436—Sandgate, Masonic Hall, Sandgate
 1449—Royal Military, Masonic Hall, Canterbury
 1474—Israel, Masonic Hall, Severn-street, Birmingham
 1542—Legiolium, Masonic Hall, Carlton-street, Castleford
 1575—Clive, Corbet Arms, Market Drayton
 1592—Abbey, Suffolk Hotel, Bury St. Edmunds
 1611—Eboracum, Masonic Hall, St. Saviourgate, York
 1618—Handyside, Zetland Hotel, Saltburn-by-Sea
 1966—Fidelity and Sincerity, Wellington, Somerset
 1977—Blackwater, Blue Boar Hotel, Maldon.
 R.A. 118—Elias Ashmole, Chapter Rooms, Warrington
 R.A. 159—Harmony, Huyshe Masonic Temple, Plymouth
 R.A. 306—Alfred, Masonic Hall, Kelsall-street, Leeds
 R.A. 377—Hope and Charity, Masonic Hall, 123 Mill Street, Kidderminster
 R.A. 1258—Kennard, Masonic Hall, George Street, Pontypool
 M.M.—Egerton, Royal Rock Hotel, Rock Ferry, Cheshire.
 M.M. 9—Portescue, Masonic Hall, South Molton, Devon
 M.M. 171—Union, Freemasons' Hall, Union-street, Oldham
 K.T. 5—Jerusalem, Queen's Hotel, Manchester
 K.T. 56—Hugh de Payens, Old Bull Hotel, Blackburn
 R.C.—Walton, Skelmersdale Masonic Hall, Kirkdale, Liverpool

TUESDAY, 10th SEPTEMBER.

- 25—Robert Burns, 8 Tottenham Court Road, W.C., at 8. (Instruction)
 65—Constitutional, Bedford Hotel, Southampton-plaza, Hoboken, at 7 (Inst)
 66—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)
 167—St. John, Jack Straw's Castle, Hampstead
 177—Domestic, Surrey Masonic Hall, Camberwell, at 7.30 (Instruction)
 198—Joppa, Manchester Hotel, Aldersgate-street, at 8. (Instruction)
 212—Euphrates, Mother Red Cap, High Street, Camden Town, at 8. (Inst.)
 255—Harmony, Greyhound, Richmond, Surrey
 648—Wellington, White Swan, Deptford
 594—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—Dalhousie, Middleton Arms, Middleton Road, Dalston at 8 (Inst.)
 861—Finsbury, King's Head, Threadneedle Street, E.C., at 7. (Instruction)
 1044—Wandsworth, East Hill Hotel, Alma Road, Wandsworth (Instruction)
 1269—Stanhope, Thicket Hotel, Anerley
 1321—Emblematic, Mona Hotel, Henrietta-street, W.C., at 8. (Instruction)
 1349—Friars, Liverpool Arms, Ganning Town, at 7.30. (Instruction)
 1446—Mount Edgcumbe, Three Stags, Lambeth Road, S.W., at 8. (Inst.)
 1471—Islington, Champion, Aldersgate Street, at 7. (Instruction)
 1472—Henley, Three Crowns, North Woolwich. (Instruction)
 1540—Chaucer, Old White Hart, Borough High Street, at 8. (Instruction)
 1695—New Finsbury Park, Hornsey Wood Tavern, Finsbury Park, at 8. (Inst.)
 1939—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.)
 M.M. 22—Southwark, Bridge House Hotel, Southwark

- 126—Silent Temple, Cross Keys Inn, Burnley
 131—Fortitude, Masonic Hall, Truro
 184—United Chatham of Benevolence, Assembly Rooms, Old Brompton, Kent
 241—Merchants, Masonic Hall, Liverpool
 272—Harmony, Masonic Hall, Main Ridge, Boston
 284—Shakespeare, Masonic Rooms, High-street, Warwick
 373—Socrates, George Hotel, High-street, Huntingdon
 403—Hertford, Town Hall, Hertford
 406—Northern Counties, Masonic Hall, Maple Street, Newcastle (Instruct.)
 445—St. James, Freemasons' Hall, St. John's Place, Halifax
 463—East Surrey of Concord, Greyhound Hotel, Croydon, at 7.45. (Inst.)
 473—Faithful, Masonic Hall, New Street, Birmingham
 495—Wakefield, Masonic Hall, Zetland Street, Wakefield
 503—Belvedere, Star Hotel, Maidenhead
 510—St. Martin, Masonic Hall, Liskeard
 603—Zetland, Royal Hotel, Checkheaton
 626—Lansdowne of Unity, Town Hall, Chippenham
 650—Star in the East, Pier Hotel, Harwich
 696—St. Bartholomew, Anchor Hotel, Weltonbury
 726—Staffordshire Knot, North Western Hotel, Stafford
 779—Ferrers and Ivanhoe, Town Hall, Ashby-de-la-Zouch
 829—Sydney, Black Horse Hotel, Sidcup
 803—Gosport, India Arms Hotel, High-street, Gosport
 1024—St. Peters, Masonic Hall, Maldon
 1250—Gilbert, Masonic Rooms, Saukey, Greenhall Street, Warrington
 1314—Acacia, Bell Hotel, Bromley, Kent
 1325—Stanley, 214 Gt. Homer Street, Liverpool, at 8. (Instruction)
 1343—St. John, Masonic Hall, Grays, Essex. (Instruction)
 1414—Knole, Masonic Hall, Sevenoaks
 1543—Rosslyn, Saracen's Head Hotel, Dunmow
 1545—Baildon, Masonic Room, Northgate, Baildon
 1713—Wilbraham, Walton Institute, Walton, Liverpool
 2099—Ethelbert, Masonic Rooms, Beech Street, Horne Bay, Kent
 2223—Frederick West, Castle Hotel, East Molesey
 R.A. 43—Fortitude, Great Western Hotel, Birmingham
 R.A. 70—St. John's, Huyshe Masonic Temple, Princes Street, Plymouth
 R.A. 253—Justice, Masonic Hall, Gower Street, Derby
 R.A. 265—Judea, Masonic Club, Hanover Street, Keighley
 R.A. 289—Fidelity, Masonic Hall, Carlton Hill, Leeds
 R.A. 324—Reason, Wellington Inn, Caroline Street, Stylbridge
 R.A. 540—Stuart, Bedford
 R.A. 660—King Edwin, Freemasons' Hall, Yorkergate, New Walton
 R.A. 991—Tyne, Masonic Hall, Wellington Quay, Northumberland
 R.A. 1055—Derby, Masonic Rooms, Bedford Street, Cheetham, Lancashire
 M.M. 6—Adams, Victoria Hall, Trinity-road, Shoerness
 M.M. 15—St. George's, Masonic Hall, Gandy Street, Exeter
 M.M. 75—Royal Sussex, Royal Pavilion, Brighton
 M.M. 152—Dover and Cinque Ports, Royal Oak Hotel, Dover

WEDNESDAY, 11th SEPTEMBER.

- Committee Royal Masonic Benevolent Institution, Freemasons' Hall, at 4
 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)
 87—Vitruvian, White Hart, College Street, Luton
 193—Confidence, Hercules Tavern, Leadenhall Street, at 7. (Instruction)
 228—United Strength, The Hope, Stanhope Street, Regent's Park, at 8 (Inst)
 538—La Tolerance, Portland Hotel, Great Portland Street, at 8. (Inst)
 720—Panmure, Batham Hotel, Batham, at 7. (Instruction)
 781—Merchant Navy, Silver Tavern, Bardsey-road, E. (Instruction)
 813—New Concord, Jolly Farmers, Southgate-road, N. (Instruction)
 862—Whittington, Red Lion, Poppin's Court, Fleet Street, at 8. (Inst.)
 932—Burgoyne, Essex Arms, Essex Street, Strand, at 8. (Instruction)
 1175—Peckham, Lord Wellington Hotel, 515 Old Kent Road, at 8. (Inst.)
 1524—Duke of Connaught, Royal Edward, Mare Street, Hackney, at 8. (Inst.)
 1601—Ravensbourne, George Inn, Lowisham, at 8. (Instruction)
 1604—Wanderers, Victoria Mansions Restaurant, Victoria-st., S.W., at 7.30. (In.)
 1662—Beaconsfield, Chequers, Marsh Street, Walthamstow, at 7.30. (Inst.)
 1631—Londborough, Berkeley Arms, John Street, May Fair, at 8. (Inst.)
 1922—Earl of Lathom, Station Hotel, Chamberwell New Road, S.E., at 8. (In)
 1963—Duke of Albany, 153 Battersea Park Road, S.W., at 7.30. (Instruction)
 1986—Honor Oak, Moore Park Hotel, near Honor Oak Station
 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. 1260—John Hervey, Freemasons' Hall, W.C.
 R.A. 1446—Mount Edgcumbe, St. Botolph Chambers, Bishopsgate Street, E.C.
 M.M.—Thistle, Freemasons' Tavern, W.C., at 8. (Instruction)
 M.M. 284—High Cross, Seven Sisters Hotel, Tottenham
 54—Hope, Spread Eagle Inn, Cheetham Street, Rochdale
 125—Prince Edwin, White Hart Hotel, Hythe, Kent
 128—Prince Edwin, Bridge Inn, Bolton-street, Bury, Lancashire
 146—Antiquity, Bull's Head Inn, Braintree-gate, Bury, Lancashire
 191—St. John, Knowsley Hotel, Haymarket Street, Bury, Lancashire
 204—Caledonian, Freemasons' Hall, Manchester
 210—Duke of Athol, Bowling Green Hotel, Drono
 225—St. Luke's, Coach and Horses Hotel, Ipswich
 274—Tranquillity, Bear's Head Inn, Newchurch, near Manchester
 281—Fortitude, Masonic Rooms, Achnacraig, Inverness
 288—Harmony, Masonic Hall, Todmorden
 290—Huddersfield, Masonic Hall, South Parade, Huddersfield
 363—Keystone, New Inn, Whitworth
 387—Airedale, Masonic Hall, Westgate, Shipley
 483—Sympathy, Old Falcon Hotel, Gravesend
 567—Unity, Globe Hotel, Warwick
 696—Segontium, The Castle, Carnarvon
 696—Benevolence, Private Rooms, Prince Town, Dartmoor
 750—Friendship, Freemason's Hall, Railway-street, Checkheaton
 758—Ellesmere, Masonic Hall, Rauncorn, at 7.30. (Instruction)
 851—Worthing Lodge of Friendship, Steyne Hotel, Worthing
 852—Zetland, Albert Hotel, New Bailey-street, Salford
 854—Albert, Duke of York Inn, Shaw, near Oldham
 972—St. Augustine, Masonic Hall, Canterbury. (Instruction)
 1018—Shakespeare, Freemasons' Hall, Salem-street, Bradford
 1031—Fletcher, Masonic Hall, New-street, Birmingham
 1099—Marmion, Masonic Rooms, Church-street, Tamworth

- 1064—Borough, Bull Hotel, Burnley
 1094—Temple, Masonic Hall, Liverpool
 1209—Lowises, Royal Hotel, Ramsgate
 1248—Denison, Masonic Hall, Scarborough
 1284—Neptune, Masonic Hall, Liverpool, at 7. (Instruction)
 1342—Walker, Hope and Anchor Inn, Byker, Newcastle
 1356—De Grey and Ripon, 140 North Hill Street, Toxteth Park, Liverpool
 1398—Baldwin, Dalton Castle, Dalton-in-Furness
 1403—West Lancashire, Commercial Hotel, Ormskirk
 1424—Brownrigg, Assembly Rooms, Old Brompton, Chatham
 1434—Nottinghamshire, George Hotel, Nottingham
 1511—Alexandra, Hornsea, Hull (Instruction)
 1520—Earl Shrewsbury, Public, Rooms, Cannock, Stafford
 1547—Liverpool, Masonic Hall, Liverpool
 1643—Perseverance, Masonic Hall, Hebburn-on-Tyne.
 1645—Colne Valley, Lewisham Hotel, Slaitwaito
 1692—Hervey, White Hart Hotel, Bromley, Kent
 1734—Trinity, Golden Lion Hotel, Rayleigh
 1947—Stanford, Town Hall, Hove
 2216—Egerton, Bull's Head Hotel, Swinton, near Manchester
 R.A. 24—De Swinburne, Freemasons' Hall, Grainger-street Newcastle
 R.A. 251—Loyalty and Virtue, Freemasons' Hall, Burnstaple
 R.A. 320—Integrity, Junction Inn, Mottram
 R.A. 409—Stortford, Chequers Inn, Bishop's Stortford
 R.A. 703—Clifton, Clifton Arms Hotel, Blackpool
 R.A. 709—Invicta, Bank Street Hall, Ashford
 R.A. 946—Strawberry Hill, Grotto Hotel, Twickenham
 R.A. 1549—Stanmore, Abercorn Hotel, Great Stanmore
 M.M. 192—St. Cuthbert, Masonic Hall, The Parade, Berwick

THURSDAY, 12th SEPTEMBER.

- 87—Vitruvian, White Hart, College-street, Lambeth, 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)
 435—Salisbury, Union Tavern, Air-street, Regent-street, W., at 8. (Inst.)
 704—Camden, Lincoln's Inn Restaurant, 305 High Holborn, at 7 (Instruction)
 749—Belgrave, The Clarence, Aldersgate Street, E.C. (Instruction)
 754—High Cross, Coach and Horses, Lower Tottenham, at 8 (Instruction)
 879—Southwark, Sir Garnet Wolseley, Warndon St., Rotherhithe New Rd. (In)
 1017—Montefiore, St. James's Restaurant, Piccadilly, at 8. (Instruction)
 1076—Capper, Guildhall Tavern, Gresham-street, E.C.
 1158—Southern Star, Sir Sydney Smith, Chester St., Kennington, at 8. (In.)
 1278—Burdett Coutts, Swan Tavern, Bethnal Green Road, E., at 8. (Instruct)
 1308—St. John, Three Crowns Tavern, Mile End Road, E. (Instruction)
 1399—Stockwell, Masons' Tavern, Masons' Avenue, E.C., at 7.30 (Instruction)
 1360—Royal Arthur, Prince of Wales Hotel, Wimbledon, at 7.30. (Inst)
 1426—The Great City, Masons' Hall, Masons' Avenue, E.C., at 6.30. (Inst)
 1558—Duke of Connaught, Surrey Masonic Hall, Camberwell, S.E.
 1568—D. Connaught, Palmerston Arms, Grosvenor Park, Camberwell, at 8 (In)
 1571—Leopold, Austin's Hotel, 7 London Street, E.C., at 7.30. (Instruction)
 1602—Sir Hugh Myddelton, White Horse Tavern, Liverpool Road (corner of Theberton Street) N., at 8. (Instruction)
 1612—West Middlesex, Bell Hotel, Ealing Dean, at 7.45. (Instruction)
 1614—Covent Garden, Criterion, W., at 8. (Instruction)
 1622—Rose, Stirling Castle Hotel, Church Street, Camberwell. (Instruction)
 1625—Tredegar, Wellington Arms, Wellington Road, Bow, E., at 7.30. (In.)
 1642—Earl of Carnarvon, Ladbroke Hall, Notting Hill
 1673—Langton, White Hart, Abchurch Lane, E.C., at 5.30. (Instruction)
 1677—Crusaders, Old Jerusalem Tav., St. John's Gate, Clerkenwell, at 9. (In)
 1744—Royal Savoy, Blue Post, Charlotte Street, W., at 8 (Instruction)
 1791—Creaton, Wheatshaf Tavern, Goldhawk Road, Shepherd's Bush. (Inst)
 1950—Southgate, Railway Hotel, New Southgate, at 7.30. (Instruction)
 1996—Priory, Berrymead Priory Constitutional Club, High-st., Acton. (Inst.)
 R.A. 72—Royal Jubilee, Anderson's Hotel, Fleet Street
 R.A. 79—Pythagorean, Dover Castle, Broadway, Deptford, at 8. (Inst).
 R.A. 753—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)

- 35—Medina, 85 High Street, Cowes
 97—Palatine, Masonic Hall, Toward Road, Sunderland
 139—Britannia, Freemasons' Hall, Surrey Street, Sheffield
 203—Ancient Union, Masonic Hall, Liverpool (Instruction)
 215—Commerce, Commercial Hotel, Haslingdon
 216—Harmonic, Adelphi Hotel, Liverpool
 249—Mariners, Masonic Hall, Liverpool, at 8. (Instruction)
 333—Royal Preston, Castle Hotel, Preston
 339—Unanimity, Crown Hotel, Penrith, Cumbria
 346—United Brethren, Royal Oak Inn, Claydon Dale, near Blackburn.
 369—Limestone Rock, Masonic Hall, Church-street, Clitheroe
 432—Abbey, Nowdegate Arms, Nuneaton
 449—Cecil, Sun Hotel, Hitchin
 456—Foresters, White Hart Hotel, Uttoxeter
 462—Bank Terrace, Hargreaves Arms Hotel, Accrington
 469—Hundred of Elloe, Masonic Rooms, London Road, Spalding.
 546—Etruscan, Masonic Hall, Caroline Street, London, S.W.
 732—Royal Brunswick, Royal Pavilion, Brighton
 739—Temperance Masonic Room, New-street, Birmingham
 971—Trafalgar, Private Room, Commercial Street, Batley
 991—Tyne, Masonic Hall, Wellington Quay, Northumberland
 1035—Prince of Wales, Masonic Hall, Kirkdale, Liverpool
 1055—Derby, Masonic Rooms, Bedford Street, Bury New Road, Manchester
 1098—St. George, Private Room, Temperance Hotel, Tredegar, Mon.
 1125—St. Peter, Masonic Hall, Tiverton, Devon
 1144—Milton, Commercial Hotel, Ashton-under-Lyde
 1145—Equality, Red Lion Hotel, Accrington
 1147—St. David, Freemasons' Hall, Manchester.
 1182—Duke of Edinburgh, Masonic Hall, Liverpool
 1204—Royd, Imperial Hotel, Malvern, Worcestershire
 1273—St. Michael, Free Church School Rooms, Sittingbourne
 1369—Bala, Plasgoch Hotel, Bala
 1416—Falcon, Masonic Hall, Castle Yard, Thirsk
 1514—Thornhill, Masonic Room, Dearn House, Lindley
 1580—Cranborne, Red Lion Hotel, Hatfield, Herts, at 8. (Instruction)
 1583—Corbet, Corbet Arms, Towyn
 1587—St. Giles, Royal Oak Hotel, Choadle
 1697—Hospitality, Royal Hotel, Waterfoot near Manchester
 1782—Machen, Swan Hotel, Colehill
 1817—St. Andrew's, Cambridge Hotel, Shoeburyness
 1892—Wallington, King's Arms Hotel, Carsualton. (Instruction)
 1911—De La Pré, Masonic Hall, Northampton
 1915—Graystone, Foresters' Hall, Whitstable
 R.A. 213—Perseverance, 23 St. Giles Street, Norwich
 R.A. 220—Harmony, Wellington Hotel, Garston, Lancashire
 R.A. 275—Perseverance, Masonic Hall, South Parade, Huddersfield
 R.A. 286—Strength, Green Man Hotel, Bacup.
 R.A. 509—Teas, Freemasons' Hall, Stockton-on-Tees
 R.A. 613—Bridson, Masonic Hall, Southport
 R.A. 818—Philanthropic, Masonic Hall, Lion Street, Abingdon
 M.M.—St. John's, Commercial Hotel, Bolton.
 M.M. 16—Friendship, 2 St. Stephen's Street, Devonport

FRIDAY, 13th SEPTEMBER.

- Emulation Lodge of Improvement, Freemasons' Hall, at 8
 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. (In)
 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)
 1223—Beacontree, Green Man, Leytonstone. (Instruction)
 1293—Royal Standard, Builders Arms, St. Paul's Road, Canonbury, at 8. (In)
 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)
 2242—Tyssen-Amherst, Amherst Club House, Amherst Road, Hackney
 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)
 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. (In)
 36—Glamorgan, Freemasons' Hall, Arcade, St. Mary's Street, Cardiff
 453—Chigwell, Public Hall, Station Road, Loughton, at 7.30. (Instruction)
 458—Aire and Calder, Private Rooms, Ouse Street, Goolse
 526—Honour, Star and Garter Hotel, Wolverhampton
 662—Dartmouth, Dartmouth Hotel, West Bromwich
 815—Blair, Town Hall, Stretford-road, Hulme
 1001—Harrogate and Claro, Masonic Rooms, Parliament Street, Harrogate
 1087—Beaudesert, Assembly Rooms, Corn Exchange, Brighton Bazaar
 1102—Mirfield, Assembly Rooms, Eastthorpe, Mirfield
 1121—Wear Valley, Masonic Hall, Bishop Auckland
 1289—Rock, Royal Rock Hotel, Rock Ferry
 General Lodge of Instruction, Masonic Hall, New Street, Birmingham, at 8
 R.A. 993—Alexandra, Medway Hotel, Levenshulme
 K.T. 126—De Warene, Royal Pavilion, Brighton

SATURDAY, 14th SEPTEMBER.

- 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)
 1384—Earl of Zetland, Royal Edward, Triangle, Hackney, at 7 (Instruct)
 1446—Mount Edgcombe, Bridge House Hotel, Battersea
 1607—Loyalty, London Tavern, Fenchurch Street
 1624—Eccleston, Crown and Anchor, 79 Ebury Street, S.W., at 7 (Instruct)
 1685—Guelph, Red Lion, Leytonstone
 1686—Paxton, Surrey Masonic Hall, Camberwell
 1743—Perseverance, Anderson's Hotel, Fleet Street
 1839—Duke of Cornwall, Freemasons' Hall, W.C.
 2012—Chiswick, Windsor Castle Hotel, King Street, Hammersmith, at 7.30. (In)
 2206—Hendon, Welsh Harp, Hendon
 R.A.—Sinai, Union, Air-street, Regent-st., W., at 8. (Instruction)
 2069—Prudence, Masonic Hall, Leeds
 R.A. 1293—Burdett, Mitro Hotel, Hampton Court
 R.A. 1423—Era, Albany Hotel, Twickenham
 M.M. 14—Prince Edward's, Station Hotel, Stansfield, Tolmore
 R.C. 43—Eureka, Masonic Rooms, Pavilion, Brighton

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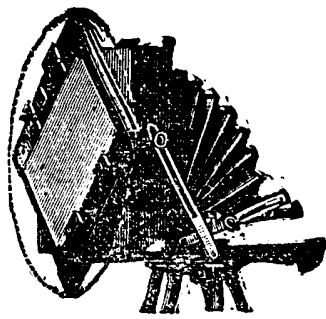
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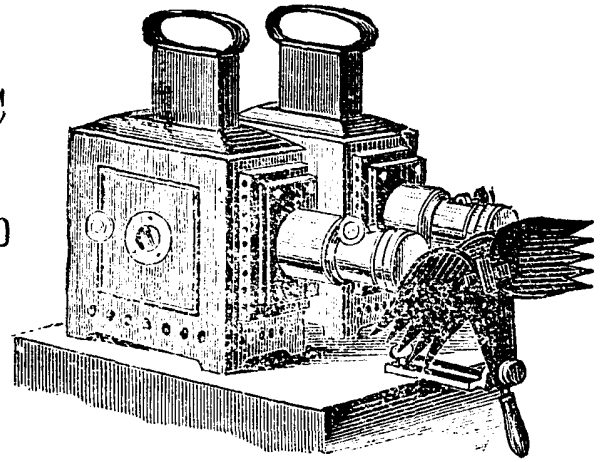
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