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## ENJOYMENT AFTER LABOUR.

IT has long been recognised that not the least agreeable part of our Masonic system is the custom of holding a convivial meeting after the labours of the day have been completed, and it is well known that some of the most successful Lodges owe their good fortune, to a very great extent, to the ability of their members to maintain a continuous round of harmony during the hour or two which is devoted to toast, song or recitation. There is ample scope for variety in this direction, as no two Lodges may be said to take their pleasures in the same way. In one the Worshipful Master for the time being is the life of the company, in another two or three of the old Past Masters appear to make it their special business to keep up the spirits of those assembled, while in yet another quarter an efficient Organist has been appointed, and he possesses the happy accomplishment of bringing out the vocal abilities of the members, who, more often than not, can give a very good account of themselves if properly organised. In any one of these cases there is not much difficulty for the members of a Lodge and their friends to enjoy themselves, while the absence of all these features will, more often than not, cause the whole entertainment to fall flat, and the company will leave the meeting with the feeling that their time has been wasted, that they have spent a most miserable evening, and that Freemasonry does not possess the charm it used to in their younger days.

While we recognise the advantage of having an efficient Master to preside over the proceedings at the social board, his power of causing enjoyment must be relegated to a secondary place in favour of a really efficient Organist, a brother who can preside at the piano and adapt himself to the requirements of those members of the company who are willing to do their best to afford enjoyment to their fellows. Those who have the welfare of their Lodge and its members at heart would do well to endeavour to appoint an efficient brother to this post. The growing custom of employing professional artists at the more important meetings of the Craft has not improved matters in a general way. The efforts of amateur vocalists are generally appreciated, and more often than not cause greater enjoyment than follows from the employment of a professional, but those who know sufficient of music to be aware that they cannot give the same effect to a song as some well known artist, who has previously rendered it at one of their meetings, hold aloof from attempting anything, so that while we may hear one or two good pieces on the occasion of the Installation meeting, the rest of the year we have no songs, simply because the singing members do not care to hear their efforts compared with those of the brother who has devoted his lifetime to the practice of music. It may be we are wrong, and that we are simply dreaming of the "good old times," but we

have an idea all this was different in the days of long ago, when, so far as memory serves us, the majority of those assembled around a festive board could do something in the way of a song or a recitation; indeed, how else would it have been possible to pass the song round as was usually done a matter of twenty or thirty years ago, when each one at the table had to take his share in providing the harmony of the meeting, or was penalised in some way or other for his inability. Is it that we were easier pleased then than now, or is it that the growth of education has made us more fastidious in our tastes? It is very certain that very little short of professional vocalism is now appreciated by a section at least of those who attend our Masonic gatherings, but there is one feature in the case which has struck us, and has probably been noticed by others. Those who are loudest in their criticism of others never make an attempt to sing a song themselves, they can follow those who do sing, and can tell when this or that note is wrong, and generally air their knowledge of music, not, as should be their aim, for the amusement of their fellows, but rather to the annoyance of those around them, who, if not perhaps quite so capable themselves, can at least appreciate the efforts of those who do their very best in the hope of amusing a company. There is ample room for improvement in this matter of Lodge entertainment at the present time, and one of the first steps to be taken towards securing it should be to discourage the efforts of amateur critics—those who find fault with every effort put forward by their fellow members, not on account of their actual demerits so much as because they are the efforts of amateurs.

## A MYSTERY SOLVED.

### AN EXPLANATION OF THE THIRD DEGREE.

IF we were concerned with a rite which had for its mystery a death, or the representation of a death, after an inquiry into the reality of such an occurrence, we should be forcibly led into an examination of the purpose of its commemoration. It is also noteworthy that the reality of a tradition is of no matter, where the tradition is symbolical, and, therefore, arriving at the thing signified would be the highest object of investigation. It were singular to remark that every ritual has somewhere in its celebrations a mortuary representation: whether in classic antiquity, the repeated mysteries, each with its awful pageantry of the universal end of life; or in the sombre rites of Egypt; or in the typical sacrifice of the synagogue and temple; or in the one grand oblation borne up to the throne of God by the great High Priest of Christianity. In every land, in every age, in every worship, in the contemplation of the soul communing with itself, and in the multitudinous voice of nations, kindred and tongues, there has been this motive of religion, theme of universal prayer and expiation—Death.

The subject is too comprehensive for a complete analysis

of every topic; one, a tradition of Craft literature, is to form the present investigation, as important to systematic Masonry.

In the first place, if a very celebrated name is examined, "Hiram," and its signification is found to be "the exaltation of life," the myth upstarts before the inquirer. When Niebuhr commenced the study of Roman history—a history accepted for ages—reflecting that "Rome" signified "strength," and "Numa" "law," his beagle-like instinct snuffed a fiction in annals which related the foundation of a city by robbers, with its civilisation by the king, who imposed a code; and this hint became the germ of that magnificent deduction which substituted truth for error, and reconstructed a history unsuspected before, except by the sagacious Da Vico.

In like manner we may proceed at humble distance, but by closer analogy; where a theme of resurrection is discussed, and the vehicle of that discussion (*sententia vehiculum*) is a name whose literal rendering is "the exaltation of life," it is at least pardonable to suppose an allegory. Further, if the idea of fugitive murderers accompanies the theme, and their names are terminatives of a word Jubel—thus, Jubel-um, -a, -o, and that word signifieth "he that fleeth,"—suspicion of allegory almost vanishes into certainty: add to this, if we take these very terminations, we search in vain for derivative or congener in any known tongue, unless we hold Jubelum to be a corruption of Jubel-im (fugitives), the plural of Jubel—a name so perfectly "*idem sonans*," that, had a ruffian been arraigned by that cognomen, a plea of misnomer would have been untenable. Taking these words, then, and translating them as only corrupted from one phrase, this conclusion appears irresistible: that a rite presenting them in a position where, though stated to be the names of actual men, they signify the acts committed by such persons, or by them typified, that this rite is but the sacramental presentation of an Idea.

The great authority on the analysis of myths has defined them to be each an attempt to translate Thought into Fact (*das Gedachte ins Geschehene umzuwandeln*). This is their side of Prophecy, which is the anticipation in thought of the future fact. This is the myth of Masonry, but it is also the hope of immortality, the realisation of things yet to come; but this itself, the belief in immortality—that faith which is the assurance of things not seen—is but a foreknowledge of something else; each graduate in each degree of Masonry is but ascending on the symbolic ladder to that cloudy canopy which shrouds the present God, and is so advancing to the knowledge of the mystery of Man.

Assuming that the legend of the third degree is symbolical, it is necessary to inquire whether the phrase Jubelim occurred at any period in connection with violent death. The very first murder recorded in Hebrew history is that of Abel. Abel signifies "Breath." Suppose, for a moment, that there may be even in this scriptural account something typical, and certainly the cessation of *Breath* might be regarded as a figure of death. Connected with this murder are the *flight* of Cain, works of architecture, and the murderous energy which now is transformed into creative culture and civilisation. With this state of things is connected the name of Tubal-Cain; this, to a Mason, is already significant of change, and we could translate it that Cain (the possessor, so the master) having sinned, is "passed" to a time wherein he shall be raised; but he must first stoop low, "for he that humbleth himself must be exalted." It is well known that this promise, of divine origin, is repeated in the Arches of Masonry: but he that humbleth himself is "Lamech" in Hebrew; and Lamech appears girt with Jabel and Jubal (the Jubelim), prophesying thus: "I have slain a man to my wounding, and a young man to my hurt; if Cain shall be avenged (expiated) sevenfold, truly Lamech seventy and seven fold."

This is king James's version; it is an enigma as it stands. In every other translation it is future: "I shall kill a young man for my wound." The verse has always been a fruitful topic of criticism. Bayle, in his great dictionary, has page after page; the rabbinical tradition is that Lamech slew Cain; the Donay commentators regard it as speaking of one who was an attendant on Cain. If we count the generations, however, from Adam to Lamech, we find them seven (Gen iv. 18); from Lamech to Christ, seventy-seven; that is, from the first man in whom humanity incurred death, through crime and humiliation, to that man by whose

exaltation it first inherited life. If the fall of man is expiated, and Abel is a type, it is prophecy that after seventy-seven have passed, all sacrifice shall cease, and the Mediator shall appear. So said Job; "I know that my Redeemer liveth." Here, as in the speech of Lamech, is the assurance of the Redeemer (literally the Avenger).

Before proceeding, it is necessary to premise that it is not proposed to say that Abel is in any way represented or typified in our Masonry. The object of this return to the morning of humanity is to unravel some of the twisted clues of Hiramite Masonry. This is all we wish to hint; if, in the patent history of human kind, we find death; if, in the story of this death, there be a type; if in the flight of the murderer's words are heard (Jubelim, Tubal-Cain, Lamech), which, long ages after, are repeated; if, in the repetition of these words, as in their first utterance there is a refrain of hope, and therewith a prophecy, then there is some elder mystery of death. These words come from that primeval time when language was founded and Masonry lost, and are not merely fossil evidences of past time, but are rather like those birds of Psepho, which transmitted through the waste of ages the oracles of Deity.

Masonry has passed through the portal columns of the temple, wandering from the high and lofty tower, from its Titanic defeat, and has found a resting-place; but that resting-place is the symbol of Deity, and is Ornan's the Jebuzite. "Ornan" is "he that rejoiceth," and Jebuzite, "one treading under foot." In the travail of Masonry is the echo of the triumphal song of him coming from Bozrah, "rejoicing as having trodden the wine-press."

Reaching long anterior to the foundation of the temple, is the prophecy of violence, resulting from the origin of evil: but that violence was to create a means of expiation. The voice of Lamech proclaims the propitiator. When humanity attempted in vain to scale the heavens, its baffled phalanxes wandered on earth, and with them wandered Masonry to the triangle of Ornan the Jebuzite. Let us now, by reverse deduction, follow the historic path backward to that very site.

On that hallowed spot there was a prophecy that the temple should pass away; and, according to the high pretension of the prophet, God had come down from heaven to be made man. Man, in his upward struggle, had fallen at Babel; thence wandered to Jerusalem; but the incarnate, descended, now stands there likewise. Then follows the triple wound, of voice, when the traitor Judas inflicted the first blow; of the heart, or affections, by the denial of an apostle; and, lastly, by the spear which pierced his side; then buried in a little hill near Mount Moriah, the prophecy was fulfilled, and the Master was re-established as that, Word which was from ever and for ever—rising, however not at the first or second call, but on the third return of light.

It is unsafe to push too far examination, or to risk disclosure of—, and here it is place to enter another caveat. Whatever, as men, we believe, we do not make Masonry Christian: still more earnestly do we insist that, whatever we believe, in viewing Masonry and its hypotheses, we would lay no profane hand on the Christian altar; and, speaking of any creed, view it only in a humanitarian point, as one expression of adoration.

We have endeavoured to hint these two results: that in Hebrew Scripture there is found a prophecy of the third degree; that in Christian evangile is the record of the same great truth, almost as if the third degree were symbolical of that story of passion.

To explain very many things in Jewish observance, it is necessary to suppose an introduction from foreign rites of peculiar ceremonies; but these have certain meanings in their foreign domicil, and otherwise applied, yet typify the same result. Thus, although the sacrifice was offered at morning or eventide, the celebrant might be ignorant of its real meaning; for with all the exclusive character of the Hebrew hierarchy, the father of the faithful was instructed by Melchisedec, so Joseph was learned in Egyptian wisdom, and Moses, a pupil of the Pharaohs; and even the temple, to construct which David was forbidden, rose with the aid of a Gentile King. It is very evident that there is some general substratum on which all faiths have builded; some universal quarry, from which all temples have been hewn; and in the very petrifications of the material with which the immaterial has sought expression, there can be seen prophecy, as in the realms of Nature, of the "Coming man."

It may be said, that we have proved only that Masonry is itself a witness of Christianity. The denial already made can be repeated, and, as indicated, that the Jewish system had its undercurrent from other sources than one unmingled fountain, so had Christianity united extraneous waters, swelling the grand stream rolling on to the eternal sea.

It were simply a labour to collect all the miracles performed by Apollonius, urged by Porphyry, prior to the Christian era; the darkness at the death of any great man (Serv. ad Virg. Geor. i., 465); the raising of a widow's son; innumerable prodigies, common to every religion. Some coincidences are peculiarly interesting to a Mason. Thus, when the Prophet of Nazareth went up to be transfigured, his disciples saw three—Moses, Elias and Him. None of these saw death, as mortals meet it. When Moses took his last farewell of Israel, an archangel became the custodian of his body. Elias rode on the flaming chariot, entering heaven in the pomp of the prophet, rendering up his commission to his Great Master-in person. Christ was the conqueror of death itself. Three mortal bodies were seen, irradiate with the transcendent illumination of divine, unending life.

The very learned Venturon, believing in a natural exegesis, holds that it was only an appearance of Christ and two Essenes. It was essenic, but not as thus said. The reason and purpose of the transfiguration cannot be found in the biblical prophecies. When God came down on Sinai to establish the old law, there was a promise given among the children of Israel, in that unwritten law, which sent some to weep for Adonis—some to the groves for darker orgies; but in the purer faith of the Essene, looked for that long-drawn existence which was to wake again.

*"Dixit Deus Mosi; per vitam tuam quemadmodum vitam tuam posuisti pro Israelitis in hoc mundo, ita tempore futuro, quando Eliam prophetam demittam vos duo tempore venietis."*  
—Debarim Rabb. iii.

There was this universal belief: therefore the question, "Art thou Elias?" Even the dying "*Eli lama*" was thought to be an invocation of Elias; for it spread abroad that Elias had gone up on high; Moses was sleeping his perduring sleep, but when the Master became man, these three should stand on earth, the Arch which overbridged death, whose keystone had been rejected of the builders. In a very remarkable manner Socrates is seen with two friends, while his disciples are prostrate in slumber (Plato, *Symp.*, 223). This transfiguration was essenic—not Christian; and essenic, because the truth was one of those foundation verities on which Belief has reared its myriad creeds.

It is possible objection may be made that, although we do not know what Christian or Hebrew prophecy was fulfilled, still, there may be one unknown. This, too, may be said of every thaumaturgic symbol. Objection, however, of this sort does not reach the evolution of Christ, as Idea from the mind of Philosophy: at a time, also, when the culmination of prophecy shed no light on the religion which was to be illustrated by him; an evolution clearer even than the prefiguration of Jewish prophecy.

Philosophy, guided by the light of Nature, substitutes reality for the "unknown God." Plato, in his wondrous *Glaucon*, speaks of the "*Autanthropos*," perfectly righteous, yet tried by the imputation of all sin; and as although this Ideal were not sufficient, adds, in language startling in an Athenian, "by bonds, the scourge, and at last the cross itself."

Any of the platonizing fathers could furnish us with similar analogies. Kingsley, in his *Hypatia*, has modernized them in an admirable argument between the fair dialectician of Alexandria and a Christianized Jew, who draws his attack from the armoury of Plato, who by his symbolism deduced from intellect the idea of God, the Son of God suffering to triumph as the perfecter of humanity. Nor is it only in the mathemata of philosophy, but even in the higher knowledge of Mind, the pathemata of ancient poetry, that there was the excogitation of Messiah and prophecy thereof. Here, too, the symbolism of mythology veiled the truth; but it was also plainly outspoken at diverse times. Even if the Orphic hymns are forgeries, every school-boy knows his Pollio, and to support that marvellous poem, Faber has collected parallels innumerable.

To this last-cited author it is enough to refer our position for authority. He and a host of coincident writers will prove for us, with regard to religion, what we assert of this

Masonic degree, that there is some universal substructure on which all are reared.

Here it is that we seek the third degree: that it represents the intellectual evolution of man and his destiny. Revelation may be given to afford a general certainty to be the complement of that high reason vouchsafed to few: in some, wearing the splendour of intellect, irradiate with direct reflection from eternal light, and thus prophets; in others, polarized, so as to become a new flood of effulgence, intellect which, absorbing light, gives out another ray, and thus teachers. Inspiration and philosophy are but diverse problems, demonstrating the same divine Idea. There is an inherent necessity for the exhibition of truth by symbols; for the union between the symbol and the substance is sacramental. If there be anything real, it must also have an ideal existence: certainly Omnipotence, creating, must have the thought which becomes matter; and so matter, vivified, or man, may in its ideal be struggling back to that Deity, which is origin, and shall become end.

The explanation of the third degree is, that it is historical, as recounting the attempt of humanity too soon to penetrate within the veil of knowledge; that, therefore, man would wander through life the master of existence. Yet the tree of knowledge too soon plucked, sin enters into the world, and by sin, death; the tree of knowledge, however, bears still its fruits for the healing of the nations who form the subjects of the grim king, and brings forth fruit on the bank of that perennial stream "flowing from the throne of God, pure as crystal."

The contest of evil is the history of past ages. In the purity of heaven, the mightiest battle was fought with wrong. Whether Scripture tells of the mighty demon warring with archangels, whether mythology has its demogorgon and titanic strife; whether philosophy speaks of the necessity of evil to perfect righteousness; there is in the law of purity the recognition of sin, and in that its provided atonement. In heaven, there might be the triumph of strength; on earth, there was and is to be the victory of love. God, who went forth in the omnipotence of deity to annihilate rebellion in heaven, became that Word which on earth, in the plenitude of Love, was to reconcile man to himself. Whether fallen man, a little lower than the angels, is but that host of archangels, ruined, driven from heaven, is suggested in the very symbolism of antiquity. Lucifer, Phaleg, Prometheus, and every name which represents the fall, prophecies the ascension. The son of the morning may be cast down from heaven, but it is still the bright and morning star which heralds the eternal day. Babel may confound the tongue of upstruggling man, but the temple not made with hands receives the pentecostal descent. The titan may scale the Olympus and fallen river with the thunderbolt, but the Lord of Light will yet sit down as a God on the throne of Zeus, "reconciled through death."

It has been attempted to show that Masonry, so far as the third, contains some prophecy of man's destiny. No effort is now made to unravel that prophecy. Our limits prohibit controversy, or we should like to combat the idea of many learned Masons, that our rites are Christian in their symbolism. It has been shown, more by indication than otherwise, that Christianity, in its prophecy and in its history, is a revelation of man's destiny; Masonry, a deduction thereof, made by human intellect. Anterior to Christianity, prior to the Hebrew Temple, there was this mystery communicated by the Gentiles to the chosen people. The lore of Babel and the secret of the Pyramid were taught to sojourning Israel. Dr. Oliver has an idea that antediluvian Masonry represented Abel in its third degree, and thereby prophecied Christ. The error is, that Abel is but a type, and one interpreted into the Hebrew Scripture like Job, which latter book alone gives a glimpse of Evil in the audience of Good—Satan in heaven. Masonry is not Hebrew, nor Christian. Intellect and Revelation are the sybilline books, in which man may read his future. One is the commentary to the other. For example, let us ask why a Gentile king, a Hebrew king, and a Gentile-Hebrew were the Grand Masters of the mystery concomitant on the religion of the Temple? Hiram of Tyre might be taken as a representative of the outer nationality united to Judaism by Hiram Abif. But take Hiram Abif as representing the Masonic (intellectual mystery) exaltation of life; so Solomon the religious; is there any place for the third, the completory of religion and reason? Prophecy will answer, and tell us why this monarch closed the triad.

Continued on page 262.



## A NEW MASONIC HISTORY.\*

IN the second Chapter of this Division (XVII.) Bro. McLeod Moore continues his monograph, and treats of the Evolution in the original plan of Speculative Freemasonry since the Revival, A.D. 1717-23, premising that "historical investigation clearly demonstrates that in 1717 the present system of degrees was entirely unknown," a statement which is in strict accord with other reliable Masonic historians, although distasteful to many who contend for the greater "antiquity" of present ritual and ceremonial. "In 1721 Dr. Anderson and his colleagues revised the entire work by changing its Christian character to that of Theism, and by the introduction of the 'Hiram legend' into what they called, and is now known as, the 'Third or Masters' degree,' which came into use A.D. 1723-25. Up to that period Freemasonry was purely and pointedly *Christian*." The history of the period of "secession" 1730-39 (*circa*) is lucidly explained, and the exposition of its causes is of general interest. About 1740 the Royal Arch degree first appeared and was generally supposed to have been concocted from the first part of the second section of the "Third or Masters' degree." Masonic enthusiasts have disputed this, and have endeavoured to enhance the mystery surrounding Masonry, and its history, by visionary surmises as to its much greater antiquity; but they adduce no evidence of facts which can be taken as reasonably conclusive. The "Section" to which Bro. Moore alludes is, we presume, that portion of the present ritual which we denominate the "traditional history," and, to those who are well acquainted with that and also with the R.A. degree, there should not be much doubt as to the source from which the latter sprang, or as to its being clearly of English origin. It has been called the *fourth* degree in the Masonic System, but the Grand Lodge of England acknowledges it as being only the complement of the "Third or Masters' degree," and, as such, a part and parcel of "pure and simple" or, as usually termed, "Craft" Masonry. Brethren interested in this question should make themselves acquainted with further particulars by perusal of the whole of Bro. Moore's contribution. The remaining paragraphs in this Chapter relate to the American Rite, the Union of the English Grand Lodges, the Mark Degree, and the English and American Systems, in all of which will be found special information.

The Third Chapter is a dissertation on "the Masonic High Degrees," meaning a variety of degrees conferred in different rites professing to be Masonic, but which cannot in strictness be considered as properly so, they being only *Quasi-Masonic* additions made to the original Craft degrees of Speculative Freemasonry; to all above that of Master Mason. Founded upon false premises many of these have been opposed by the English Craft Lodges as glaring innovations on the true objects and meaning of Speculative Freemasonry, and the Craft Grand Lodge entirely ignores them; it simply professes to know them *not*! This is our author's text, and his discourse thereon and illustrations connected therewith are such as should sound the knell of "the greater number of side degrees now practised, with those that come under the category of the high grade system, which are superfluous, and should be struck out altogether from pure Masonry." He has said it, who was, "ad vitam," the Supreme Grand Master of Canadian Knight Templary, stoutly resisting any innovations which might vulgarise his beloved Order, and, contending against all presumptive connection with Freemasonry in origin or constitution,—and we agree with him. Knights Templary as an organization *sui generis* by all means; its lessons of chivalry, charity, bravery, heroism and self sacrifice doubtless inculcate nothing that is not good and beneficial in practice, but it is not and cannot be of *universal* adoption, and therefore is not pure and simple Masonry. Bro. Moore also calls for the abolition of those ridiculous and empty titles, to some of which we have already referred, which he characterises as "caricature and burlesque," and the extinction of which would not take away from whatever beauty and teaching these "side" degrees may possess. A principal objection to the number of these additional "fancy" degrees is taken on account of the stringent and unnecessary O.B.'s of secrecy to perpetuate them, when, in

fact, no secrecy is required; as, for the most part, they are *idle fictions*, of no utility. They are merely separate societies, all of whose members are Freemasons. Chapter IV. is "an account of the Religious and Military Order of the Knights Templars of the Crusades, and that of St. John of Jerusalem and Knights of Malta," in respect of which, as a continuation of the principles and usages of an ancient Order founded in the twelfth century (A.D. 1118-19), for the defence of the Holy Sepulchre, and the protection of Christian pilgrims from Europe visiting the Holy City to worship at the sacred shrine, no exception can be taken, if divested of Masonic association. Bro. Moore, after tracing the origin, objects and progress of this Order from its foundation to its dissolution, *but not entire extinguishment*, in which Pope Clement V. had so great a part, discusses the "mistaken connection of the Templar Order with Freemasonry," and finds it difficult to understand how Freemasonry and the Order of the Temple could ever have become amalgamated, for "Symbolic Masonry is, of its very existence, cosmopolitan; Templary sprang from an origin chivalric and knightly. The trowel of the one levelled distinctions, and spread the cement of universal fraternity; the sword and spurs of the other could only be obtained and worn by men of noble birth, or those famed for heroic deeds in defence of the Christian faith." In Chapter V. the author continues the subject under the heading of "Commencement of Modern or Masonic Templary." Herein he shows under what conditions a revival of the obsolete chivalric Orders took place in the last century under the *mistaken* supposition that they were of Masonic origin. "The military Templars and the ancient builders,—Stone-masons of the Cloisters—with trowel in hand and sword by their side, took their rise from the same source, promulgating the same doctrines of the sacred mysteries. This may have helped to originate the error of a subsequent connection with Freemasonry, but Templary founded upon Modern Freemasonry is a misnomer, and does *not* represent the Templar Order, ancient or modern. It is only an imitation Masonic degree, on Christian principles, imposing on the careless crowd, with whom ceremonial and show too often usurps the place of *truth*, which they thus sacrifice to the love of popularity and display, *His* words again, not ours. *His* decided opinions, *and* ours. We have but lightly skimmed the surface of the deep research contained in this and the foregoing chapters, and only in such portions as might chiefly interest brethren of the Craft degrees who are not fratres of the Temple. For the consideration of those who are, we append the following final paragraph of this Chapter:—

"It seems strange that it has never occurred to those who are so anxious to impart to Masonic Templary a dramatic military appearance, what an extraordinary phase the Order has assumed by the adoption of a system of military drills, &c., as practised in the American system. Have they forgotten that the Ancient Templars were men of rank and position, and not the equivalent of a volunteer militia battalion? No doubt in the early days of the Order the Knights fought as a body of fighting men, without regard to the details of military organization; but when the Order became more numerous and powerful, and when military formations prevailed, the Templars retained a body of 'men at arms,' and the Knights occupied all superior positions as leaders. We have an actual experience of this in the Order of St. John of Jerusalem, Malta, where the Knights not only maintained an army of land forces, but also a navy."

We find ourselves devoting more space and attention to this section of the entire "History" than we had intended, but the subject matter is of great interest to a vast number of both Fraternities, and Brother Moore's discussion is fascinating in the highest degree. A bold outspoken expression of opinions pervades this monograph throughout, and the attentive reader feels assured that he is being told the *truth*, without bias, favour, or affection. Our further comments must, however, be brief. In Chapter VI., the changes made consequent upon the reformed Ritual of Convent General, are discussed, the Derivation of the ritual of that body and its details explained, and its "Crosses" described. "The Landmarks of the Order" is a subject of comment, and, as an exposition, to some extent, of the "symbolism" of Knight Templary the entire chapter is interesting. We need not reproduce here the further animadversions of the author upon the "Modern" Templary which does *not* represent the Ancient Religious and Military Order; what we have already quoted will

\* The History of the Ancient and Honourable Fraternity of Free and Accepted Masons, and Concordant Orders. Boston and New York. U.S.A.: The Fraternity Publishing Company. London, England; George Kenning, 16 Great Queen Street, European Publisher. 1891.

suffice to show that it has been permitted to degenerate into a mere "circus exhibition to attract attention for the amusement of the idle and gaping multitude." A brief allusion to the Temple Church, London, England, affords another opportunity for introducing an engraving of the interior of that edifice; and so the sixth Chapter closes. The seventh and last Chapter of this division is a dissertation on the Modern System of Templary in different countries, and is of equal interest to the general reader. In this, again, Bro. Moore does not hesitate to express opinions "which may be considered Utopian by the 'wise' of this advanced age, being quite contrary to all preconceived ideas of Masonry." But we rise from a close perusal of his monograph with a full conviction that he is right, and that his arguments deserve the fullest and most earnest consideration. "The purely Masonic Templar System can be compared to little else than what may be called a 'frantic effort after the real thing, with a sort of photograph to begin upon,' enjoyable no doubt as a public dramatic military display, but it is *not* Templary." As another Masonic writer says: "It is as widely different as 'Masonry' and 'Odd Fellowship!'" Another authority remarks: "If an Odd Fellow was first to be a Mason, and the name Odd Fellow were changed to 'Knights Templar,' the Odd Fellowship of the United States might with as much propriety be accepted in Canada and other portions of the British Empire as the same Order as that of the Temple, so completely have the Templars of the United States departed from the original purport and meaning of Templary, having made it wholly and emphatically a degree of Speculative Masonry." All this appears to be applicable to American Templar work, and does not affect the British System of Templary. We are glad to read that Bro. Moore revered the degree of the Temple as taught in the British Dominion. That does not, however, do away with the mistakes and palpable errors of the Masonic system of Templary generally, and the author's last words on the subject,—particularly under the sad circumstances which attended their utterance—should ever be remembered by all who take an interest therein. "I am convinced," he said, "that I have laid down the ancient and only true ground upon which the Order of the Temple should exist in Canada and elsewhere. Without a firm belief in the doctrine of the Trinity, there never would have been any Order of Knights Templar in the world. It was the very basis of the ancient Order, and continues to be so up to the present time. When this doctrine of the Holy Trinity is expunged from the Templar code, all my interest ceases, and I will have nothing to do with *so-called* Templary." These were the last written words in connection with Freemasonry of one who had the "consciousness of their abiding truth," and did not flinch or swerve from criticism, or give up the precious doctrines he held. Stay—there was *one* word more that terminated his contribution to this "History,"—*Vale*,—"that fatal word," in this instance too truly portentous of the near approach to the close of life-long labours on behalf of Freemasonry. Our distinguished brother passed to the "Great Beyond" on the 1st of September 1890, and there are many amongst our Fraternity who will echo the poet's lament:

But, Oh! for the touch of a vanished hand,  
And the sound of a voice that is still!

In the remaining parts of this "History" (IV. and V.) there is but little that can prove of interest to others than those who may be intimately associated with the degrees to which they most especially refer. Part IV. is devoted to the history of the Ancient and Accepted Scottish Rite of Freemasonry, and is in two divisions, occupying fifty-five pages. The first, Division XVIII., comprises a Chapter on the Scottish Degrees, 4° to 33° inclusive, by Bro. Josiah H. Drummond, Past Sovereign Grand Commander for the Northern Masonic Jurisdiction, U.S.A., and is chiefly concerned with the origin, history and present status of the Rite; its signification, its organization, history and summary, and its numerous controversies with other infringing "bodies," as the "Cerneau," "Hicks," "First Atwood," "Second Atwood," and, most suggestive of all, the "Cross" bodies; all of which may be deeply interesting to Masonic disputants, but do not tend to impress one with an exalted idea of Masonic peace and harmony. We have also references to other bodies (there would appear to be almost a cemetery of *bodies*) as the "Raymond," the "Hays," &c. &c. That with such a number of *contes ants* "questions arose which caused division of

opinions" we can well believe; as also that "the request was denied by a casting vote" was not an infrequent result of such division. To be candid, we cannot conscientiously recommend this Chapter for the perusal of English Craftsmen who hold to the belief that "pure and simple" Masonry, as recognised by *their* Grand Lodge, is all sufficient for the purpose of instruction in "secrecy, morality, and good fellowship," and the practice of Brotherly Love, Benevolence, and that Charity "which vaunteth not itself, is not easily provoked, and thinketh no evil." As we have said, it may interest others, it cannot, we believe, interest them.

Division XIX., "The Royal Order of Scotland," has two chapters by Bro. W. J. Hughan, whose early contributions to the work have been previously noticed. Chapter I. treats of the History and Government of the Royal Order in Europe and America. Here again we have information of a special character, and not of general Masonic interest. The monograph is admirably adapted to the purpose for which it was written; is of similar excellence, in point of composition, to many previous works by the same author; and we feel assured will satisfy the inquiring mind on the subject treated of. But we are unable to find any information in its pages to take it out of the category in which we place Masonic history that has not *universal* application. Possibly students may differ from our view, and to them we leave both this and the ensuing brief Chapter on the Royal Order of Heredom of Kilwinning, or Rose Croix De Heredom of Kilwinning (a lengthy title in strong contrast to those of the "pure and simple" Order) contributed by Bro. Edward T. Schultz, Masonic Historian of Maryland.

Part VI. "Miscellaneous Rites and Orders," comprises Division XX., occupying, in two brief chapters, eighteen pages. The first of these is contributed by Bro. the Rev. Willis D. Engle P.G.P. and Past Right Worthy Grand Secretary General Grand Chapter, its subject being "The Order of the Eastern Star," a system of Adoptive Masonry of French origin, and of late years chiefly practised in America where, for our part, we hope it may remain. The object of the Order was *merely* (italics are ours) "to place in the hands of the female relatives of Masons means whereby they could make themselves known to Masons as such," &c., &c. We need go no further than this. We have no sympathy with the object, and it is not "universal" Masonry. The second Chapter of this Division deals with the Rosicrucian Society, and is communicated by Bro. Charles T. McClenahan, Historian Grand Lodge State of New York. It is a brief record of the Origin and History of the Society. It is admitted that its connection with the Institution of Freemasonry is entertained by few. We add that statement to our previous remarks anent other Orders, and find a strengthened reason for brevity of comment. The five pages over which this monograph is spread occupy but a little while in perusal; time which perhaps would not be lost to Rosicrucian perusers, but which "universal" Masons might more profitably dispose of.

Division XXI., and last of this voluminous work, is a grand contribution by Bro. Hughan on the Statistics of Freemasonry. This should be read by all Masons interested in the progress of the Craft, pure and simple, since the *revival* of 1717. We are "at home" with Bro. Hughan in this very aptly final termination of the entire work. It is HISTORY, and will be considered and continued as such by many future generations of Speculative Freemasons. It is as valuable as, aye, even more so than, any other Division in the book, and our best criticism of its importance is conveyed in a strong recommendation to read it in its entirety.

With such recommendation we close our comments on this, most assuredly, important Volume; but we purpose to review ourselves, and gather up from the foregoing columns the conclusions we have arrived at, *ab ovo usque ad mala*, as a complement or summary. This will appear in our next issue.

HOLLOWAY'S PILLS.—Nervous Irritability.—No part of the human machine requires more constant supervision than the nervous system—for upon it our health—and even life—depends. These Pills strengthen the nerves, and are the safest general purifiers of the blood. Nausea, headache, giddiness, numbness, and mental apathy yield to them. They despatch in a summary manner those distressing dyspeptic symptoms, stomachic pains, fullness at the pit of the stomach, abdominal distension, and regulate alike capricious appetite and confined bowels—the commonly accompanying signs of defective or diminished nerve tone. Holloway's Pills are particularly recommended to persons of studious and sedentary habits, who gradually fall into a nervous and irritable state, unless some such restorative be occasionally taken.

Continued from page 259.

"Son of man, take up a lamentation upon the king of Tyrus, and say unto him, Thus saith the Lord God, Thou sealest up the sum, full of wisdom, and perfect in beauty. Thou hast been in Eden, the garden of God, \* \* \* thou, the anointed cherub that covereth," (Ezek. xxviii. 12-14.)

Here again at a temple is the retrospection even on the rite of prophecy. The "Tiler" is he that covereth, and the Warder of Eden is a Warder in the Temple. This is but an example; others could sustain the assertion that Religion and Intellect express truth, such also as is transcendent; Symbolism and Prophecy link every utterance of the past to every answer of the future.

Thus much is our essay. Masonry is no more Christian than Christianity is Masonic. Every philosophy expressed truth—every creed contained some divine afflatus; not such philosophy as was held—not such belief as was impious; but in proportion as each dogma or each doctrine was implanted in intellect by God, or revealed to the kindling affection of sincere belief. How much of the Stoa in St. Paul—how much of the divine commandment in Socrates!

What the truth taught in Masonry, is not now our office to investigate. It may be like the truth revealed in religion. This is our problem: that the truth of Masonry is separate—segenerate; otherwise derived than that of religion. They may tend to one common focus. It is not now a question as to whether they do or not. Nor is the third degree of Masonry its close. It represents but a moment repeated in every rite, because, where there is a symbolism conveying truth, it must intimate the future in the overthrow of the present. The germ dies to ripen, and the fruit is gathered by the scythe of harvest.

The third degree is a conclusion; and, as Paehta says, "Every conclusion which is true does not so much terminate a past as inaugurate a future.—*Voice of Masonry.*"

## NOTICES OF MEETINGS.

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### LODGE OF FREEDOM, No. 77.

THE quarterly meeting of this ancient and popular Lodge took place at the New Falcon Hotel, Gravesend, on 19th inst., when a large muster of the brethren assembled. The Worshipful Master (Bro. Joseph Solomon) presided, and was supported by Bros. Rev. Augustus Jackson S.W., R. J. Beamish P.M. acting J.W., T. R. S. Champion P.M. Treasurer, J. C. Biggs P.M. Secretary, Thomas Nettleingham S.D., W. H. Hedger P.M. J.D., William Gunn Dir. of Cers., R. C. Fowle I.G., Hy. Shaw and G. Masters Stewards, G. Martin Tyler; P.M.'s Thos. Deane, Wm. Russell, W. Hills, W. Sheen, Ronaldson, A. K. Prescott, George Naylor, Jas. Stevens P.M. P.Z., Bros. T. J. Wingrove, Rev. Walker, J. McCaffery, Pearson, W. H. Loft, G. Berry, L. J. Bone, J. Simpson, J. Barr, W. Parker, R. Gates, Friar, Orlton Cooper, &c. The minutes of the previous meeting having been confirmed, the Treasurer presented his report, which was considered satisfactory. There being no further business before the Lodge, Bro. Solomon announced that Bro. James Stevens had kindly consented to deliver his lecture on "The Ritual and Ceremonial of Symbolic Freemasonry." This extremely interesting address, which occupied over two hours, was attentively listened to by the brethren, and at its termination a hearty vote of thanks was accorded to Bro. Stevens for affording the Lodge such a Masonic treat. The Lodge having been duly closed, the brethren adjourned to refreshment, the dinner being capably served by Bro. J. Simpson. Owing to the late hour, the utmost brevity was observed with regard to the toasts, Bro. T. Deane responding for the Provincial Grand Officers after the usual Loyal and Masonic compliments had been paid. Bro. Hitchins, in eulogistic terms, gave the health of the Worshipful Master, which was suitably acknowledged by Bro. Solomon, who subsequently proposed the toast of the Guest of the Evening, Bro. James Stevens. He stated that everybody present had appreciated the excellent lecture to which they had listened, and while they had learned a great deal, it was some pleasure to perceive that they did not differ greatly from the points that had been brought under their notice. Bro. Stevens responded in a humorous speech, and thanked the brethren thoroughly and heartily for their kind reception. In leaving them he felt that he had added to the list of his Masonic acquaintance who would be glad to see him again. He concluded by giving a powerful recitation of "A Mason's Vow." Bros. Naylor P.Prov.D.C. and Rev. Walker returned thanks for the Visitors, Bros. Jackson and Beamish for the Officers, and the Tyler's toast brought this enjoyable evening to a pleasant termination.

### LODGE OF VIRTUE, No. 152 (MANCHESTER).

A MEETING was held in the Freemasons' Hall on Friday, the 16th inst., when there were present Bros. Gillibrand W.M., Williams P.M. D.C. acting S.W., Cantrill J.W., Rev. J. Watson P.M.

P.P.G.C. Chaplain, Pritchard P.M. Treasurer, Crompton Secretary, Daniel I.P.M. acting I.G., Norton Steward; Bros. Conway P.M., Ingram, Kelly, Saunders, Kennedy, Kay, and Pearce; Visitor—Bro. Cook 426, Spilsby. The Lodge was opened in due form and the minutes of the previous meeting read and confirmed. There being no business the Lodge was closed in peace and harmony.

### ZETLAND LODGE, No. 852 (SALFORD).

A MEETING took place at the Masonic Hall, Peel Crescent, on Wednesday, the 14th inst. Present—Bros. Booth W.M., Woolley I.P.M., Blackwell S.W., Beardmore J.W., Watson Treasurer, Hulme Secretary, Willis S.D., Robinson J.D., Sidebottom I.G., Hocken Chaplain, Past Masters Wheeler and Pike; Bros. Denton, Barrington, Baxter, Turner, Egan, Slack, Watts, Jud, Johnson, Thos. Bradbury, Ison, Dentith, Stevens, and J. Bradbury. Visitors—Bros. Smith 1773, Briggs 1877, and Lisenden. The brethren met at 6 o'clock, and the Lodge was shortly afterwards opened with solemn prayer. The minutes of the previous meeting were read and confirmed. The ballot was taken for Mr. Brownlow T. Burnett, and being declared favourable, he was afterwards initiated into Freemasonry by Bro. Past Master Wheeler, who also presented the working tools and delivered the E.A. charge in a very impressive manner. In the second degree, Bro. Turner answered the necessary questions and withdrew. He was subsequently raised to the sublime degree of a M.M. by Bro. J. A. Woolley I.P.M., the traditional history being delivered by Bro. Pike P.M. In the first degree, a hearty vote of condolence was ordered to be sent to the widow of the late Bro. Lee P.M., who was spoken of in high terms of praise by several of the brethren. The I.P.M. Bro. Woolley stated he had great hopes, through the kindness of Bro. Howarth, M.P., of seeing Bro. Lee's widow obtain her late husband's occupation. There being no further business, the Lodge was closed in peace and harmony at 9 o'clock. At the social board the health of the Initiate was proposed in eulogistic terms by Bro. Wheeler P.M., who stated he had travelled 100 miles that day for the purpose of being initiated, and might possibly have to travel a longer distance to be passed and raised. Bro. Wheeler said he had great pleasure in proposing Bro. Burnett to become a member of the Lodge, and still greater pleasure in initiating him into Freemasonry. He felt sure he would make a good and honoured member of the Zetland Lodge, and asked the brethren to rise and drink to the toast. Bro. Wheeler's invitation was promptly responded to, after which Bro. Burnett replied in a few well chosen sentences. The health of the newly raised Bro. Turner was also proposed, drank and responded to, as was that of the Visitors, the W.M., &c. A pleasant, though necessarily short evening was spent.

### RICHMOND LODGE, No. 1011 (MANCHESTER).

A MEETING was held on Thursday, the 15th inst., at the Old Boar's Head, when there were present Bros. Williams W.M., Watson I.P.M., Bamford S.W., Dawson J.W., Kinder Treasurer, Miller P.M. Sec., Staudring S.D., Turner P.M. Dir. of Cers.; P.M.'s Mottershead, Hind, and Caldwell P.P.G.S.B., Lambert, Thompson, Bishop, Holyoak, Higgenbotham, Bailey, Walmsley, Schofield, A. Hall, Coombes, Anderson, Pettinger, Higgins, R. Hall, Hair, McGuokin, and Taylor; Visitors—Bros. Royle 1170, Vaughan S.W. 1030, Atkinson 1130, and Browne 1134. The brethren met at 4.30 when the Lodge was opened in due form, and the minutes of the previous meeting read and confirmed. There were four candidates to be passed to the second degree, viz.: Bros. Bailey, Walmsley, Schofield, and Anderson. After the usual catechism the four brethren were made Fellow Crafts, Bro. Bailey by the W.M., Bro. Walmsley by Bro. Mottershead P.M., Bro. Schofield by Bro. Hind P.M., and Anderson by Bro. Turner P.M., and there being no further business the Lodge was closed in peace and harmony at 9 o'clock.

### EGERTON LODGE, No. 1030 (HEATON NORRIS).

THE installation of Bro. Vaughan took place and the St. John's Festival celebrated at the George Hotel on Monday, the 19th inst. Present Bros. McKinn W.M., Preston I.P.M., W. A. Vaughan S.W., Knott J.W., G. L. Vaughan P.M. Treas., W. H. Vaughan P.M. P.P.G. Reg. Sec., Smith S.D., Wilson J.D., Abbott P.M. P.P.G.D.C. Dir. of Cers., Keymer I.G.; P.M.'s Bros. Rostron P.P.G.J.D., Lingard P.P.G.J.W., Pemberton P.P.G.D.C., Dr. Maclean, Ferns and Cole Organist, Crash, Cookson, Goodfellow, Allen, Haddon, and Fisher; Visitors—Chadwick P.G. Secretary, Howard P.M. 62 P.P.G. S.W. Cheshire, Macgregor P.M. 654 P.P.G.D. Derbyshire, Bale P.M. 321, Vultchhoff W.M. 317, Beaton P.M. 1459, Kain W.M. 104, Hargreaves W.M. 322, Wyld W.M. 323, Sidebottom 316, Orrall 645, Broadbent 1952, and Sharples 2359. The brethren met at 3 o'clock, and the Lodge was soon afterwards opened with solemn prayer, and the minutes of the previous meeting read and confirmed. The installation of Bro. W. A. Vaughan was next proceeded with, Bro. Abbott P.M. P.P.G.D.C. being selected to perform the duties of Installing Master, and having taken his position, the W.M.-elect was forthwith presented to him by the Provincial Grand Secretary. The usual preliminaries having been gone through, the W.M.-elect Bro. W. A. Vaughan was inducted into the chair with all due rite and ceremony. On the re-admission of all M.M.'s the fact of Bro. Vaughan's installation was proclaimed to them, and the W.M. was saluted in the usual manner. The following brethren were invested Officers for the year by Bro. Maclean P.M., viz.: Bros. Knott S.W., Smith J.W., Rev. Addison Crofton Chaplain, Lingard P.M. P.P.G.J.W. Treasurer, W. H. Vaughan P.M. P.P.G. Registrar Secretary, Wilson



S.D., Keymer J.D., Abbott P.M. P.P.G.D.C. Dir. of Cers., Goodfellow I.G., Dawson Tyler. The address to the W.M. was delivered by Bro. Preston I.P.M., to the Wardens by Bro. Maclean P.M., and to the brethren by Bro. Abbot P.M. A handsome P.M.'s jewel was presented to the I.P.M. (Bro. Preston) for his appreciated services during the past year. A candidate was proposed for initiation at the next meeting, and Bro. Moore P.M. 1959 P.P.G.S.B. Cheshire as a joining member, and there being no further business the Lodge was closed in peace and harmony. The brethren subsequently celebrated the Festival of St. John with a *récherché* banquet, prepared and served in Mr. Parish's best style. The usual toast list was gone through, including the health of the W.M., the I.P.M., Visitors, Officers, &c.

### ELEANOR CROSS LODGE, No. 1764.

THE annual Festival and installation ceremony in connection with the Eleanor Cross Lodge, Norths and Hunts, took place on Tuesday, the 20th inst., at the Masonic Hall, Princess Street, Northampton, when there was a large attendance of members, including many Visitors from the Sister Lodges in the town and district, and also from a distance. The Lodge was opened at half-past five o'clock. After the transaction of the usual Lodge business, Bro. G. Butcher P. Prov. G.S.W. P.M. installed, according to ancient custom, Brother Alfred Jones P. Prov. G. Registrar S.W. as Worshipful Master for the ensuing year, and subsequently the Worshipful Master duly appointed and invested his Officers for the year, as follow:—Brothers T. P. Dorman P. Prov. G. Supt. of Works I.P.M., J. Carrall P. Prov. Grand Standard Bearer S.W., H. Mansfield P. Prov. G. Pars. J.W., Rev. W. S. Pratt Chaplain, Rev. A. W. Gross Assistant Chaplain, H. Hodges P. Prov. G. Steward Treasurer, J. A. Jowett P. Prov. G. Steward Secretary, Beeby Thompson Assistant Secretary, J. Gold P. Prov. Grand Steward J.D., O. Cooke Prov. Grand Steward J.D., T. H. Vials P. Prov. G.O. Dir. of Cers., W. F. Tipler Assistant D.C., W. D. Gibbins Organist, W. H. Tarry Standard Bearer, T. Ashdowne I.G., W. H. Hodges and R. H. Boycott Stewards, G. Robinson Tyler. The Worshipful Master, on behalf of the Officers and members of the Eleanor Cross, next presented the retiring Worshipful Master (Brother T. P. Dorman) with a handsome P.M.'s jewel, as a mark of their recognition of the manner in which he had carried out the duties of his office during the past year, and Brother T. P. Dorman suitably acknowledged the presentation. Lodge having been duly closed, the members sat down to a banquet, which was set out in the large room of the hall, which is lighted by electricity. The catering was entrusted to Bro. W. F. Tipler, of the Restaurant, Guildhall-road, and every satisfaction was given in that respect. The newly-elected Worshipful Master Brother A. Jones occupied the chair, and the company numbered about 80. The repast over, the W.M. proposed the Queen and Craft, and the M.W. the Grand Master H.R.H. the Prince of Wales; the M.W. the Pro Grand Master the Earl of Lathom, the R.W. the Deputy Grand Master the Earl of Mount Edgcombe, and the Officers of Grand Lodge Present and Past, was also submitted by the President, who in the course of his remarks, spoke highly of Bro. the Rev. Canon Sanders P.G.C. England P.M., and Bro. Butler Wilkins, who, he said, fully deserved the confidence reposed in them for the eminent services they had rendered to Masonry in the Province. Brother Butler Wilkins, in the absence of Bro. the Rev. Canon Sanders, replied to the toast. He spoke of the spirit evinced and the interest shown in the Eleanor Cross Lodge and the Province generally, and congratulated Bro. A. Jones on his accession to office. He also expressed the hope that Brother Jones would find the duties pleasant to himself, and that the Lodge might increase and prosper during the time he presided over it. Brother Beeby Thompson proposed the R.W. the P.G.M. the Earl of Easton; the D.P.G.M. Bro. Butler Wilkins P.G. Standard Bearer Eng., and the Officers of Provincial Grand Lodge, Present and Past, and made a few most appropriate remarks, in the course of which he spoke in high terms of praise of the manner in which the Provincial Grand Master carried out the important and responsible duties of his high office. Bro. Butler Wilkins replied to the toast, and expressed his regret that Lord Easton was unable to be with them that evening, as he felt sure his Lordship would have been pleased to see so large a gathering of Masons, and also to hear of the increasing prosperity of Masonry in the town. Bro. H. Hodges submitted the toast of the W.M. of the Eleanor Cross Lodge Bro. Alfred Jones P. Prov. G. Reg. He remarked that all present doubtless felt proud to see Bro. Jones in the position in which he had been installed that evening. He was well worthy to occupy the chair, as he had taken a very great interest in promoting the welfare and the success of the Eleanor Cross Lodge, and he was glad that he had now reached the highest possible position in the Lodge. He was pleased to see so many Masons present, several of whom were from a distance, to congratulate him on his accession to office, as it showed the confidence and respect they had for their Worshipful Master. All who had watched his career as a Mason must admit that whatever office he had been called upon to fill he had carried out the duties appertaining thereto not only with credit to himself, but also to the Lodge. Brother Hodges said he personally congratulated Bro. Jones on his appointment as Worshipful Master of this Lodge, which was one of the principal Lodges in the Province, and wished him a happy and prosperous year of office. The Worshipful Master, on rising to reply to the toast, met with a most hearty reception. He thanked the members for the manner in which they had received the toast, and remarked that he was anxious to do his best in the office to which he had been appointed, so as to continue to merit the confidence reposed in him. He admitted he was proud and happy to occupy the position in which he had been placed, and he was glad to see so many brethren present with whom he had laboured in Masonry for so many years, and also others from a distance. He was conscious of the great responsibility cast upon one who occupied the position of Worshipful Master of such a Lodge as the Eleanor Cross; and, as far as he was concerned, no efforts should

be wanting on his part to render the Lodge as successful during his year of office as it had been in the past, and also as serviceable to Masonry. He had been a Mason for 12 years, and fully appreciated the grand and ennobling principles of the Brotherhood, and he should do his best to further promote them for the general good of the body. He should emulate those who had gone before him in endeavouring to maintain the honour and dignity of the office to which he had that evening been appointed. The Eleanor Cross Lodge was worthy of comparison with other Lodges in the Province, as it had a good roll of members and a substantial balance in hand; and he hoped his year of office might be a happy and a successful one. The Installing Officer was given by Bro. Butler Wilkins, who spoke highly of the manner Bro. G. Butcher had carried out the important duties entrusted to him that evening. Bro. G. Butcher, in the course of his reply, spoke of the pleasure it gave him to instal Bro. T. P. Norman last year, and Bro. A. Jones this year, and, with respect to the latter brother, he said he felt certain he would fully maintain the honour and credit of the Eleanor Cross Lodge, and he was one from whom they might expect great things during his year of office. Bro. T. P. Norman submitted the toast of the Masonic Charities. He spoke of the value of the Charities, which were formed in the latter part of the last century, and said they had done good work in the past, and he hoped they would do even a greater work in the future; he hoped that Lodge and the brethren generally would do what they could to assist the Charities, as they were of great value to the body and most worthy of all the support which could be given them. Bro. G. Ellard, who had been appointed with Bro. Buckle, of Peterborough, to superintend the different votes in the Province, replied to the toast. He enumerated the number of votes the Province had in respect of the different Charities, and said the work of the Province was deeply appreciated by those who had the management of the different Charities. They had done well in the past, and he hoped they would be able to do even more in the future. Bro. H. Mansfield proposed the Past Masters of the Lodge, and spoke in terms of praise of the manner in which Bro. T. P. Dorman, who had now become a Past Master, had carried out the duties of Worshipful Master during the past year. Some of his subsequent remarks were of a somewhat humorous character. Brother T. P. Dorman acknowledged the toast, and took occasion to reply in equally humorous terms to the remarks of Bro. Mansfield. The Visiting Brethren was given by Bro. H. Brown P.P.G.J.W. P.M., to which Bro. J. C. Jones of the Fidelity Lodge, Bro. J. Barber of the St. Thomas' Lodge, Bro. T. Dixon of the Beaudesert Lodge, Bro. W. Clarke of the Oak Lodge, London, Bro. Dr. Knight of the Beneventa Lodge, and Bro. W. Blunt of the Stoneleigh Lodge, replied. The Sister Lodges was proposed by Bro. R. Croft, and acknowledged by Bro. E. B. Fletcher Worshipful Master of the Pomfret Lodge. The concluding toasts were the Wardens and Officers of the Eleanor Cross Lodge, replied to by Bro. J. Carrall, and the Tyler's toast, proposed by Brother G. Robinson. Some excellent songs were sung by Bros. W. H. Tarry, J. J. Hart, R. Croft, G. Butcher, C. E. Thorpe, W. D. Gibbins, E. B. Fletcher, and others.

—Northampton Daily Chronicle.

Mr. J. M. Barrie's new novel, entitled "The Little Minister," will be published in a few days.



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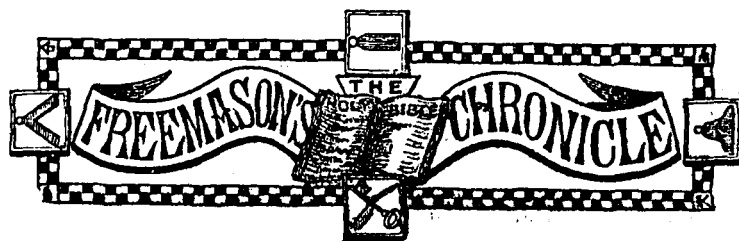
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SATURDAY, 24th OCTOBER 1891.

## PROV. G. LODGE WEST YORKSHIRE.

AT a Provincial Grand Lodge, holden in the Town Hall, Sowerby Bridge, on Wednesday, 14th October 1891, at 3.15 p.m., under the banner of Lodge Ryburn, No. 1283, Sowerby Bridge, there were present Bros. Henry Smith Past Grand Deacon of England Deputy Prov. G. Master acting Right Worshipful Prov. Grand Master, Wm. Hy. Brittain, J.P., Past Grand Sword Bearer of England as Deputy Prov. Grand Master, with the Prov. G. Officers and a large body of Past Grand Officers and representatives of the various Lodges. Letters and telegrams of apology for unavoidable absence were received from the Right Worshipful Prov. Grand Master, five Provincial Grand Officers, and sixty-four brethren, as well as from Bro. John Chadwick Past Grand Sword Bearer England, Prov. Grand Secretary East Lancashire, Bro. J. Morrison McLeod Prov. Grand Warden Derbyshire, Secretary Royal Masonic



**Institution for Boys.** The Right Worshipful Prov. Grand Master wrote as follows:—

To Herbert A. E. Green, Esq.

Dear Prov. Grand Secretary,

It is a matter of the deepest regret and sorrow to me that I am unable, through serious indisposition, to undertake the honourable duties pertaining to the chair in Prov. G. Lodge on Wednesday.

With perfect confidence, however, I leave the conduct of affairs to my faithful friend and Deputy, Bro. Henry Smith, feeling assured that he will extend to all the same measure of esteem and friendship which both he and I have invariably received from the brethren of this Province.

Please express to the Prov. G. Lodge how greatly I appreciate the compliment it is proposed to offer to me to celebrate the Jubilee of the Royal Masonic Benevolent Institution, by perpetuating my name through the purchase of a presentation to be styled the "Thomas William Tew Presentation."

Also convey my obligations to the Charity Committee for their noble advocacy of the Charitable and Benevolent proposals which have come under their notice.

Thank Bro. Wm. Hy. Thorpe and the Brethren of Ryburn Lodge, No. 1283, for the arrangements they have made, and for the trouble they have taken to further the comfort and convenience of Prov. G. Lodge.

I well remember the agreeable reception and hearty hospitality extended to me on the occasion of my last visit to the Ryburn Lodge. I was then much impressed with the earnestness and enthusiasm displayed for the prosperity of the Craft in this important corner of the West Riding, and the presence of Prov. G. Lodge under their banner on Wednesday will be a confirmation of the opinion I then formed.

In conclusion, perhaps I might ask the brethren of the Province, if they have not already done so, to give their attention to some admirable letters which have appeared in the *Freemason* newspaper, touching upon the present position and future prospects of our beloved Craft. They are well worthy the consideration of us all, and have resulted from a communication in the first instance from Bro. T. B. Whytehead, of York.

Thanking you and the secretarial staff for your valuable assistance.

Believe me, yours faithfully and fraternally,

THOMAS WM. TEW, Prov. G. Master W.Y.

Visitors—Bros. C. H. Horsfall 1923 Malta, W. H. Mitchell J.D., and James Harwood I.G. 226.

The acting Right Worshipful Prov. G. Master Bro. Hy. Smith acting D.P.G.M., Bro. Wm. Brittain, J.P., and the Prov. Grand Officers entered at 3.15. The Prov. Grand Lodge was opened in due form, solemn prayer was offered, and a portion of Holy Scripture read by the Prov. Grand Chaplains.

The acting Right Worshipful Prov. Grand Master and the acting D.P.G.M. were saluted according to ancient custom, the roll of Lodges was called, and it was found that 63 out of 75 were represented. The roll of Present and Past Prov. Grand Officers was called. The minutes of Provincial Grand Lodge, holden at Huddersfield, on Wednesday, the 15th April 1891 were presented. On the motion of Bro. Thomas Ruddock P.M. 275 P.P.G. Treas., seconded by Bro. C. L. Mason P.M. 2069 P.P.G. Treasurer, it was resolved that the minutes be taken as read, and confirmed.

The acting Right Worshipful Provincial Grand Master then delivered the following Address:—

BRETHREN,—The unfortunate circumstances, in consequence of which I am called upon to address you to-day, are known, more or less fully, to all of you. Our Right Worshipful Prov. Grand Master has been for some weeks confined to his house by illness. You will have observed that, for a considerable time, he has discharged his Masonic duties with great effort, and has in fact, in his zeal for the Craft, exerted himself much beyond his strength. On many occasions, I will venture to say, he has left out of consideration his own health and comfort in order to be present at our assemblies. Through the careful attention of those around him, and the exercise of no little self-denial on his own part, he is, you will all rejoice to know, making progress, not with that rapidity we would wish, but yet with, I trust, steady advancement towards complete convalescence. You will all join with me, I am sure, in the expression of hope that T.G.A.O.T.U. will speedily restore him to health, so that he may again appear amongst us, and take that warm and enthusiastic interest in Masonic matters generally, and this his beloved Province in particular, which has for so many years especially characterised him. The good services of our Right Worshipful Prov. Grand Master, I have no hesitation in saying, are unequalled; and the sympathy he has shown, and continues to show with every one of us, commends him to our hearts, and creates within us a respect and affection to which words of mine, Brethren, altogether fail adequately to give utterance. You will doubtless wish, before this meeting is over, to place on record, by resolution, some expression of your feeling on this question. I leave it in your hands, assuring you beforehand that it will have my hearty concurrence.

In holding our Provincial Meeting at Sowerby Bridge to-day, we have, to some extent, departed from what has now become almost our usual custom. It must be patent to all of you, brethren, that for the convenience of the greater number it is better that Provincial Grand Lodge should assemble in some central and populous place. Whilst recognising this fact, our Rt. Wor. Prov. G. Master does

occasionally deviate from this custom, and, I may say, we have met here to-day at his express wish. It may, perhaps, be interesting to you to be reminded that so early as 1856 an important Masonic function took place at Sowerby Bridge. On Whit Monday of that year the foundation stone of the building in which we are at this moment assembled was laid, and laid with due Masonic pomp and honours. The members of the Lodge of Probity, Halifax, rallied round their brethren from all the neighbouring towns. They were joined by the gentry, the trade societies, and the inhabitants generally. The Freemasons met at a place called, if I remember rightly, Underbank; a procession was formed, and after marching to the site, the stone was duly and truly laid by our late Rt. Wor. Prov. G. Master, Bro. Sir Henry Edwards, Baronet, M.P., then, however, only plain Henry Edwards, Esq., of Pye Nest, Deputy Lieutenant of the West Riding of the County of York. The Rt. Wor. Prov. G. Master of those days was Bro. the Earl of Mexborough; his Deputy was Bro. Chas. Lee, and, I may add, Bro. James Fielding, J.W. of Lodge Probity, then numbered 73, Chairman of the Town Hall Building Committee, dry-salter, of Sowerby Bridge, presided at the banquet which followed. These brethren, I regret to say, have all passed away from our midst. There was at that time, of course, no Masonic Lodge in this town. But what was the result? Seed was sown that day which brought forth fruit in due time.

In 1869 the Ryburn Lodge, No. 1283, was consecrated by the then Deputy Prov. G. Master, Bro. Bentley Shaw, D.L. Of the original thirteen founders three only, I believe, survive: they are Bros. Robert D. Kendall, Francis W. Crossley, and Joseph Senior. If any of those brethren are present I hope they will accept my congratulations on the success of the Lodge they established, which has so far advanced that it now numbers 40 brethren, and, for the first time, has the honour of entertaining the Grand Lodge of this Province.

And now, brethren, leaving local considerations, I may say that the affairs of Masonic West Yorkshire are generally satisfactory. The brethren are loyal and enthusiastic, and the efforts of those responsible for the efficiency of their respective Lodges to support and supplement the work of the Prov. G. Secretary are very praiseworthy and gratifying. I should like, however, to take this opportunity of calling your attention to one or two matters which seem to me of the greatest importance—matters which concern not this Province only, but the entire body of Freemasons.

The great strides which Masonry has made of late years, its constantly increasing numbers, with the greater publicity consequent thereupon, have led many thoughtful and conscientious brethren to ask whether we are acting judiciously in thus so rapidly enlarging our borders, whether we are exercising that strict caution in the selection and admission of new members which our society demands from us. Brethren, this is a vital question. The Marquess of Ripon, when Prov. G. Master, used to say: "The strength of a Lodge does not consist in the number of its members, but in the quality of the brethren of which it is composed."

And what is true for a Lodge is true for the whole Craft, which is simply an aggregate of the Lodges. Lower the tone of your Lodge by the introduction of men who are unfit or unworthy; admit amongst us those who cannot appreciate the beauties of Freemasonry, and you not only damage that particular Lodge but you inflict a serious injury upon our entire Society. Brethren, let me enjoin you to take to heart this caution; let us not bring discredit upon our noble Institution; let us advance certainly, but let it be warily, judiciously, and gradually. Again, very frequently I notice men going outside their own towns for admission into Freemasonry. Now, whilst there is no absolute objection to this, provided that *bona fide* inquiry has been duly made and replied to, yet the position of a brother so initiated is that of disadvantage, inasmuch as he is necessarily precluded from attending to his Masonic duties as regularly as is desirable; and, being non-resident, he cannot fully share that *esprit de corps* which prevails in every properly conducted Lodge. I should, therefore, deprecate this practice, unless very strong grounds can be adduced in its favour.

And now one word to Treasurers and Secretaries. The office of Treasurer is a very honourable one, and is often, and to my mind very properly, conferred as a mark of distinction; but it is also a very responsible one, and requires an active, firm, and conciliatory spirit. The collection of subscriptions, and especially of arrears, though in many instances neglected inadvertently, must be made, and, though I do not absolutely complain, yet I should be delighted to see the various Treasurers interested in my statements exert themselves strenuously, so that the number of those in arrears, instead of amounting as it did to 161 at the end of last year, may, when our next returns are made, be substantially reduced.

To out-going Secretaries I would say, give every possible help and assistance to your successors; see that the Grand Lodge and Provincial Grand Lodge returns are duly made, signed, and promptly sent in, and call particular attention to those Bye-Laws of the Province which especially relate to the duties of Secretary. Let not, however, the Worshipful Master forget that the responsibility for the proper and efficient working of his Lodge does not rest upon the Secretary, nor upon any other Officer, but upon himself alone. It is to him we look, upon him is the obligation. Let me advise him *personally* to see that duties are performed, frequently to take counsel with his Past Masters, and in case of unforeseen doubt or difficulty, apply to the Prov. G. Secretary, from whom he may at all times look for prompt and valuable assistance.

It is next my melancholy duty to record that death has again been active amongst us. Since our last meeting at Huddersfield in April, we have lost many good men and true Masons; men who have made their mark in their respective paths in life and who, after in some instances long and exemplary Masonic careers, have gone to enjoy, we confidently hope and believe, a rest and peace which no amount of happiness in this world can afford. Amongst these were Bros. Isaac Booth, Lodge 61; Fohn Foster and John Taylor, 139; John Wilson, 290; C. H. Taylor, 302; Edward Poppleton, 827; William Hall, 1019; John Symonds, 2330; W. J. West, 2268; Samuel Ber-

rand, 304, Prov. Grand Tyler; John North, S.D. 290, a distinguished light in the musical world; and, lastly, Bro. Thomas Hill, 302, who commenced his Masonic career in 1848, and has continued from that time—a period of 43 years—to take an active and beneficent interest in the Craft, and especially in its Charities, of which he has always been a munificent supporter. He was a founder of the West Yorkshire Charity Committee, and held the honourable post of Chairman from 1872 to 1876. By his death this Province loses no less than 132 votes for the various Masonic Institutions.

And now, brethren, let me thank you, as I do most sincerely, for the very hearty reception you have given me to-day. I thank you also for the respectful and appreciative attention you have bestowed upon my address. It scarcely needs it, I think, but if it does, let me say that no brother in West Yorkshire is more willing to labour for the success and prosperity of our beloved Craft than myself; and that no one more reverently or more thoroughly wishes it and you "God Speed" than does your Deputy Prov. G. Master.

At the conclusion of the Address, which was most cordially received, W. Bro. W. H. Brittain P.M. 139, P. Prov. G. W., Past G. Sword Bearer, Acting Deputy Grand Master, tendered his thanks to the Brethren for their kindly greeting. He deplored the cause which brought about his position that day, and was sure that the words of the Acting Prov. Grand Master's Address, relating to Bro. Tew, would find an echo in all their hearts.

W. Bro. C. L. Mason P.M. 2069, P. Prov. G. Treasurer, then in well chosen words paid a tribute of respect and esteem to the Rt. Wor. Prov. Grand Master. He called attention to the energy and assiduity with which he had always discharged the duties of the chair, and was sure that Bro. Tew, though absent, was yet with the Brethren in the spirit that day. He moved the following resolution:—

"That we, the Provincial Grand Lodge of West Yorkshire here assembled, offer our deep sympathy with our Rt. Wor. Prov. G. Master, Bro. Thomas William Tew, J.P., during his prolonged illness, and place on record our profound regret that his health has for some time prevented him from coming amongst us. That we earnestly hope and pray that he may be shortly restored to his former strength, to enable him to resume the place which he so worthily fills, and carry out the duties in which he takes so personal and active an interest."

This was most sympathetically seconded by W. Bro. H. Oxley P.M. 495, P. Prov. G. Treasurer, and carried unanimously, the Brethren standing whilst the motion was being put.

W. Bro. W. C. Lupton P.M. 974, Vice-Chairman of the Charity Committee, in the absence of the Chairman, Bro. T. Bateman Fox P.M. 208, who was confined to his room by illness, then rose to move, pursuant to notice:—"That this Province of W. Yorkshire, wishing to celebrate the Jubilee Festival of the Royal Masonic Benevolent Institution, and to perpetuate the name of its illustrious Grand Master, pledges itself to raise a sum sufficient to purchase a Presentation for Males, to be called the 'Thomas William Tew Presentation.'"

Bro. Lupton pointed out the great advantages we in West Yorkshire are obtaining from the Masonic Charities, that the Election for Annuitants become year by year keener and more difficult, that, by possessing a Presentation, we could, without delay, put a deserving case into the enjoyment of the benefits of the Institution, and concluded a powerful speech by reminding the Brethren that to raise the sum and perpetuate the name of Tew would be a graceful compliment to our illustrious Grand Master, and a delicate recognition of his valuable services.

This was seconded by Wor. Bro. W. F. Smithson P.M. 1001, ex-chairman of the Charity Committee, who gave useful advice as to the method by which the money might be raised. After some questions Bro. Bingham P.M. 1042 intimated that he was empowered by the Prov. Grand Treasurer, W. Bro. W. Pepper P.M., to say that whatever plan was adopted by the Prov. G. Lodge for raising the required sum would meet with his approbation, and that pecuniary support of a substantial character would be forthcoming if required. This statement was received with cheers, and after a few remarks from W. Bro. Wm. Gaukroger P.M. 61, the chairman put the proposition, which was carried *nem con.*

A petition for relief was presented by Bro. Wm. Gaukroger on behalf of the widow of a late Brother of Lodges 61 and 1283. This was supported by Bro. Wm. H. Thorpe W.M. of the Ryburn Lodge, and a grant of £10 was made.

There were no invitations for the April meeting and Prov. G. Lodge was closed in due form with solemn prayer at 4.30 p.m.

Dinner was served in the large room of the Bull's Head Hotel, at 5 p.m. About 90 brethren were present, and Bro. Hy. Smith, acting Prov. G. Master presided.

The monthly meeting of the Board of Benevolence was held on Wednesday evening at Freemasons' Hall. Bro. R. Grey P.G.D., President of the Board, presided. Bro. James Brett P.G.P., Senior Vice-President, was in his place, but Bro. C. A. Cottebrune P.G.P., Junior Vice-President, was absent through illness, and the announcement of his illness was regretfully made by Bro. Brett. The Junior Vice-President's position was occupied by Bro. Vallentine G.P. Bros. Shadwell H. Clerke Grand Secretary, A. A. Pendlebury Assistant Grand Secretary, W. Dodd and W. H. Lee represented the Grand Secretary's office. The other brethren present were Bros. Garrod, Brown, Grieve, Chapman, Dairy, Mercer, Langley, Abraham, Morse, Goldschmidt, Bunker, Woodward, Rev. J. S. Brownrigg, Haslip, George Read, Whitmarsh, Walter Hopekirk, Adamson, Wills, Sutcliffe, Shorrocks, Hugh E. Diamond, McIntyre North, J. Brown, James Cookson, Herbert Finch, J. Ricks, H. Massey, Cusworth, George Mickley, Bertems, McCullough, Charles B. Cooper, Hancock, Cundick, Horace S. Foster, Chasteanneuf, Shipton, Arthur Blenkarn, Penrose, Alfred Moore, Edward Triggs, W. Masters, Mansfield, Coop, Mulvey, Ingle, Sison Ham, Hamilton, Fromholz, Tobin Willcox, McQueen, D. Radcliffe, and H. Sadler G.T. The brethren first confirmed recommendations to the M.W.G.M. made at last meeting to the amount of £250. There were 34 new cases on the list. The list was exceptionally a strong one, the number of years for which petitioners subscribed to their Lodges being far above the average. In one case the subscription was for 34 years, one was for 25½, three were for 25 years each, while the others were respectively 24, 23½, 21, 19½, 18½, 18½, 18, 17½, 17½, 15½, 15½, 14½; 3 were for 12½ years each, and the remainder of the larger ones were 12½, 11½, and 11 years. Two of the cases were dismissed, and four were deferred; the remainder were voted a total of £970. There were three recommendations to Grand Lodge of £100 each, and three of £50 each; four recommendations to the Grand Master of £40 each, and five of £30 each. Eight grants were made of £20 each, and five of £10 each. The Board sat three hours and a quarter.

The Craft has sustained a sad loss by the death of Bro. W. A. Barrett Past Grand Organist. This loss will also be felt by the Musical World, of which Bro. Barrett was a popular member. Bro. Barrett died, somewhat suddenly, on Saturday last, at the early age of 55 years.

Friday, the 6th prox., has been appointed for a second visit of Bro. James Stevens to continue his lecture on Craft Ritual and Symbolism, at the Masonic Hall, Norwich. It is expected that the Deputy Grand Master of the Province of Norfolk will preside on that occasion.

At the installation meeting of the Lodge of Asaph, No. 1319, at Freemasons' Hall, on Monday, 2nd November, Bro. Alfred Edward Bishop will be installed as Worshipful Master by Bro. George E. Fairchild P.M. P.Z., &c. a member of the Board of General Purposes.

Dr. Allen, Dr. Hugh Macmillan, the Rev. W. Murdoch Johnston, the Rev. J. G. Kirchin, Miss Payne Smith, and the Rev. A. Boyd Carpenter, will contribute papers for Sunday Reading to the November Part of "The Quiver," which will commence a new volume. The other contents of the Part will include a poem by the Bishop of Derry; papers by Prof. Blaikie, the Rev. J. R. Vernon, J. F. Rowbotham, and others; three complete stories, illustrated; a parable by Lady Laura Hampton; and the first instalments of two new serial stories, viz., "The Heiress of Aberstone," and "Through Devious ways."

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## BARNATO LODGE, No. 2265.

THE installation meeting of this very prosperous Lodge took place at the Café Monico, Regent-street, on Monday, the 19th inst., and, as on previous occasions, was attended by a large gathering of members and visitors. The Lodge was opened by Bro. Acworth Prov. Grand Treasurer Essex W.M., supported by Bros. Honey S.W., I. B. Joel J.W., Colonel Shadwell H. Clerke Grand Secretary, Mather P.G.A.D.C., Hogard P.G. Standard Bearer, Jessop P.M., J. Joel Treasurer, De Leeuw Secretary W.M. elect, Gluckstein S.D., Warner Asst. Dir. of Cers., Bash Dir. of Cers., Vandyk I.G., Barnato, Wright P.P.G. Organist Middlesex, Hyman, Whiteway, and many others. Visitors—Bros. Everett G. Treasurer, Eve P.G. Treasurer, Magnus Ohren P.G.A.D.C., Major Lambert P.G.S.B., Abraham Asst. Grand Parauvant, Genese 189, Dancyger W.M. 205, Garrud P.M. 1677, Busbridge P.P.G.A.S. Kent, Harris 205, Sarti P.M. 180, Payne P.M. 935, Harvey 1348, Vaughan P.M. 2005, Williamson P.P.G.S.W. Worcestershire, Peck 1381, Downing P.P.G.D.D.C. Kent, Jacobs 1837, De Solla 1017, Gluckstein 205, Hollingsworth P.M. 1185, Baker P.M. 1828, Lazarus P.M. Secretary 188, Lee S.W. 2381, and others. The minutes were confirmed, and the reports of the Audit Committee and Benevolent Fund Committee were received and adopted. Bros. Johnson and De Gorter were passed to the second degree. Mr. L. S. Genese was impressively initiated into Freemasonry, and Bros. De Frece, late 205, and Pettengill, 206, were elected joining members. Bro. Hogard P.G. Standard Bearer then proceeded to instal Bro. De Leeuw as W.M. for the ensuing year, and performed the ceremony in an able manner, which was enjoyed by all present. The Officers' collars were distributed as follow:—Bros. I. B. Joel S.W., Gluckstein J.W., J. Joel Treasurer, Honey P.M. 1017 Secretary, Bash S.D., Vandyk P.M. 1017 J.D., Warner Dir. of Cers., Wright P.P.G.O. Middlesex Organist, Hyman I.G., Whiteway A.D.C., Lewis and Somers Stewards, Walkley Tyler. A Past Master's jewel was presented by the W.M. to Bro. Acworth I.P.M., in recognition of his valuable services to the Lodge during the past year. The jewel was enriched with a handsome diamond, the gift of Bro. H. I. Barnato. A vote of thanks was accorded the Installing Master, Brother Hogard, and the Lodge was closed. After an excellent banquet, the customary toast list received due notice. Bro. George Everett Grand Treasurer, replying for the Grand Officers, said it gave him great pleasure to be present and renew his acquaintance with that Lodge and its hospitable brethren. He had been further pleased to be present at the induction of so good and worthy a Mason as Bro. De Leeuw into the Master's chair, and that pleasure had been still further enhanced by meeting at that festive board many whom he esteemed his best and oldest friends in Freemasonry. He was deeply sensible of the honour of responding first for a body so important and popular as the Grand Officers. The present Officers were always ready and willing to avail themselves of every opportunity of visiting the various Lodges, and to testify by their presence the interest they take in all matters connected with Freemasonry, and it rejoiced them much if they could in any way assist in furthering those great objects for which the Order was founded, more particularly the Charities, which were undoubtedly its backbone. With regard to the Past Grand Officers he need say but little, their deeds spoke for themselves; suffice it to say that they had largely contributed in the past to make Freemasonry what it was—one of the greatest and most striking Brotherhoods the world had ever seen. The Grand Officers desired to emulate their predecessors, so that when they vacated their offices they should be able to show a good record, and that their reputation would compare favourably with those who had gone before them. Bro. Colonel Shadwell H. Clerke Grand Secretary said the worthy Grand Treasurer had made an excellent speech, leaving little to be desired. He thanked the brethren personally, and his memory went back some three years ago, when he had the honour of consecrating the Barnato Lodge. He remembered it as if it were yesterday, and they then predicted for it a great future. He was happy to say that so far as three years' experience was concerned that prophecy was fulfilled. He was glad to be able to intercede for the removal of the Lodge to its present more central place of meeting, although grave difficulties occurred in removals from outlying districts. He was glad to say the M.W.G.M. looked theirs as a special case, and allowed the Lodge to remove. He congratulated them on being located there, where they were in a capital house, well adapted for the purpose, and well cared for. He thanked the W.M. for coupling his name, and anything he could do to advance the prosperity of the Lodge he would certainly do with a great deal of pleasure. The Lodge had been fortunate in being presided over during the last three years by excellent brethren. It was unfortunate that that excellent Mason, Bro. Da Silva, had to leave the country during his Mastership, but his place was admirably filled by Bro. Hogard, whose services he was delighted to hear had met with such genial and well-deserved recognition. So long as the Lodge was ruled by such brethren, so long would the Lodge continue to prosper. Bro. Acworth I.P.M. said it was the first time in his career in that Lodge that he had had the honour of submitting "The Health of the Worshipful Master," and he was sure the brethren would be pleased to recognise it in the same kindly and fraternal manner as had hitherto been done. Bro. De Leeuw M.M. had taken a great and active interest in that Lodge, and was one of the first few brethren who had the idea of starting it. Bro. De Leeuw had been S.W., and had filled the office of Secretary, and was now their W.M. He did not think he should underrated him in saying that the W.M. did not come before them as a champion of the ritual, but he was before them as a champion whose heart and soul was in the Lodge, and as one who would endeavour to carry out the duties to the best of his ability. The W.M. had many to support him, and that would make the year a success. They wished Bro. De Leeuw a prosperous and happy year, and all the W.M. asked was that the Officers would thoroughly support him and thus support the Lodge. He gave them in the most cordial manner possible the health

of the Worshipful Master of the Barnato Lodge. Bro. De Leeuw, in response, thanked the brethren for the kind manner in which they had drank his health, and the I.P.M. for the remarks he had passed. He felt highly honoured at his position, and was delighted to be surrounded on the occasion of his installation by so many friends. It was the proudest position he had ever held, and he would do his best to maintain the good name of the Lodge. As the I.P.M. had said, he was one of the founders, and in conjunction with other brethren he had tried to work for the good of the Craft, to further benevolence, and to maintain unity and good fellowship among the members. If all the Officers worked in unity, he was sure the Lodge would continue to prosper and sustain the high reputation it had already gained in the Craft. The Initiate was next honoured, and duly acknowledged by Bro. Genese. Bro. Barnato proposed the Installing Master and Past Masters, and said that Bro. Da Silva, their first Master, was now far away, but no meeting passed without his name being kindly mentioned, for a better man it was impossible to find. Then came a worthy, upright, and good sound Mason—Bro. Hogard—and without his assistance it was impossible to say where the Lodge would have been. Then came Bro. Jessop, who did all the work in a splendid manner. Last, but not least, came Bro. Acworth, who was good, kind, and generous, and who had not missed a meeting since the consecration. Bro. Hogard P.G. Standard Bearer said there had been but one regret since the consecration, and that was the absence of Bro. Da Silva P.M., and, as that brother left during his year as W.M. he (Bro. Hogard), as the acting I.P.M., had to carry on the work. Those duties he did to the best of his ability, and on one occasion worked the three degrees and the installation ceremony. Although a P.M. of three Lodges, and having received the suffrages of the brethren of Essex as P.G. Treasurer, Bro. Acworth I.P.M. kindly asked him to perform the installation ceremony, and he did so with great pleasure and pride. He had received at the hands of the brethren many kindnesses, and he wore the Founders' jewel and Past Master's jewel presented to him by the Lodge, and to each of which Bro. Barnato had most kindly added a very valuable diamond. They had met with a very large amount of success during the past three years, and he hoped that what had been done in the past would be repeated or excelled in the future. Bros. Jessop P.M. and Acworth P.M. also replied. Bro. Williamson P.P.G.S.W. Worcester, and others responded for the Visitors, which was given in kindly terms by Bro. Jessop P.M. The Treasurer and Secretary and the Officers were given, and the Tyler's toast closed a successful gathering. During the evening Dr. Broadbridge performed some very marvellous tricks with cards.

## THE THEATRES, &amp;c.

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Drury Lane.—Mr. Pettitt's drama "A Sailor's Knot" now runs merrily along, all the actors and actresses having settled down to their work and filled in their respective characters. Mr. Charles Warner's impersonation of Jack Westlake brings out many of his finest qualities, and whether he is making love to his sweetheart, haranguing the mutineers, or expressing scorn for his contemptible enemy, he is *dans le rôle*, and secures the hearty applause of the audience. He is very ably seconded by Mr. Charles Glenney, whose Harry Westlake is perhaps the more manly of the two brothers, and by Miss Millward, as the unfortunate Marie Delaunay, who is engaged to three different men and married to one of them before she is finally united to her lover. Mr. Harry Nicholls and Miss Katie James keep the fun alive whenever they are on the stage, and meet their reward in the roars of laughter from the delighted spectators. Messrs. Edmund Gurney, as André, and Julian Cross, as the villainous Pennycad are both excellent, and Mr. William Lugg must be commended for the manner in which he speaks his lines. The beautiful scenery, correct costumes and general stage management all show the master hand of Sir Augustus Harris, who, in spite of his numerous occupations, sees that everything is well done. Nobody could be disappointed by a visit to this interesting nautical drama, which literally wafts the briny breezes over the footlights.

Royalty.—Though many of the characters are splendidly portrayed, we cannot imagine that "Thérèse Raquin" will take well with the public. The story is sordid and unpleasant, even in Emile Zola's powerful novel, but the points are entirely lost in the stage version. Mrs. Theodore Wright's impersonation of the old paralytic woman is a marvellous performance, while Mr. W. L. Abingdon and Miss Laura Johnson, as the guilty lovers, act with a fidelity that is worthy a better cause.

Mr. H. A. Jones's new comedy of modern life, "The Crusaders," in which he satirises the fads of pessimism will be produced at the Avenue, on Tuesday next, the 27th inst. Mr. C. Appleby, late manager of the Prince of Wales's Theatre, Birmingham, will superintend its production.

The revival of "The Dancing Girl" at the Haymarket has proved so successful that no change in the programme is likely to take place for some time. Mr. Beerbohm Tree is, however, studiously engaged on his conception of Hamlet, and has secured some well known actors for the principal characters.

A new farcical comedy by Messrs. F. C. Phillips and C. H. G. Brookfield, entitled "Godpapa," was produced with extraordinary success at the Comedy Theatre, on Thursday evening, an account of which will appear in our next issue.

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



## DIARY FOR THE WEEK.

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

## Saturday, 24th October.

1297 West Kent, Crystal Palace, Sydenham  
1641 Alexandra Palace, Imperial Hotel, Holborn Viaduct  
1871 Gostling Murray, Town Hall, Hounslow  
R.A. 1329 Sphinx, Surrey Masonic Hall, S.E.  
1293 Burdett, Mitre, Hotel, Hampton Court  
1777 Royal Hanover, Albany Hotel, Twickenham  
M.M. 14 Prince Edward's, Station Hotel, Stansfield

## Monday, 26th October.

128 Old King's Arms, Freemasons' Hall, W.C.  
79 Pythagorean, Ship Tavern, Greenwich  
183 Unity, Ship and Turtle, Leadenhall Street  
902 Burgoyne, Anderton's Hotel, Fleet Street  
905 De Grey and Ripon, Freemasons' Hall, W.C.  
1008 Kilburn, Queen's Arms Hotel, Kilburn  
1615 Bayard, Masonic Hall, 33 Golden Square, W.  
1632 Stuart, Surrey Masonic Hall, Camberwell  
R.A. 25 Robert Burns, Freemasons' Hall, W.C.

48 Industry, 34 Denmark Street, Gateshead  
62 Social, Queen's Hotel, Manchester  
148 Lights, Masonic Rooms, Warrington  
1989 Robert Burns, Freemasons' Hall, Manchester  
1177 Tenby, Tenby, Pembroke  
1218 Prince Alfred, Commercial Hotel, Manchester  
1894 Herschel, Masonic Rooms, Slough  
R.A. 189 Sincerity, St. George's Hall, E. Stonehouse  
R.A. 210 Faith, Bowling Green Hotel, Denton  
R.A. 310 Union, Freemasons' Hall, Carlisle  
R.A. 331 Royal Cornubian, Masonic Hall, Truro  
R.A. 1205 Elliott, 1 Caroline Place, E. Stonehouse  
R.A. 1222 Inkerman, M.H., Weston-Super-Mare  
M.M. The Old York, Masonic Hall, Bradford

## Tuesday, 27th October.

14 Tuscan, Freemasons' Hall, W.C.  
92 Moira, Albion, Aldersgate Street  
141 Faith, Anderton's Hotel, E.C.  
145 Prudent Brethren, Freemasons' Hall, W.C.  
205 Israel, Cannon Street Hotel, E.C.  
1158 Southern Star, Bridge House Hotel  
1348 Ebury, Regent M.H., Air Street, W.  
1744 Royal Savoy, Freemasons' Hall, W.C.  
R.A. 7 Royal York of Perseverance, F.M.H., W.C.  
R.A. 1269 Stanhope, Thicket Hotel, Austerley  
R.A. 1339 Stockwell, Surrey M.H., Camberwell  
M.M. 3 Keystone, Ship and Turtle, Leadenhall St.  
299 Emulation, Bull Hotel, Dartford  
310 Unions, Freemasons' Hall, Carlisle  
367 Apollo University, Masonic Hall, Oxford  
573 Perseverance, Shenstone Hotel, Halesowen  
1016 Elkington, Masonic Hall, Birmingham  
1358 Torbay, Town Hall, Paignton  
1479 Halsey, Town Hall, St. Albans  
1500 Ellington, Town Hall, Maidenhead  
1609 Dramatic, Masonic Hall, Liverpool  
1636 St. Cecilia, Royal Pavilion, Brighton  
1675 Antient Briton, Masonic Hall, Liverpool  
2025 St. George, St. George's Hall, Stonehouse  
R.A. 47 Abbey, George Hotel, Nottingham  
R.A. 94 De Lambton, Freemasons' Hall, Sunderland  
R.A. 199 Peace and Harmony, Royal Oak, Dover  
R.A. 418 Staffordshire Knot, F.M.H., Hanley  
R.A. 338 Grosvenor, Masonic Hall, Birmingham  
M.M. 168 Keystone, Old Ship Hotel, Brighton  
K.T. 114 Fidelity, Masonic Hall, Leeds

## Wednesday 28th October.

212 Euphrates, Masons' Avenue, E.C.  
754 High Cross, Seven Sisters' Tavern, Tottenham  
898 Temperance in the East, Poplar.  
1017 Montefiore, Regent Masonic Hall, Air Street  
1056 Victoria, Guildhall Tavern, E.C.  
1540 Chaucer, Bridge House Hotel, Southwark  
1589 St. Dunstan's, Anderton's Hotel, E.C.  
1768 Progress, Freemasons' Hall, W.C.  
1820 Sir Thomas White, Holborn Viaduct Hotel  
R.A. 435 Mount Lebanon, Ship and Turtle, E.C.  
R.A. 820 Lily of Richmond, Greyhound, Richmond  
32 St. George, Adelphi Hotel, Liverpool  
117 Salopian of Charity, Raven Hot, Shrewsbury  
163 Integrity, Freemasons' Hall, Manchester  
220 Harmony, Garston Hotel, Garston  
304 Philanthropic, Masonic Hall, Leeds  
439 Scientific, Masonic Rooms, Bingley  
724 Derby, Masonic Hall, Liverpool  
996 Sundes, Eugie Hotel, East Dereham, Norfolk  
1039 St. John, George Hotel, Lichfield  
1093 Townley Park, Brunswick Hot, Manchester  
1119 St. Bede, Mechanics' Institute, Jarrow  
1219 Strageways, Masonic Rooms, Manchester  
1283 Ryburn, Central Building, Sowerby Bridge  
1953 Prudence and Industry, George Hot, Somerset  
1392 Egeiton, Stanley Arms, Bury, Lancashire  
1723 St. George, Commercial Hotel, Bolton  
1798 Zion, Grand Hotel, Manchester  
1967 Beacoe Court, Ghuzee Fort Hot, New Brompton  
R.A. 236 Zeland, M.H., Duncombe Street, York  
R.A. 258 Amphibious, F.M.H., Heckmondwike  
M.M. Howe, Masonic Hall, New St., Birmingham  
M.M. Northumberland & Berwick, M.H., Newcastle  
M.M. 24 Roberts, Masonic Rooms, Rochester  
M.M. 373 Ikeston, Rutland House, Ikeston  
K.T. Alpac, Masonic Hall, Liverpool  
K.T. 16 Prudence, Freemasons' Hall, Ipswich

## Thursday, 29th October.

General Committee Girl's School, F.M.H. 4.  
22 Neptune, Guildhall Tavern, E.C.  
2264 Chough, Cannon Street Hotel, E.C.  
R.A. 1624 West Smithfield, Anderton's Hotel, E.C.

111 Restoration, Freemasons' Hall, Darlington  
286 Samaritan, Green Man Hotel, Bacup  
807 Cabbell, Masonic Hall, Norwich  
904 Phoenix, Ship Hotel, Rotherham  
966 St. Edward, Literary Institute, Leek  
R.A. 57 Humber, Freemasons' Hall, Hull  
R.A. 129 Kendal Castle, 12 Stramondgus, Kendal  
R.A. 268 Naphali, Masonic Hall, Heywood  
M.M. 34 St. Andrew, Freemasons Hall, Manchester.  
R.A. 749 Belgrave, Ship and Turtle, Leaderhall St  
M.M. 223 West Smithfield Cathedral, Hotel, E.C.

## Friday, 30th October.

810 Craven, Devonshire Hotel, Skipton  
1303 Pelham, Freemasons' Hall, Lewes  
1395 Gladsmuir, Red Lion, Barnet  
1391 Commercial, Freemasons' Hall, Leicester  
R.A. 242 Magdalen, Guildhall, Doncaster  
R.A. 471 Silurian, Freemasons' Hall, Newport, Mon.

## Saturday, 31st October.

1706 Orpheus, Freemasons' Hall, W.C.  
1462 Wharnciffe, Rose and Crown Hotel, Penistone  
1865 Eastes, Parish Rooms, Bromley

## INSTRUCTION.

## Saturday, 24th October.

87 Vitruvian, Duke of Albany, St. Catherine's Park, near Nunhead Junction, 7:30  
179 Manchester, 8 Tottenham Court Road, W.C. 8  
198 Percy, Jolly Farmers' Tav, Southgate Rd., N. 8  
1275 Star, Dover Castle, Deptford Causeway, S.E. 7  
1238 Finsbury Park, Cock Tavern, Highbury, 8  
1341 Earl of Zetland, Royal Edward, Hackney, 7  
1524 Duke of Connaught, Lord Stanley, Hackney, 8  
1624 Eccleston, 13 Cambridge Street, Pimlico, 7  
2012 Chiswick, Windsor Castle, Hammersmith, 7:30  
R.A. Sinai, Red Lion, King Street, Regent St., W. 8

## Monday, 26th October.

22 Loughborough, Gauden Hotel, Clapham, 7:30  
27 Egyptian, Atlantic Tavern, Brixton, S.W., 8  
45 Strong Man, Bell and Bush, Ropemaker St., 8  
174 Sincerity, Railway Tavern, Fenchurch St., 7  
180 St. James's Union, St. James's Restaurant, 8  
248 True Love & Unity, F.M.H., Brixham, Devon.  
332 Royal Union, Chaucers' Hotel, Uxbridge  
519 Wellington, White Swan, High St., Deptford,  
823 Everton, Masonic Hall, Liverpool, 7:30  
975 Rose of Denmark, Gauden Hotel, Clapham, 7:3  
1227 Upton, Three Nuns, Aldgate, E., 8  
1319 Stockwell, White Hart, Abchurch Lane, 8:30  
1425 Hyde Park, Prince of Wales's Hotel, corner of Eastbourne Terrace, and Bishop's Rd., W. 8  
1145 Prince Leopold, 22 Whitechapel Road, E., 7  
1440 Royal Military, Masonic Hall Canterbury, 8  
1489 M. of Ripon, Queen's Hot, Victoria Park, 7:30  
1517 Metropolitan, The Moorgate, E.C., 7:30  
1585 Royal Commemoration, Railway Ho, Patney  
1608 Kilburn, 46 South Minton Street, W., 8  
1623 West Smithfield, Manchester Hotel, E.C., 7  
1693 Kingsland, Cock Tavern, Highbury, N., 8:30  
1707 Eleanor, Rose and Crown, Tottenham, 8  
1713 Perseverance, Deacons' Tavern, Walbrook, 7  
1891 St. Ambrose, Baron's Ct. Hot, W. Kensington, 8  
1901 Selwyn, East Dulwich Hotel, East Dulwich, 8  
2192 Warner, Bridge Chambers, Hoe Street, Walthamstow 8

## Tuesday, 27th October.

25 Robert Burns, 8 Tottenham Court Road, 8  
55 Constitutional, Bedford Hotel, Holborn, 7  
141 Faith, Victoria Mansions Restaurant, S.W.  
177 Domestic, Surrey M.H., Camberwell, 7:30  
116 Joppa, Manchester Hotel, Aldersgate Street, 8  
212 Euphrates, Mother Red Cap, Cannon Town, 8  
241 Merchants, Masonic Hall, Liverpool  
463 East Surrey Lodge of Concord, Greyhound Hotel, Croydon, 8  
554 Yarborough, Green Dragon, Stepney, 8  
700 Nelson, Star and Garter, Woolwich, 7:30  
753 Prince Fred. William, Eagle Tav., Maida Hill,  
820 Lily of Richmond, Greyhound, Richmond, 7:30  
829 Sydney, Black Horse Hotel, Sidcup, 7  
860 Dalhousie, Middleton Arms, Dalston, 8  
861 Finsbury, King's Head, Threadneedle St., 7  
1044 Wandsworth, East Hill Hotel, Wandsworth, 8  
1321 Emblematic, St. James's Restaurant, W., 8  
1343 St. John, Masonic Hall, Grays, Essex  
1349 Friars, Liverpool Arms, Canning Town, 7:30  
1446 Mount Edgecumbe, Three Stags, Lambeth Rd., 8  
1471 Islington, Cock Tavern, Highbury, N., 7:30, 8  
1472 Henley, Three Crowns, North Woolwich  
1473 Bootle, 146 Berry Street, Bootle, 8  
1540 Chaucer, Old White Hart, Borough High St.  
1638 Brownrigg, Alexandra Hotel, Norbiton, 8  
1695 New Finsbury Park, Hornsey Wood Tav, N., 8  
1839 Duke of Cornwall, Queen's Arms, E.C., 7  
1919 Brixton, Prince Regent East Brixton, 8  
2116 Sorbiton, Maple Hall, Surbiton  
Metropolitan Chapter, White Hart, Cannon St., 6:30  
R.A. 704 Camden, 15 Finsbury Pavement, E.C., 8  
R.A. 1365 Clapton, White Hart, Clapton, 8  
R.A. 1624 E. of Carnarvon, Ladbrooke Hall, Notting Hill, 8

## Wednesday, 28th October.

3 Fidelity, Alfred, Roman Road, Barnsbury, 8  
30 United Mariners', Luzard, Peckham, 7:30  
72 Royal Jubilee, Mitre, Chancery Lane, W.C., 8  
73 Mount Lebanon, George Inn, Borough, 8  
193 Confidence, Hercules Tavern, Leadenhall St.,  
223 United Strength, Hope, Regent's Park, 8  
538 La Tolerance, Portland Hot, Gt. Portland St., 6  
594 Downshire, Masonic Hall, Liverpool, 7  
673 St. John, Masonic Hall, Liverpool, 8  
720 Panmure, Balham Hotel, Balham, 7  
751 Merchant Navy, Silver Tav, Burdett Rd., 7:30

813 New Concord, Jolly Farmers, Southgate Rd.  
862 Whittington, Red Lion, Fleet Street, 8  
902 Burgoyne, Essex Arms, Strand, 8  
973 St. Augustine, Masonic Hall, Canterbury, 8:30  
1037 Portland, Portland Hall, Portland  
1269 Stanhope, Fox and Hounds, Putney  
1356 Toxteth, 140 North Hill Street, Liverpool, 7:30  
1475 Peckham, 518 Old Kent Road, 8  
1511 Alexandra, Hornsea, Hull  
1601 Ravensbourne, Rising Sun, Rusby Green, Catford, 8  
1604 Wanderers, Victoria Mansions Restaurant, S.W., 7:30  
1662 Beaconsfield, Chequers, Walthamstow, 7:30  
1681 Londesborough, Berkeley Arms, May Fair 8  
1693 Hervey, White Hart Hotel, Bromley, Kent, 8:30  
1791 Creation, Whentsheaf, Shepherd's Bush, 8  
1922 Earl of Lathom, Station Hotel, Camberwell New Road, 8  
1963 Duke of Albany, 153 Battersea Park Road, 7:30  
2206 Hendon, Welsh Harp, Hendon, 8  
R.A. 177 Domestic, St. James's Restaurant, W., 8  
R.A. 720 Panmure, Goose and Gridiron, E.C., 7  
R.A. 933 Doric, 203 Whitechapel Road, E., 7:30  
M.M. Grand Masters, 8a Red Lion Square, 7

## Thursday, 29th October.

141 St. Luke, White Hart, Chelsea, 7:30  
147 Justice, Brown Bear, Deptford, 8  
263 Clarence, 8 Tottenham Court Road, W.C.  
754 High Cross, Coach and Horses, Tottenham, 8  
879 Southwark, Sir Garnet Wolseley, Rotherhithe New Road  
890 Hornsey, Masonic Room, Lewisham, at 8  
1017 Montefiore, St. James's Restaurant, W., 8  
1158 Southern Star, Sir Syd. Smith, Kennington,  
1182 Duke of Edinburgh, M.H., Liverpool, 7:30  
1278 Bardett Coutts, Swan, Bethnal Green Road, 8  
1306 St. John, Three Crowns, Mile End Road, 8  
1360 Royal Arthur, Prince of Wales, Wimbledon, 7:3  
1426 The Great City, Masons' Hall Avenue, 6:30  
1558 D. Connaught, Palmerston Arms, Camberwell, 8  
1571 Leopold, City Arms Tavern, E.C., 7  
1580 Cranbourne, Red Lion, Hatfield, 8  
1602 Sir Hugh Myddelton, White Horse, Liverpool Road, N., 8  
1612 West Middlesex, Bell, Ealing Dean, 7:45  
1614 Covent Garden, Criterion, W., 8  
1622 Rose, Stirling Castle, Camberwell, 8  
1625 Tredegar, Wellington, Bow, E., 7:30  
1744 Royal Savoy, Blue Posts, Charlotte Street, 8  
1950 Southgate, Railway Hot, New Southgate, 7:30  
1677 Crusaders, Old Jerusalem, St. John's Road, Clerkenwell, 9  
1998 Priory, Constitutional Club, Acton  
R.A. 753 Prince Frederick William Lord's Hotel, St. John's Wood, 8  
R.A. 1471 North London, Northampton House, Canonbury, 8

## Friday, 30th October.

Emulation, Freemasons' Hall, 8  
General Lodge, Masonic Hall, Birmingham, 8  
167 St. John's, York and Albany, Regent's Park,  
507 United Pilgrims, Surrey M.H., Camberwell, 7:30  
733 Westbourne, Swiss Cottage Tavern, Finchley Road, N.W., 8  
705 St. James, Princess Victoria, Rotherhithe, 8  
R.A. 820 Lily of Richmond, Greyhound, Richmond, 8  
R.A. 890 Hornsey, Prince of Wales's Hotel, corner of Eastbourne Terrace, and Bishop's Road, W. 8  
R.A. 1275 Star, Stirling Castle, Church Street, Camberwell, 7  
780 Roy & Alfred, Star and Garter, Kew Bridge, 8  
834 Ranelagh, Six Bells, Hammersmith  
1056 Metropolitan, Portugal Hotel, Fleet Street, 7  
1185 Lewis, Fishmongers' Arms, Wood Green, 7:30  
1228 Beacontree, Green Man, Leytonstone, 8  
1293 Royal Standard, Builders' Arms, Canonbury,  
1366 Clapton, Navarino Tavern, Hackney, 8  
1391 Kennington, The Floras, Kennington, 8  
1457 Bagshaw, Public Hall, Loughton, Essex, 7:30  
1612 E. Carnarvon, Lambrooke Hall, Notting Hill, 8  
1901 Selwyn, Montpelier, Choumont Rd., Peckham, 8  
2021 Queen's (Westminster) and Marylebone, The Criterion, W., 8  
2030 Abbey Westminster, King's Arms, S.W., 7:30  
R.A. 95 Eastern Star, Hercules Tavern, E.C.  
R.A. 1275 Star, Stirling Castle, Camberwell, 8,

## Saturday, 31st October.

87 Vitruvian, Duke of Albany, St. Catherine's Park, near Nunhead Junction, 7:30  
179 Manchester, 8 Tottenham Court Road, W.C., 8  
198 Percy, Jolly Farmers' Southgate Road, N., 8  
1275 Star, Dover Castle, Deptford Causeway, S.E.,  
1238 Finsbury Park, Cock Tavern, Highbury, 8  
1364 Earl of Zetland, Royal Edward, Hackney, 7  
1524 Duke of Connaught, Lord Stanley, Hackney, 8  
1624 Eccleston, 13 Cambridge Street, Pimlico, 7  
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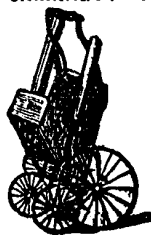
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