

Freemason's Chronicle;

A WEEKLY RECORD OF MASONIC INTELLIGENCE.

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THE OCTOBER ELECTION TO THE GIRLS' SCHOOL.

THE half-yearly election of pupils for the Royal Masonic Institution for Girls will take place on Saturday, the 8th prox., when fifteen girls will be elected from an approved list of thirty candidates. It will be remembered that at the last Election, in April of the current year, the whole of the twenty-eight girls then eligible for the School were admitted without ballot, so that each of the candidates now seeking admission to the Institution are first application cases.

Four of them also make a final application on this occasion. No. 1, Mary Elizabeth Rowe, an only child dependent on a widowed mother, is the daughter of a late member of the Phoenix Lodge, No. 331, and the Duke of Cornwall Lodge, No. 1529, of which latter he was Junior Warden. The case is the only one from the Province of Cornwall, and will no doubt in consequence receive the official support of that district, in which event its success is all but assured. No. 3, Amy Harriett Turnell, is one of five fatherless children now dependent on their mother. The father was initiated in the Wentworth Lodge, No. 1239, West Yorkshire, in 1875. Here also the case is the only one from the late father's Province, and when this happens with such a well organised district as West Yorkshire, the success of the child almost becomes a certainty. We hope that in this instance nothing will occur to upset this view of the candidate's prospects. No. 22, Amy Henrietta Smith, is one of three children dependent on a widowed mother. The father died in June of last year, after having been a member of his Lodge for upwards of seven years. He was initiated in the Royal Sussex of Emulation, No. 355, Wiltshire, and the child who now seeks admission to the Girls' School has the advantage of being—as is the case with the other last applications to which we have referred—the only case from her father's Province. Let us hope that in consequence she will receive such support as will entitle her to a place in the school. The other last application is a London case, No. 28, Elsie Caroline Matthews, daughter of an old member of the St. James's Union Lodge, No. 180. Both her parents are living, but there are six children now dependent on them for support. We think sufficient has been said to show that each of these cases has a fair prospect of success, but it would be well for brethren who consider that children whose age precludes them from taking part in another contest should have preference to all others to make inquiry before parting with votes which, in their opinion, by right belong to "aged" candidates.

Another section—and, to our mind, an equally deserving one—is composed of children who have neither parent living. Three of those on the present list are so placed, and we feel that each of these children has a claim on the subscribers of the Charity for which they are now candidates which should prove almost irresistible. No. 7, Jane Edmunds, is one of four orphans dependent on friends. The father was affiliated to the Prince of Wales's Lodge, No. 671, South Wales (West Division), in 1866, and remained a subscribing member thereto for eighteen years. No. 17, Mary Elizabeth Herratt, is one of three children similarly bereaved. Her father was initiated in

the Earl of Zetland Lodge, No. 1364, in October 1884, and died within a twelvemonth, leaving his children dependent on friends and relatives. Let us hope that his Masonic brethren may deserve to be classed among the former. No. 5, Georgina Balch, is the other parentless candidate. She and one other child are dependent on friends, except that one is partially provided for. She has had a sister in the Institution for which she is now a candidate, and is accredited to the Province of Somersetshire, her father having been initiated in the Royal Clarence Lodge, No. 976, in 1877, subscribing thereto until the time of his death, in 1880.

We have thus disposed of seven of the candidates. Of the remaining twenty three five are accredited to London, and one to Norfolk and London jointly. No. 8, Maud Mary Freeman, has a brother in the Boys' School. Both her parents are living, and there are eight children dependent, one of whom is, however, partially provided for. The father is a P.M. of the Justice Lodge, No. 147, wherein he was initiated in 1870. No. 13, Sarah Bissett, is one of five children dependent. The father was initiated in 1876 in the Temperance in the East Lodge, No. 898, and he remained a member thereof until his death, which occurred at sea, where he was lost "between 1881 and 1882!" No. 14, Henrietta Ada Staff, is one of six children left to the care of a widowed mother. Her father was initiated in the Clapton Lodge, No. 1365, in November 1885, and only survived his initiation ten months; in that short time, however, he became a contributor to the Benevolent Institution, a fact which should have some effect on the number of votes recorded for his daughter next month. No. 19, Elsie Maudslay James, is one of two children dependent on the widow of a very old member of the Craft. He was initiated in the Robert Burus Lodge, No. 25, as far back as February 1853, subsequently joining the Britannic, No. 33; in these he subscribed for 24 $\frac{3}{4}$ years. He was a Life Governor to all the Charities, and no doubt did his share in winning for his Lodges the reputation for benevolence they now enjoy. May his generosity to the Craft be now repaid on behalf of his orphan daughter. No. 30, Maud Alice Walker, is one of nine dependent children. The father was initiated in the Wandsworth Lodge, No. 1044, in 1877, and subscribed thereto until his death, eight years later. The case accredited to Norfolk and London jointly is No. 15, Olga Katinka Tettenborn, one of three dependent children, of whom one is partially provided for. She has a brother in the Boys' School, and we hope we may ere long hear that she is entitled to a place in the sister Institution. The father was initiated in the Sincerity Lodge, No. 943, in 1865, and subsequently joined the Metropolitan, No. 1507. He showed a Craft membership of fourteen years.

The other cases are accredited as follows: four to the Province of Devonshire, two to Dorsetshire, and one each to Cambridgeshire, Cumberland and Westmoreland, Essex, Hampshire and Isle of Wight, Hertfordshire, Kent, Northumberland, Suffolk, Sussex, South Wales (West), and one to the District of Victoria.

There are no doubt many who will regret the Institution is not in a position to throw its doors open to the whole of these candidates, as it was enabled to do in April last, but we think there is much to be thankful for when, out of a list of thirty candidates, it is possible to offer a home to fifteen. May the most deserving receive the greatest support.

THE PRESENT POSITION OF FREEMASONRY.

No. V.

PERHAPS one of the most distinguishing badges of our Masonic profession in this good English Craft of ours, and one of the most availing factors in respect of its general recognition and prestige at this hour, is to be found in its laudable declaration of complete and universal toleration. Some we know object to the use of this word altogether. They say, that it is a disgrace to civilisation, to reason, and to religion, that such a word should be needed, that such an expression should have to be employed, that such terminology should ever be adopted as toleration, tolerant, and tolerated.

Abstractedly that may be so, and we do not quarrel with any such intelligent and right-thinking persons who so contend, who so demur.

But in the concrete it is very difficult indeed to find a word which so fitly and fully represents the idea we seek to convey, the feeling we are so anxious to represent, the truth we are so wishful to establish.

Since 1717, when English Freemasonry was revived into active work and distinct organization, this feature has been its great characteristic, and still more so since the happy union of 1813 has a neutral programme of complete, and peaceful, and kindly toleration been its standing order and its distinguishing feature.

There are those probably who may have desiderated for it a more direct continuation with the declaratory averments of the earlier guilds.

Much was left in this respect to Lodges themselves in the last century, and even at this hour Grand Lodge very wisely interferes as little as possible with ancient customs or cherished forms.

But it stands to reason that if, as in our English Freemasonry, we admit all within our Lodge portals who, according to the old Regulations, are neither atheists nor libertines, the form of prayer now generally in use, since and about 1730, at any rate more or less, best proclaims the toleration of opinion we openly avow. The Grand Lodge is undoubtedly right in strictly prohibiting all controversial or political discussions, and for this good reason, first and foremost, that as the ages come and go, they have not hitherto been distinguished by the demonstration or development of an equal ratio of sympathy, concern, respect, and affection for those who differ from us in this or in that.

Indeed, there have been times in the often painful annals of our race, and the cruel records of the past, when just as they persecuted and destroyed with every surrounding circumstance of cruelty and horror poor dotting old women, whom they termed witches, so too there have been epochs when in the full fierce glare of the fires of a so-called religious persecution, unoffending persons, old and young, of all creeds and of both sexes, have been "dragooned" or "handed over to the secular arm," or committed to the flames of the terrible stake, or the "auto da fé" of the Inquisition. These facts are indelibly impressed on the stereotyped pages of history, never to be forgotten, rather ever to be remembered for warning and instruction by us, who are still but ever mortal here, surrounded and permeated by the indwelling weaknesses and often degrading tendencies of human ignorance and human passion.

Even our own times have witnessed the savage outburst of persecution against the Hebrew race in many countries, a persecution so senseless and so shameless, being solely cruelty and plunder apparently combined, that these deeds of pitilessness and rapine have awakened the warm indignation of the entire civilized world.

An ingenious writer has contended that man is by nature and inclination a persecutor. Perhaps he is. And clear it is that under certain circumstances a spirit in man is apparently roused, whether by external or internal influences, or through some peculiarity in the development of our human psychology, by which instead of being the friend, the loving companion one of another, man becomes the persecutor and destroyer of his brother man.

We say nothing here to-day of those merely controversial quarrels or denominational animosities, which have so defamed the kindly offers and protestations of religion, so obscured its fair face and form, so made it a stumbling

block, instead of the elevating and sublime benefactress of our poor mortality.

But it is the lasting credit, the peculiar commendation, the characteristic feature of Freemasonry proper, that it never in any measure sanctions or assents to the debasing practice of persecution, that it never tacitly or openly countenances any denial of the abiding principles of mercy, charity, and brotherly goodwill.

On the contrary, lifting itself as it were above the overflow of normal or abnormal human passions, and utterly insensible to the cries of faction or the shouts of angry hosts, it proclaims universally, with unfaltering tongue, a blessed message of peace, sympathy, and toleration to its brotherhood, and to all mankind. It welcomes to-day within its fair array and under its broad banner men of every colour and opinion.

It indeed enforces one limitation on the acceptance of the candidates for its mysteries. It emphatically disavows the atheist, just as it ignores controversial difficulties. But it enrolls in its vast army of peaceful combatants all who acknowledge a Divine Creator, Preserver, and Benefactor; all who cordially and sincerely accept and believe in the great Fatherhood of God and the wide Brotherhood of man.

Some complain of its eclecticism in this respect, as well as its comprehensiveness on the other hand, but such necessary qualifications constitute both its pride and peculiarity, its blazon and its boast, as before the Craft and the world.

When our Grand Lodge elected our respected and benevolent Bro. Cama as Grand Treasurer, it not only seemed to send a message of goodwill to all native brethren in our great Indian Empire, but it served to make plain to all other jurisdictions that its practice squared with its professions in this respect above all.

So we cannot be wrong in concluding, as we commenced by saying, that in this its luminous principle of complete and loyal toleration, the Grand Lodge of England best maintains its present unexampled position of prosperity and progress, utility and union, popularity and pre-eminency.

In so teaching and acting we feel assured it but advances the true and lasting powers of Cosmopolitan Freemasonry, and conduces to the harmony and brotherhood of its own members, and most fitly and becomingly acts as guide, instructor, and mentor to all Masonic bodies, wheresoever "diffused over the whole surface of the habitable world."

BRO. BRENNAN'S ATTACK ON BRO. MEYER.

By BRO. W. J. HUGHAN.

I AM exceedingly sorry to read in the FREEMASON'S CHRONICLE, of 10th Sept. 1887, an article by Bro. J. Fletcher Brennan, entitled "History of a Crime."

Bro. Meyer is my oldest Masonic friend in America, and I am his oldest friend in this country, hence I must ask for sufficient space to repudiate, with utter scorn and detestation, the hateful charge brought against him by Bro. Brennan. The article, after stating "The occasion demanded the man, and the man appeared for the occasion," and other similar references, proceeds as follows: "When the early summer heats began to be felt, the author of that story [i.e., the "Bell Letter," &c.] feeling himself [i.e. Bro. Meyer] badly broken up, headed a pilgrimage of Knights Templars to England, there possibly to endeavour to straighten his damaged character, and satisfy those literary friends who erst had believed in him as a writer honest and honourable, and also in his able assistant the Editor aforesaid [Bro. C. MacCalla, Editor of the *Keystone*] whom he left behind." The grave charge is also made that Brother "Charles E. Meyer committed a crime to prove" that the Masons alluded to, of 1730, in Philadelphia, received "a Charter from Daniel Coxe."

Finally the writer asks, "Need I elaborate this history of a crime further?" and then virtually characterises what he so terms the matter, "as having no parallel within the present century in the history of English Freemasonry in America, or any other country."

Now, be it stated, Bro. Brennan is entitled to hold his own opinion of the "Bell Letter," and to declare it is a

forgery even, by some one (if he so considers it), but what right has he to dub Bro. Meyer as the "fabricator?" He might have declared Bro. Meyer to have been deceived or mistaken, and then proceeded to prove from internal evidences the justification for such a belief as respects the unreliable character of the epistle, but again I ask by what right has he charged Bro. Meyer with the abominable crime of Forgery?

Bro. Meyer, as Chairman of the Library Committee of the Grand Lodge of Pennsylvania, in that noble volume published in 1877 remarks, "The letter was exhibited in 1872, in the Grand Secretary's Office, Masonic Hall, Chestnut Street [Philadelphia], and then and there copied. It bore all the marks of being genuine, and we have no doubt of its being correct. *We, at the present time, under the circumstances, place only so much value on it as far as it is corroborated by other facts.*" The italics are mine. Now what could be fairer? Finding it impossible to get old of the original again, or what passed as the original of 1754 (which ever view is preferred), Bro. Meyer entirely dropped the letter in 1877, save so far as other evidence favoured the statement.

I have long corresponded with Bro. J. F. Brennan, and cheerfully recognise the value of his labours as the Translator of "Rebold's History of Freemasonry," and the author of many important additions thereto, as also as Editor of the *American Freemason*. He has done good service to Masonic criticism, beyond question, and therefore in speaking plainly now, I am not depreciating the extent and value of his labours. But no services, however distinguished, can be admitted to warrant the present attack, and I trust, for the sake of his own position as a Masonic author and publisher, he will withdraw the hateful charge, and whilst condemning the "Bell Letter" to any extent he may think necessary, he will not declare Bro. Meyer to be the fabricator. I believe him to be incapable of such a foul deed, and feel persuaded that his numerous friends in Great Britain and America take the same view of the matter, and will alike regret Bro. Brennan's accusation.

The question of the origin of Freemasonry in North America can now be considered in the light of recent evidences and facts, thanks to Bros. Gould, Lane, MacCalla, Woodford, Brennan, Norton, Meyer, and others, but unless we all keep to the facts that are authenticated, and together do our best to unravel perplexing points; *above all*, refrain from calling each other names and imputing motives, crimes, &c., it will be much better to drop the inquiry entirely.

"A QUESTION TO BRO. GOULD."

BY BRO. R. F. GOULD.

IN a letter under the above heading, in the CHRONICLE of 10th September, Bro. Jacob Norton quotes from my History of Freemasonry (II., 341) and expresses a belief that I have fallen into an error with regard to the manner in which the Warrant or "Constitution" of Lodge No. 3 changed owners in 1767. If, however, Bro. Norton will take a second look at the work cited (II., 471) he will find in the same volume from which he gives an extract in the CHRONICLE of last week, the particulars of the transfer, as recorded in the minutes of the Committee of Charity, or Executive Committee of the Grand Lodge of England, the functions of which body corresponded very closely with those of the Stewards' Lodge under the schismatics or Ancients, and are discharged at the present day by the Board of General Purposes.

The minutes of the George Lodge, No. 4—afterwards Friendship, No. 3—begin 16th January 1755, and end 15th October 1761. The Lodge met for the first time at the Sun and Punch Bowl, 21st August 1760, and was apparently inactive or dormant (as the proceedings of no meetings are recorded) between 1761 and 1767.

The minutes of this old Lodge present some curious features, of which the following extracts are specimens:—

"Jan. ye 16, 1755. The Lodge being opened in due form, the R.W.M. pas'd an Examination beteen ye Wardens and assistance.
Jan. ye 30th. Being Masters Night, Brothers Bourkeheart and Eckstain were Raised Masters.
March ye 5. Br Foursans was made a Mason, and pay'd his foy.
July 8. Mr John Campbel was Initiated in ye two first Degrees of Masonry and pay'd his foy.

August 26. After an Excellent Lecture in the 2 first Degrees of Masonry the Lodge was Clos'd and Adjourned to ye 9 Sepr.

March ye 12th [1756.] By Convention, and with ye Dispensation of ye Deputy Grand Master, this Lodge was cal'd upon to make Mr Garrett Meyer a Mason in ye 3 degrees. Br Landstrum was also raised a Master Mason and pay'd their several foy.

Sepr. 14th, 1756. It was ordered that the Tyler Summons the Lodge to Elect a Master for the next Qr Ensuing.

March 16, 1758. It being Election Night, the Senr Wardn took the Chair, the Junr Wardn S.W., ye Secretary Br Poitier Jr Wn, and Br J. Anderson was Elected Secretary.

March 6, 1760. Visiting Brethren, Bror Green, Master of the Fox and Goose; Bror Dobson, St Johns.

The fee for making (including the second degree), which was one guinea in 1756, was raised to twenty-five shillings in 1760. The word "foy" appears to have been everywhere substituted for "fee." "Foy" is defined by Bailey (Dict. Brit. 1730) as "a treat given to friends by those going on a journey," and the Rev. C. Rogers, describing some of the Scottish customs in vogue about the time when James I. succeeded Queen Elizabeth on the English throne, observes:—*

"When a young member of a family was proceeding to leave home for the city or a foreign shore, he received his foy (*feu-de-joie*)—that is, his father handed him a sum of money for the entertainment of his companions."

OUR CHARITABLE RETURNS.

BRO. James Terry's interesting speech at the Duke of Cornwall Lodge, last Saturday, will be a matter of great satisfaction and encouragement to the numerous friends of our Masonic Charities.

By the remarks of our energetic brother it would appear that in all probability 1887 will witness returns to the Charities to the unprecedented amount of £60,000.

Of this large sum total, the Royal Masonic Benevolent Institution up to date had received £24,350; the Girls' School had obtained £17,000, and the Boys' School, which now very largely needs support on every ground, £15,000.

In all £56,350. As Bro. Terry remarked, there are yet three months of the year unexpired, and his estimate of a probable £60,000 is, we feel sure, not over the mark; indeed it is just possible it may even be exceeded.

This is in itself a marvellous return, and one that reflects the greatest credit on our benevolent Order. Indeed, such a return, unexampled and startling almost in its reality, is a fact of which every Freemason in England may well be proud.

When we note how very valuable and needed our Charities have now become; when we realize how many, old and young, are awaiting with anxious hearts and deferred aspirations to participate in their abnormal and sterling benefits, we feel pretty certain that our benevolent Craft will not relax in their praiseworthy efforts, but on the contrary will zealously strive as ever to make our Charitable Returns testify still more markedly and vividly to the meaning and vitality of Masonic professions.

THE SOCIAL FEATURES OF MASONRY.

IT is my deliberate conviction that the great cause of non-affiliation is the neglect of the social features of Masonry by the Lodges. The institution is complex in its character. While upon the one hand its chief claim to the confidence of mankind is its beautiful "system of morality, veiled in allegory and illustrated by symbols," upon the other hand we must remember that it is a social brotherhood. From all parts of the jurisdiction the complaint arises that Masons take so little interest in the meetings of their Lodges.

Many Lodges decline, become dormant and die, because the monthly gatherings are not made more attractive. The repetition of the ritual, not always particularly well done, the reading of the minutes, the report of a few delinquents and a speedy adjournment, probably ought to be attraction enough to tempt brethren in the country to ride eight or ten miles to the Lodge room, or members in town to forsake home or club or theatre or rival attractions, but so weak is human nature somehow it does not always do it.

Far be it from me to advise that the Lodge room be

* Scotland, Social and Domestic; Memorials of Life and Manners in North Britain. 1869, p 96.

made the scene of improper festivity, or to seek to engraft upon Masonry the features that have brought discredit upon Lodges elsewhere. I only recommend, with all the earnestness in my power, that a united effort be made to render the Lodge meetings more attractive. An inexpensive dinner or supper would be a pleasant addition in many instances. The stomach and not the heart is the real seat of the affections. In country Lodges, after the conclusion of the proceedings, an informal farmers' club and general discussion upon agricultural matters might well be held, and it would do no harm to have good men in the neighbourhood, who were not Masons, to attend these. The result would be that most of them would soon be in the Lodge.

In towns and villages a lecture or talk upon some topic of contemporary interest, a recitation, a song, or story, might well be given, either in connection with or as a substitute for a supper. The amount of interest, amusement or instruction which may be dug out of the material of any fairly representative Lodge in North Carolina would really surprise its own members.

If there be one noticeable want in the social system of North Carolina, it is a want of proper relaxation and amusement; and so true is this that I am sure the recommendation just given will seem to many as a useless innovation upon the serious observance of Masonry, because even the capacity for social enjoyment in many has become atrophied and withered from lack of use.—*G.M. of North Carolina.*

THE UNIVERSALITY OF FREEMASONRY.

IT is no exaggeration to say that in every civilised nation on the face of the earth, and in almost every part of the dominions of each, remote as well as near, a Masonic Lodge may be found. The language spoken therein may be English, German, Spanish, French, Italian, Norwegian, or, perchance, that of some other tongue, and yet there is Freemasonry, and there are Freemasons. Of course, ignorance of the spoken language in the very nature of things is a hindrance to the speedy acceptance and acknowledgment of a visiting brother, but not necessarily an insuperable one. Freemasonry itself possesses a universal language, which every Craftsman knows. In this language he may communicate in any nation, with any brother. A Freemason may always and everywhere prove himself to be a Freemason. Not only in time of dire peril, but during the hours of social enjoyment, one may readily discover himself to a brother, or discover a brother in a stranger. Freemasonry thus possesses the quality of universality in the most important particulars—it is everywhere practised, and a skilled brother may make himself everywhere "at home."

It is not to be inferred that because a Freemason may always and everywhere, at pleasure, disclose his Masonic character to another brother, that Freemasonry is everywhere and always precisely the same. Just as St. Paul said to the Corinthians, "Now there are diversities of gifts, but the same Spirit. And there are differences of administration, but the same Lord"—so the experienced brother knows that in Masonry there are differences of administration and of ritual; but these are not so different as to be unrelated and distinct. All Freemasonry is one, whether authoritatively recognised as such or not. The travelling brother discovers this to his joy. It may be that his mother jurisdiction fails to accord to the foreign body the fraternal recognition that is customary among equals in the Craft, and yet the individual Masons of all obediences are usually more liberal than their parent bodies. It is fortunate for the wandering brother that it is so, since, if it were not, a Freemason might not find in every country a brother, and in every land a home.

In connection with the admitted fact of differences of administration and of ritual in the several Masonic jurisdictions, we may recall to the reader's mind a related fact, which he cannot have failed to note in visiting different Lodges in the same jurisdiction—to wit, that while exact uniformity of work is greatly to be desired, and always to be sought, it is rarely found. In the same city, in different Lodges, you may find variations of Masonic work. True, they are not material, but they are really discerned. Every Grand Lodge and Grand Master aims to eradicate

these differences, but only measurably succeeds, and yet this success is proportionate to the labour spent in the effort to unify the work. The purpose is laudable, and because it is not crowned with complete success, is no reason why we should doubt the universality of Freemasonry. There are differences of administration and of forms in the same Masonry.

We do not anticipate that the time will ever arrive when in all nations speaking the same language, much less in nations speaking different languages, Freemasonry will be administered after precisely the same method. There will be "uses" in Masonry as there are in the Church. It could not be otherwise in a cosmopolitan institution. Its very comprehensiveness compels it. Freemasons are, after all, but men. Even Freemasons cannot agree in everything. The thoughtful Freemason does not expect it. He recognises the fact that it is far better that we should agree in material matters, and disagree in subordinate ones, and still constitute one Body, the constituent members of which fraternally recognise each other, than that their should be schisms in the Craft, through frequent non-recognition of one Body by another, and it may be even the publication of an edict of non-intercourse with another. Those who are of the "household of faith" of Freemasonry are our Brethren, and in accordance with the universal law of Brotherhood should be covered by the mantle of Masonic love.—*Keystone.*

The Royal Jubilee Lodge of Instruction, No. 72, will resume its meetings at the Mitre, Chancery Lane, on Wednesday next, the 21st inst., at 8 o'clock.

Bro. John Lane P.M. 1402 installed the W.M. elect, Brother Thomas Prust, as Master of the Jordan Lodge, No. 1402, Torquay, on Tuesday, the 13th inst. There was a large Board of Installed Masters, all of whom were much pleased with the excellent and perfect manner in which Bro. Lane discharged his duty. He also conferred the second degree on a candidate.

The members of the Jordan Lodge, No. 1402, unanimously re-elected Bro. John Lane as Charity Steward of the Lodge, and representative of the Committee of Petitions for Devon, and it was announced in the course of the proceedings that our gifted brother intended to serve as Steward for the Royal Masonic Institution for Boys for 1888, in which year the R.W. Bro. Lord Ebrington Prov. Grand Master of Devon is to be the Chairman.

A unique feature in the way of a menu card and toast list was produced at the Jubilee banquet of this Lodge, held at the Royal Hotel, Torquay, on Tuesday last. The several toasts were interspersed by "sentiments" in verse, all of which are singularly appropriate, and show that Bro. John Lane P.M. is no less an expert in poesy than in the dry compilation of "Masonic Records." Probably the "best of the bunch" is that associated with the Tyler's toast, which runs thus:—

"All health to our brethren, of every degree,
Dispersed round the globe, or by land or by sea;
Preserve them, ye powers, their virtues improve;
When we part from this world may we all meet above."

MISTAKEN IDEAS OF MASONRY.—The following incident is related of a widow in the State of Michigan, whose husband was a member of a Lodge up the lake shore, who moved away further up, and for some years paid no dues to his Lodge. He finally took sick, and died, and was buried by the Masonic Lodge in the town where he died, and the Lodge sent the bill for the expense to the Lodge where the deceased brother belonged, and they paid it, never having suspended the brother for non-payment of his dues. A short time after this the widow moved back to their former home, and applied to the Lodge for assistance. A committee waited on the lady and inquired what she wanted. She informed them that she thought about 500 dollars would do her with what she had from the sale of some property left her by her late husband, which amounted to about 4,500 dols., and she was much surprised when informed the Lodge could not comply with her request. She said she supposed the Lodge would set her up in business. No Lodge will refuse to help the needy, but they are no building society or national banks.—*Detroit Freemason.*

Notes for Masonic Students.

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THE CHEVALIER RAMSAY.

AS we often hear of this olden brother, a distinguished man in many ways in his day, it seems well to collect together what we positively know of him, as much that is incorrect has been attributed to him, and there are certain points in his life and works which require close attention, especially in his connection with Freemasonry. Andrew Michael Ramsay, the son of a younger branch of the distinguished Scottish family of Ramsay, seems to have been born in Ayr, N.B., in 1686, and to have been partly educated at Edinburgh, and partly at St. Andrew's Universities. He is also said to have studied at Leyden, in Holland, at that time much frequented by students, and there to have come under the influence of a certain mystic divine and teacher, Pierre Poiret, who is held to have affected much his views and his career.

In 1710, Fenelon, the well known Archbishop of Cambrai, in France, is said to have converted him to Roman Catholicism, and to him Ramsay seems to have been much devoted.

Ramsay then became tutor to several of the highest nobility, and in 1724 he was for a short time also at Rome as tutor in the family of the exiled Stuarts.

For some reason he seems to have left Rome in 1725, and is said to have returned to Scotland, and to have been sheltered in the family of the Duke of Argyle. Bro. Gould suggests, perhaps in a house near Twickenham, where the Duke then lived, but if he went to Scotland a very curious question would arise as to where he was made a Freemason.

Up to date that is not known for certain. Some have suggested Paris. Undoubtedly it is that he was a member of our Order, as it will be seen later that he so distinctly avers himself to be.

It would seem doubtful at first sight if Ramsay, a well-known adherent of the Stuarts, could have been received into the family of the Duke of Argyle at that special date, but Rose's "New General Biographical Dictionary" is very carefully written.

A Lodge was formed at Inverary, close to the Duke's Castle, 1747, and in the petition it is said to have existed for "some time past," as Bro. D. M. Lyon kindly informs me.

This period, therefore, of his life requires close attention, as a good deal may turn upon it which would explain several matters in the history of Freemasonry now in complete obscurity.

In 1730 he received the honorary degree of Doctor of Law, at Oxford, and he was then alleged to have returned to France.

He was appointed soon after this intendant of his large estates, by his former pupil the Prince of Turenne, Duke of Bouillon, and is said to have lived at one of the Prince's seats, Pontoise, until he retired to St. Germain, where he died in 1743.

Beyond this very little else, so far, seems known for certain concerning him—not even, as I said before, where he was made a Mason, and how far he was really mixed up in what is termed the High Grade movement. This is still a subject of the greatest uncertainty and much debate.

He was certainly in Paris in 1737, and he was then a member of our Fraternity and an apparently active one.

One biography of him (un-Masonic) calls him "Grand Chancellor of the Order," and declares he wrote a "Dissertation on Freemasonry." Daruty gives us, in his useful work, two letters from him to Cardinal Fleury—respectively dated 20th and 22nd March 1737.

They are found in the "History of the Regency and Monarchy of Louis XV.," &c., a work published by P. G. Lemontey, Paris, 1832, and are probably still in the French State Paper Office.

The print runs thus:—

20th March 1737.

Be good enough, your Excellency, to support the Society of Freemasons in the great views which they propose to themselves, and your Excellency will render your name much more glorious by such a tradition than even Cardinal Richelieu did by the foundation of the French Academy. The object of the one is more extended than that of the other.

To encourage a Society which only aims at uniting all nations, by a love of the truth, and the fine arts, is an action worthy of a great minister,—of a father of the Church,—of a holy Bishop.

As I must read my discourse to-morrow, at a general assembly of the Order, and give it on Monday morning to the Examiner of the "Chancellerie," I would beg your Excellency to send it back to me to-morrow before noon by an express messenger. You will infinitely oblige a person who is heartily devoted to you.

March 22.

I learn that the assemblies of the Freemasons displease your Excellency.

I have never frequented them but with the view of spreading there the maxims which, little by little, would have rendered incredulity ridiculous, vice odious, and ignorance shameful. I am persuaded that if wise persons, chosen by your Excellency, were judiciously placed at the head of these assemblies, they would become very useful to Religion, the State, and to Letters. This is a matter of which I think I could convince your Excellency if you would deign to grant me a brief interview, at Issy.

Awaiting this happy moment I beg your Excellency to inform me if I ought to return to these assemblies, and I will conform to the wishes of the King with illimitable docility.

As Daruty remarks on these letters, if Ramsay, whose views on Freemasonry we know by these letters, kept the promise by which he ends his second letter (which is quite admissible), as he disappeared as quickly from the Masonic scene, he was bound from that period to cease to participate in the Masonic labours, as Lemontey in

a note enables us to learn the reply of the Cardinal.

The Cardinal Fleury, he says, has written on the margin some words with a pencil, of which the sense is, "The King does not wish (ne vent pas) that they should assemble."

Several important points arise out of these letters.

The address alluded to is no doubt that famous address said to have been delivered in 1740, by which Ramsay is alleged to have given to French Freemasonry a desire for a Crusading or Knightly Origin, and to have paved the way for the High Grade movement.

But all this is now rendered very doubtful.

First of all, if he delivered the address at all, he delivered it in 1737, and a grave question comes on,—did he deliver it at all?

It is just possible that this very address is still in the French State Paper Office, with Cardinal Fleury's correspondence, a fact which some day may be ascertained.

There seems to be evidence that, so early as 1740, an address to the effect above mentioned was published in France, professionally delivered at the election of a Grand Master, by Ramsay, the Grand Frater. Ramsay, it is said by a French writer, was a very vain man, and one French biography says he was "much laughed at in society for his pedantry and his affectation of learning before men, and of gallantry before ladies.

It is possible that he therefore published, or allowed to be published in his lifetime, what he had been forbidden to deliver in public to the Order.

The Dissertation on Freemasonry alluded to herewith is either that well known oration, or the Dissertation burnt at Rome, published at Dublin, which formerly was held to be his, and now is not so generally believed to be his.

Beyond this we know of nothing Masonic else published by him, though he issued many non-Masonic works, the best known being the "Voyages of Cyrus" and the "Life of Marshal Turenne."

If he really was in Scotland between 1725 and 1730 he may have been made a Freemason in a Scottish Lodge after all, and much light would be thrown on that strange use of the word "Ecosais" in France, which up to the present has never been satisfactorily explained.

If the Lodge at Inverary was really in existence in 1730, seventeen years before, Ramsay may have been made there. But it is very doubtful.

That Ramsay, as has been alleged, was the "Fauta" of a Jacobite Freemasonry is a very dubious suggestion indeed; and we want a good deal more light on his life, and Masonic proceedings especially, before we can safely speak one way or the other.

If Pierre Poiret was a Rosicrucian as well as a Mystic Theosophist he may have introduced Ramsay into Freemasonry.

SPEER.

NOTICES OF MEETINGS.

—:—

ST. MICHAEL'S LODGE, No. 211.

EMERGENCY Meetings in connection with this good old-fashioned Lodge are not the listless "off nights" usually understood by the term, for the brethren invariably meet in goodly numbers, and the work of the various degrees is gone through with the utmost spirit. Such was the case on Tuesday last, when an Emergency was called for the purpose of raising Bro. Joseph Withers, previous to his departure for abroad. There was a very satisfactory attendance, under the presidency of Bro. F. T. Bennett W.M., who was supported by Bros. Alfred Withers P.M., Usher Back P.M., A. Green P.M. Treasurer, W. Radcliffe P.M. Secretary, Heusch P.M., King J.D., Orton Cooper I.G., Banks Tyler; W. W. Morgan P.M., T. H. Lave s P.M., Joseph Withers, Dyer, Nash, &c. The visitors included Bro. Geo. King P.M. and Sec. 174, Spiegel P.M. 188, Slaughter 176, Everett 1507, Wynman 188, and others. Lodge was opened in due form, when the Worshipful Master announced the object of the Emergency Meeting; and, having advanced to the second, Bro. Joseph Withers, the candidate to be raised, answered the usual questions, and was entrusted. After the candidate had retired, Lodge was opened in the third, and Bro. Withers was re-admitted and raised to the sublime degree, the ceremony being most ably performed by the Worshipful Master, who gave the traditional history and the explanation of the tracing board. Resuming in the first degree, at the invitation of the Worshipful Master Bro. Usher Back P.M. proposed, in a few well-chosen sentences, that this, being the first time the banner voted by the brethren had been raised in the Lodge to the memory of their departed Bro. Charles Greenwood, the incident be duly recorded on the minutes. This was seconded by Bro. W. Radcliffe P.M. Secretary, and carried unanimously. The banner is a very elegant though neat one, bearing the name of the Lodge, the Square and Compasses, and "Bro. Charles Greenwood P.M. In Memoriam 1886," with the crest of the degree. Some matters of a formal nature were disposed of, and then there was the usual interchange of hearty fraternal greetings. Business concluded, the brethren and Visitors partook of an excellent supper, under the genial presidency of Bro. Bennett, and the proceedings were throughout of the most harmonious and agreeable description. The Worshipful Master, with commendable brevity, gave the prefatory toasts, associating with the Queen and the Craft the names of the Grand Officers. He would simply add that all Masons were actuated by one sentiment, which was Loyalty to the Throne and Devotion to the Craft. This having been cordially received, Bro. W. W. Morgan P.M. rose and said, in consequence of their I.P.M. Bro. Pearce having taken to himself a wife, with whom he was at present in the country, it devolved upon him to propose the health of their Worshipful Master, which he did with very sincere pleasure. The St. Michael's was well known as an old-fashioned good old Lodge, and the past year had been a

memorable one in its history. Since entering upon their so-called recess, they had called three emergency meetings; they had had an interpolatory meeting, which enabled them to attend the Jubilee Commemoration at the Albert Hall, and they had enjoyed a Summer Festival. Therefore it had been a "red-letter" year with them, and the work that had devolved upon the Worshipful Master had been more than ordinarily heavy. Bro. Bennett, however, had proved himself fully equal to the task on all occasions. That evening they had a goodly attendance, considering that more than half their members were taking holiday, but soon they might hope to see well-remembered faces again. He concluded by expressing the hope that the remainder of Bro. Bennett's year of office might be equally as successful as the opening portion of it had been, and that the same unanimity and harmony which now pervaded the Lodge might long continue. The Worshipful Master, who was heartily received on rising to respond, said he thoroughly appreciated the kind words which had been spoken by Bro. Morgan. He assured them he esteemed it a great honour to occupy the chair of an old Lodge like the St. Michael's. Although it might exercise the privilege of old age, and take things easy, it really set a good example to younger Lodges; its Past Masters were always in their seats, ready and willing to support and assist the Master in the chair, and to help in sustaining the position of the Lodge. In a month like this, when most of them were anxious to be amongst the partridges, or somewhere away from London, it was exceedingly kind of them to meet in such goodly numbers, and to assist him in the performance of his duties. He trusted they would continue to do so, and to make his year of office as pleasant as possible. He did not think any former Master of the St. Michael's had had so many meetings to preside over as had fallen to his share this year, and it was a source of the utmost gratification to him to witness the healthy and robust condition of the Lodge. Brother Bennett then humorously informed the brethren that directly he became a Freemason he began to compose his speech as W.M., for even then he was determined to do the best he could, and he had always endeavoured to do so. It was necessary that a Master should be *au fait* in all the work of his Lodge, and he had striven to the utmost of his ability to become so. He again thanked them for the kind manner in which they had received the toast, and for their assurances of satisfaction with his efforts to carry out the affairs of the Lodge efficiently. In proposing the Visitors, the W.M. said this was a toast always well received in the St. Michael's Lodge. Nothing pleased them better than to see their friends around them, and he took it as a special compliment that so many visitors had assembled on an off-night, when they were not tempted to do so by the dainties of a banquet. Bro. King, in responding, said he was very much obliged to the W.M. for the welcome he had given to the visitors, and the manner in which his remarks had been received by the brethren. This was not the first time he had had the distinguished pleasure of meeting the brethren of the St. Michael's, and he hoped it might not be the last, for the reception given to the Visitors was indeed highly gratifying. He assured them that if at any time he could be of assistance to the Lodge, his services were at their disposal. The manner in which the work of the Lodge had been done was most creditable to the Master and all concerned. Bros. Spiegel, Slaughter, Norton, Wynman and Everett also responded. The Worshipful Master said the next toast he had to propose was an exceptional one, and under the circumstances he thought he was justified in taking it somewhat out of its turn. They had amongst them two brethren, one of whom had just returned to them, while the other was shortly about to take his departure from this country. One brother (Nash) had been wandering in the Provinces, but the members of the St. Michael's Lodge rather prided themselves upon the affectionate feeling which existed amongst them; and although Bro. Nash had been away, he might rest assured he had not been forgotten, and if during the last three or four years he had been absent in person he was present in spirit. He also wished to express their good feeling towards Bro. Joseph Withers, who was about to leave them. He had just taken his third degree, so that he went forth on his journeyings a full-fledged Mason. He felt sure the impression made upon the mind of Bro. Withers would be deep and lasting, and he might recollect that the brethren would ever think of him when he was far away. Bro. Withers responded in a brief, though facetious speech, expressing the interest he had taken in Masonry so far, and hoping to advance in the science as time went on. Bro. Nash said it was like coming home to receive such a welcome from the brethren; he felt sure that welcome came not merely from their lips but from their hearts. In spite of any levity imparted into this toast, the reception he had met at the hands of the members of his Lodge had made a deep impression upon him. The Worshipful Master, in giving the health of the Past Masters, said it was a trite remark that they were the backbone of their Lodge, whose welfare very greatly depended upon those who had previously passed the chair. It was especially pleasing to him to see Bro. Lavers at this emergency meeting; it would be superfluous were he to dilate upon the admirable services the Past Masters rendered generally to the Lodge, when the value of those services was so well known and appreciated. Brother Lavers, in the course of his response, said it was excessively gratifying to any one who had passed the chair of this Lodge to witness the great respect in which its Worshipful Master was always held. He was now getting an old man, but as long as he had health and strength he hoped to do all he could to uphold the great principles of Brotherly Love, Relief, and Truth, and to promote the welfare of the St. Michael's Lodge. Brother Usher Bach also responded, and in doing so said he could not allow the opportunity to pass without expressing his deep sympathy—which he felt sure was felt by every member of the St. Michael's Lodge and the Craft generally—in connection with the ruffianly assault and robbery that had been made upon one of their members. It had been his good fortune to know Bro. Morgan many years, and he was shocked to read of the execrable and cowardly attack that had been made upon him. He was set upon in broad daylight, and

robbed, and the scoundrels made off, as Bro. Morgan was in such a state of physical weakness that he could not defend himself. The W.M. conveyed the sympathy of the Lodge to Bro. Morgan, and congratulated him upon having escaped further personal injury. The Officers of the Lodge were recognised, and the Tyler closed the list in the usual way. This very enjoyable evening was enlivened by some capital singing and recitations.

DUKE OF CORNWALL LODGE, No. 1839.

WITH the Installation Meeting of this Lodge we are apt to associate the opening of the Masonic season, for although the "Grand Officers' Mess" is really the first symptom of movement at Freemasons' Tavern in the way of "resuming labour," yet the Duke of Cornwall installation betokens the actual opening of the metropolitan Lodges for the ensuing winter. Thus on Saturday last there was a very respectable muster of members and Visitors at the Freemasons' Hall, Great Queen-street, to do honour to the installation of Bro. Henry Cattermole, who had acted so efficiently as Senior Warden during the last twelve months. Lodge was opened soon after three o'clock, under the presidency of the outgoing Worshipful Master, Bro. A. Williams, who was supported by Bro. H. Cattermole S.W. and W.M. elect, W. B. Marcus J.W., and a full complement of Officers and members. Advancing to the third degree, Bro. Gedge was raised, the impressive rite being administered in masterly style by the retiring W.M.; who in like manner, on resuming in the second, passed Bro. Walker to F.C., the work being admirably carried out. Bro. H. Cattermole was then presented as the W.M. elect, and after the usual formalities a Board of Installed Masters was constituted, and the ceremony of installation was performed by the retiring Master with an impressiveness that had characterised his previous efforts. On the re-admission of the brethren, the newly-installed Worshipful Master was saluted in the three degrees, and then proceeded to invest his Officers for the year, as follow:—Bros. A. Williams I.P.M., W. B. Marcus S.W., A. H. Jakins J.W., T. C. Corpe P.M. Treasurer, J. W. Dewsnap P.M. Secretary, C. H. Cox S.D., J. T. Williams J.D., J. Culver D.C., H. S. Trego Organist, J. Bladon I.G., H. B. Garrett Steward, T. Bowler Tyler. The charges to the Master, Wardens and Brethren were delivered by the Immediate Past Master with striking effect, and evoked expressions of appreciation from all present. Lodge was resumed in the first, and the new Master was afforded an opportunity of displaying the abilities which all knew he possessed; and the manner in which he initiated Mr. F. N. Keyzar and Mr. H. Davidson created a most favourable impression. Bro. C. H. Barstow, who was formerly a member of the Duke of Cornwall Lodge, but who, from various causes, had deemed it expedient to sever his connection with it for a time, was elected a joining member, and was heartily welcomed. A handsome Past Master's jewel was presented, by the unanimous vote of the Lodge, to Bro. A. Williams I.P.M., on his retirement from the chair, as a mark of esteem and in recognition of the valuable services he had rendered to the Lodge. Those services were spoken of in eulogistic terms by the Worshipful Master, who, in the names of the brethren, expressed the hope that Bro. Williams might enjoy health and happiness, and be long spared to give the Lodge that counsel and assistance which had already earned for him the respect and affection of the general body of the members. The gift was suitably acknowledged, Bro. Williams assuring the brethren that, although he had passed into the ranks of the Past Masters, he should continue in the future, as he had done in the past, to take a deep and sincere interest in all that concerned the welfare of the Duke of Cornwall Lodge. Business having been concluded, amidst hearty good wishes, the members and Visitors partook of a sumptuous banquet, provided in the style for which Messrs. Spiers and Pond enjoy a world-wide reputation, and the arrangements of Bro. Madell, their manager, were in every respect admirable. In introducing the *Loyal* toasts, the W.M. said this was the first time he had been called upon to submit that of the Queen and the Craft. He was an ardent admirer of the present occupier of the Throne, but so much had been said in respect of Her Majesty during this Jubilee year that it was unnecessary for him to enlarge upon the toast. Long may she live, and reign supreme in the affections of her subjects. Speaking of the Most Worshipful the Grand Master, he observed that if they were proud of Her Majesty as the first lady in the land, they were equally proud of the Prince of Wales, who was unquestionably the first gentleman in the land. With him, amidst all his multifarious duties, Freemasonry held a foremost place. His Royal Highness brought no perfunctory efforts to bear upon his work, but always displayed those abilities which belonged to an active and efficient Mason. Bro. the Rev. J. Studholme Brownrigg Past Grand Chaplain responded briefly on behalf of the Grand Officers, assuring the brethren that the manner in which the W.M. performed the ceremony of initiation to-day had afforded him the utmost satisfaction. Bro. A. Williams, I.P.M., in giving the toast of the Worshipful Master, confessed to a slight twinge of regret at having to relinquish the gavel which they so kindly entrusted to him a year ago, but it was with sincere pleasure that he handed it to Bro. Cattermole, who had proved himself eminently qualified to discharge the duties of the chair. He had passed through the minor offices in the Lodge with credit to himself and satisfaction to the members, so that they were fully prepared to expect excellent work from him. Those who had witnessed the W.M.'s working for the first time that day would go away with the conviction that the reputation of the Duke of Cornwall would not suffer at his hands, but would rather be amply sustained. In addition to his geniality of manner, he was a thorough Mason at heart; one whose hand was guided by justice, and whose heart was expanded by benevolence. In rising to respond, Bro. Cattermole was warmly greeted. He reminded the brethren that last year, when his predecessor rose to fulfil a similar duty, he remarked that he did so with a certain amount of diffidence; and he must say, he felt very much the same feeling now. He assured them that whatever self-

confidence a man possessed before he took a leading position in a Lodge, it was all knocked out of him when he got into the chair. He could not find words adequate to express to them the pleasure it afforded him to become Master of the Duke of Cornwall Lodge; but he assured them it would be his study and desire during his term of office to do everything he could that would conduce to the well-being of the Lodge and the comfort of the brethren. He had looked forward to the attainment of that position for four or five years, and he could not call to mind any moment of his life which afforded him so much pride or gratification. He trusted he might be well supported by his Officers, and that the brethren might look with forbearance upon any shortcomings they might detect in his work. Bro. Brooke P.M. then proposed the health of the Installing Officer, in very eulogistic terms. He felt great pleasure in discharging the duty which had been entrusted to him, for it would be universally conceded that Bro. Williams had given abundant satisfaction to the Lodge in the performance of his duties. The speaker alluded in feeling terms to the domestic bereavement suffered by their excellent brother last year, when he was proposed for the Mastership of this Lodge, he having lost two of his children. In addition to this he had the misfortune to meet with a very serious accident himself, and it was only upon the assurance of the full co-operation of the Past Masters and the brethren generally that he was prevailed upon to accept the responsibilities of office. However, the manner in which he had acquitted himself was before them, and could be spoken of in no other terms than those of unqualified praise. Bro. A. Williams I.P.M. had two especial reasons for being brief in acknowledgment of this toast, which had been so kindly proposed and received. In the first place, he somewhat felt they had already had enough of his voice; secondly, they had before them an excellent programme, with the attractions of which no remarks of his could vie. As Bro. Brooke observed, he had entered upon the duties of the chair with some reluctance, in consequence of the misfortune that had overtaken his family and himself, for at that time he entertained great doubts as to whether he could discharge the duties efficiently. But having, by the kindly persuasion of friends and assurance of their co-operation, accepted, he entered office, and as time progressed and circumstances altered, he felt on quitting the chair he had only to express his gratitude to the brethren of the Lodge for their kindly sympathy during the year. He was very proud of the position he now occupied, and of the handsome jewel with which he had been presented; it was a source of great pride and gratification, and he looked upon this evening as an epoch in his life. The W.M. in proposing the Initiates remarked that Bro. Keyzar was a personal friend of his, and that from what he had heard of Bro. Davidson he was convinced he would equally prove a valuable acquisition to their roll of members. Bro. Keyzar in reply said he had for a long period looked forward to becoming a member of this Ancient and Honourable Institution; his expectations had been more than realised that evening. Bro. Davidson was likewise highly gratified with the evening's work, which had made a deep and lasting impression on his mind. He should strive to do his best to acquire a thorough knowledge of Freemasonry, and become a useful member of the Duke of Cornwall Lodge. The W.M. then expressed the pleasure it afforded him to welcome the Visitors present, and assured them that satisfaction was shared by every member of the Lodge. The toast was acknowledged by Bros. J. Terry P.G. Std. Br., R. Townsend W.M. 1984, and A. G. Dodson P.M. 188. Bro. Terry, speaking of the work of the Lodge, said he had seen one of their first initiates leave the chair in a manner that would do credit to an old installing officer. Then there was a W.M. who, had he filled a similar position before, could not have done the work better; and who showed that he could rule the brethren, not with a rod of iron, but with firmness, gentleness, and unselfishness. With respect to the banquet, Freemasons' Tavern had excelled itself on this occasion, and it was well known that if they satisfied the Duke of Cornwall Lodge they could satisfy any one. The toast of the Past Masters was heartily received, and Bro. Williams responded in a few words, leaving the other P.M.'s to speak for themselves. Bro. Corpe replied in humorous fashion, embellishing his response with a "sketchy" outline of popular speakers. He added that he was glad to see so many Past Masters amongst them on the occasion, and for his own part he should always endeavour to merit the confidence and kindness of the brethren, such as he had hitherto enjoyed. Bro. Dewsnap said, after the exhaustive way in which the toast had been acknowledged, he need only add a few words, to the effect that he was always ready and pleased to do what he could to promote the welfare of the Lodge. To this end he thought all the Past Masters had done their level best, and would continue to do so. In a fervent and practical speech, Brother J. Terry, Secretary of the Royal Masonic Benevolent Institution responded on behalf of the Masonic Charities. He referred to the unprecedented success which had attended the present year's history of our three Institutions. At the annual Festival of the Benevolent Institution in February last more than £19,250 was brought in for that Charity upon that night alone. This amount had been supplemented by Grand Lodge with £3000, and a sum of £2100 for its share of the receipts for tickets of admission to the Masonic Jubilee meeting at the Royal Albert Hall, on 13th June. The aggregate contributions, therefore, to this Institution alone amounted to £25,350. The Girls' School Festival in May produced more than £13,000, which, together with £4000 from Grand Lodge and the Jubilee Commemoration Gathering, made up a total exceeding £17,000. The Boys' School, at its Festival in June, received upwards of £11,000, which, with £4000 from Grand Lodge and the Jubilee meeting, swelled its total to over £15,000. The total sum, in round numbers, was £56,350, but as there were yet three months of the year unexpired, it was expected that when the accounts were made up to the 31st December, with additional donations and subscriptions as well as interest on funded capital, the total would exceed £60,000. At the last Election to the Girls' School, all the candidates were admitted without ballot; and the Boys, though hardly so success-

ful, took in 24 or 25 new applicants. With the Benevolent Institution, however, circumstances were different. There were over 120 candidates, and three vacancies; but the committee placed 38 additional annuitants on their list. Even now there were more candidates than they could find vacancies for. The Institution was at a cost of £15,000 a year, which had to be raised, and he ventured to hope that either the Worshipful Master or some other prominent member of the Duke of Cornwall Lodge would be induced to come up as a Steward at the next Festival. The Officers of the Lodge were represented by Bros. Marcus S.W. and Jakins J.W., and the Tyler formally closed the list. An agreeable evening was varied by a selection of music, under the direction of Bro. H. Stafford Trego, Mus. Bac. (Oxon), Organist of the Lodge, assisted by Mr. C. Bernard, Mr. J. W. Curtis, Mr. Henri G. Riviere and Mr. Fredk. Banhoff, as representing the Mendelssohn Quartette. The following is a list of the Visitors:— Bros. W. Cattermole 1663, H. T. Bing P.M. 1597, R. Townsend W.M. 1984, W. T. Whittington 1984, Thos. Baxter Steward 229, J. Terry P.M. 228 P.G.S.B., Jas. Cattermole 1808, J. W. M. Jeff ry 134, Max Mendelssohn 212, L. B. Harris P.M. 538, S. Brealey 1056, A. Guartin Secretary 1622, F. B. Blake 585, A. J. Dodson P.M. 188, &c. Bros. the Rev. J. Studholme Brownrigg and Col. S. H. Cleeke were also present.

QUATUOR CORONATI LODGE, No. 2076.

A MEETING of the above Lodge took place on Thursday, the 8th instant, at Freemasons' Hall, Great Queen-street. In the absence of Bro. Sir C. Warren W.M., Bro. Woodford took the chair. Two new joining members were elected, and several associates of the Correspondence circle. The election for W.M. and Treasurer then proceeded, when Bro. R. F. Gould S.W. P.G.D. was elected W.M., and Bro. Besant Treasurer and P.M. re-elected Treasurer. Bro. W. Wynn Westcott, M.B., then read a paper on the Religion of Freemasonry, illuminated by the teaching of the Thabalah. Our able brother delivered a very eloquent lecture on this, a favourite subject of his own, and introduced a good deal of occult learning to justify his positions and propositions. A long and elaborate discussion followed, in which Bros. Gould, Simpson, Woodman, L. Mathers, and G. W. Speth took part. The W.M., in summing up, before putting the vote of thanks, duly moved and seconded, to the meeting, pointed out that though he greatly admired the learning and ability displayed by the lecturer, he could not, with others, honestly accept his conclusions, though there was a great deal of originality in what was advanced, and of freshness and novelty in his illustrations. It was impossible he (Bro. Woodford) thought, while admitting an Hebraic colouring, as well as an old Hermetic one on the one hand, to overlook various other co-existent influences (in Masonic symbolism and ceremonial on the other. Occultism was comparatively as yet a new factor in the question, and we could hardly say how far, except as mixed up with latter Hermeticism and Rosicrucianism, it could have had any effect on Freemasonry. There was a percolation no doubt of many older forms of Theosophy through Masonic traditions, but we must not overlook countervailing and counterbalancing influences as Christian Hermeticism and the like. The W.M. had recently alluded to a Phœnician colouring as well. He thought their W.M. was right, and that in this Freemasonry did did connect itself with the primeval mysteries and the Theodidactoi as Anderson pointed out nearly 160 years ago. He himself welcomed all studies and researches into various lines of tradition and various schools of philosophy, and even widely divergent remains of symbolism and mystic teaching on Masoury. Their lectures might run in so technical a groove as to become uninteresting to the generality, and if they became uninteresting they were rendered useless for the object in view. The brethren then adjourned to the social circle.

Royal Commemoration Lodge of Instruction, No. 1585.—The first meeting of the winter season was held on Monday, at the Railway Hotel, Putney. Bros. Slinu W.M., Martin S.W., Langley J.W., Bond (Treasurer) S.D., Grundy Secretary, P.M. Collick Dir. of Cers., Dare I.G., W. Carter P.M., &c. Lodge was opened in due form, and the minutes of last meeting were read and confirmed. The ceremony of initiation was rehearsed, Bro. Grundy candidate. On a suggestion of Bro. Grundy it was proposed by Bro. Martin, and seconded by Bro. Langley, that the Secretary take steps to secure a lecturer for the first Monday in October, and if possible for the first Monday in each month, so as generally to increase the popularity and usefulness of this Lodge of Instruction. Brother Martin was elected W.M. for next week, and with cordial greetings Lodge was closed in due form, and adjourned till Monday, 19th inst.

Kingsland Lodge of Instruction, No. 1693.—At the Cock Tavern, Highbury, N., on Monday, the 12th inst. Present—Bros. Caseley W.M., Stockhall S.W., Stretch J.W., Bartlett S.D., Hazell J.D., Clark I.G., Collingridge Secretary, Trewinnard Preceptor, and several others. Lodge was opened in due form, and the minutes of last meeting were read and confirmed. The ceremony of initiation was rehearsed, Bro. Forge jun. candidate. Bro. Hammond answered the questions leading to the second degree. Lodge was opened in the second degree, and the ceremony of passing was rehearsed, Bro. Bryden candidate. Bro. Forge jun. was elected a member. Bro. Stockhall W.M. elect 1677 will occupy the chair on Monday, 19th September. Lodge was closed in due form and adjourned.

WANTED.—A Master Mason (45) desires EMPLOYMENT in a Newspaper Office; any capacity. Has been Editor and Reporter 25 years, and holds first-class credentials. Leaders, reviews, notes, verbatim shorthand, &c. Moderate terms. Address M. Mason, 33 Hunter Street, Brunswick Square, W.C.

Royal Masonic Institution for Girls, ST. JOHN'S HILL, BATTERSEA RISE, S.W.

Chief Patroness:

HER MAJESTY THE QUEEN.

Grand Patron and President:

HIS ROYAL HIGHNESS THE PRINCE OF WALES, K.G., M.W.G.M.

Grand Patroness:

HER ROYAL HIGHNESS THE PRINCESS OF WALES.

FOUNDED 1788. CENTENARY CELEBRATION 1888.

Brethren willing to act as Stewards on the above important occasion will greatly oblige by sending in their names as early as convenient.

F. R. W. HEDGES, Secretary.

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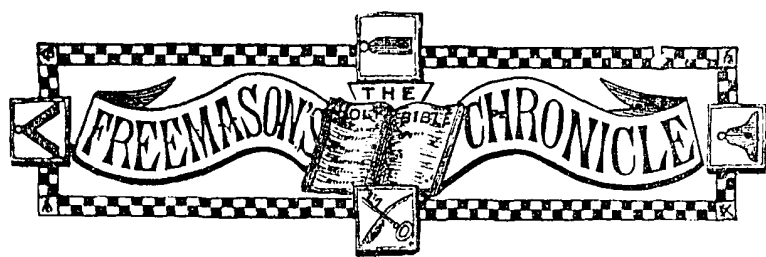
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ROYAL ARCH.

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PROVINCIAL GRAND CHAPTER OF WILTSHIRE.

THE Annual Meeting of this Provincial Grand Chapter was held at the Masonic Hall Salisbury, on Wednesday, the 7th instant, the Grand Superintendent, Lord Harry F. Thynne, being supported by Companions T. S. Futeher P.G.H., Robert Stokes P.P.G.H. as J., William Nott P.G. Treasurer, Henry C. Tombs P.G.A. Soj. Eng. P.G.S.E., Rev. J. A. Lloyd P.G. Reg., Jno. V. Toone P.G.P. Soj., Alfred Parry P.G.A. Soj., John Chandler P.P.G.H. D.C., &c. &c. The Roll having been called and the usual routine business completed, the report of the Charity Committee, adopted at a meeting held the same morning, was read. This Committee recommended the acceptance of the offer of Companion W. J. Mann, of Chapter 632, Devizes, to act as Steward for the Royal Arch Province of Wiltshire, at the next Festival of the Boys' School, and that a grant be made from the Provincial Charity Fund of £21, to be placed on his list. These recommendations were, on the proposition of Comp. Futeher, seconded by Comp. Stokes, adopted unanimously. Companion J. Chandler, as one of the Auditors, reported a satisfactory audit of the Treasurer's accounts. Companion the Rev. J. A. Lloyd P.G. Reg. read his report as Registrar, from which it appeared that Arch Masonry in Wiltshire still continued to flourish, the number of members having increased to 122 (constituting 5 Chapters), the principal increase being in the Chapter of Harmony, No. 632, Devizes. The proportion of Chapters to Lodges, and of Arch to Craft Masons, was in both cases above that in England generally. In reference to this report Companion Tombs P.G.S.E. called attention to the fact that he had been

unable to get it printed and issued with the summons for the meeting, owing to the Registrar, through delay on the part of one or two Chapters in sending in their returns to him, not having been able to complete it in time. The Grand Superintendent expressed a hope that, attention having been called to the consequences arising from this neglect, it would not again occur. Companion Tombs P.G.S.E. presented the report of the Committee appointed last year, as to the Revision of the Provincial Bye Laws. The Committee had gone thoroughly into the matter, with a view to bringing about an accordance with the present Regulations of the Order, and with what it believed to be the requirements of the Province, and had framed a set of Bye Laws which it now recommended to Provincial Grand Chapter. A discussion took place, and eventually the Bye Laws as presented, with a slight amendment in a minor detail, were unanimously adopted, on the proposition of Companion Futeher, seconded by Companion Stokes. Lord H. F. Thynne, the Grand Superintendent, congratulated the Companions on the facts brought before them by the Registrar in his report, and also upon the fact of there having been no loss through death during the past year. He also congratulated the Devizes Chapter on its flourishing condition, and, alluding to a wish of the Trowbridge Companions to have a Chapter in that town, which had been expressed to him, he stated that he was very pleased indeed to hear of it, but that neither could he, as Grand Superintendent, nor could Grand Chapter, do more in the matter until it had been formally brought before him by the Companions locally interested. He concluded by thanking the M.E.Z. and members of Chapter Elias de Derham, 586, the receiving Chapter, for their cordial reception of Provincial Grand Chapter that day. He then declared all offices vacant. Lord Harry F. Thynne then proposed, and Companion Dr. Ringer seconded the re-election of Comp. William Nott as Treasurer. This was carried by acclamation, and Companion Nott suitably thanked the Companions for this renewal of their confidence. The Grand Superintendent then appointed and invested the Provincial Grand Officers for the ensuing year, the following being the complete list:—

Comp. James Sparks 632	...	...	H.
Ambrose Tucker 586	...	...	J.
H. C. Tombs 355 (re-appointed)	...	...	Scribe E.
John V. Toone 1478	...	...	Scribe N.
William Nott 632 (re-elected)	...	...	Treasurer
Rev. J. A. Lloyd 1533 (re-appointed)	...	...	Registrar
Dr. Theobald Ringer 1533	...	...	Principal Sojourner
E. E. Bartlett 586	...	...	1st Assistant Sojourner
John Chandler 355 (re-appointed)	...	...	2nd Assistant ditto
W. S. Bambridge 1533 (re-appointed)	...	...	Organist
John Savory 355 (re-appointed)	...	...	Janitor

The usual collection of alms was made, the proceeds being devoted to the Salisbury Infirmary. After Provincial Chapter was closed, the Companions adjourned to a banquet, at the White Hart Hotel.

MASONIC RECEPTION TO LORD CARRINGTON.

THE Quarterly Communication of the Grand Lodge of Freemasons, South Australian Constitution, was begun on Wednesday, 20th July, when the Chief Justice (Hon. S. J. Way), the Grand Master, "called off" till Tuesday evening, 26th July, to allow the brethren an opportunity of meeting Lord Carrington as P.S.G.W. of the Grand Lodge of England. Accordingly, on the latter occasion about 200 brethren, representing every degree of rank above and including that of Master Mason, assembled in the Freemasons' Hall, Flinders Street, and formed together a brilliant spectacle. His Lordship, on entering the Grand Lodge, was received with due ceremony, and conducted by the Grand Stewards to a place at the right of the Grand Master. The Grand Secretary (Bro. J. H. Cunningham) read the following address:—

"To His Excellency the Right Honourable Lord Carrington, P.C. G.C.M.G., Governor and Commander-in-Chief of Her Majesty's Colony of New South Wales, Past Senior Grand Warden of the United Grand Lodge of Free and Accepted Masons of England, &c., &c. May it please your Lordship—We, the members of the Ancient and Honourable Society of Free and Accepted Masons under the jurisdiction of the Grand Lodge of South Australia, in Grand Lodge assembled, desire to offer your Lordship a cordial and fraternal welcome upon the occasion of your visit to this colony. As British subjects we are proud of your Lordship's public career in England; as colonists we recognise the skill and ability with which your Lordship has filled the high Office of Governor of New South Wales; but as Masons we are especially proud of your Lordship's high rank in the Grand Lodge of England, of your services to the English Constitution, and of the zeal which you have always manifested for the welfare of the Craft at large. Although as South Australian Masons we are not now under the jurisdiction of the Grand Lodge of England, we entertain, both from old associations as well as present relationship, the most affectionate

feelings towards that Grand Lodge. The Grand Lodge of England as accorded to the Grand Lodge of South Australia the most cordial recognition of its rights and privileges as an independent Grand Lodge. We are, therefore glad of the opportunity of expressing through your Lordship our fraternal sentiments towards the Grand Lodge of which your Lordship is so distinguished an ornament. The present also is the happy occasion of our welcoming in your Lordship's person the most eminent English Mason who has honoured our Grand Lodge with a fraternal visit. Offering your Lordship our warmest wishes for the health and happiness of yourself, Lady Carrington, and your children, we subscribe ourselves, on behalf of the Grand Lodge of South Australia,

Your Lordship's most obedient servants and brethren,

S. J. WAY, Grand Master,
J. H. CUNNINGHAM, Grand Secretary."

The Grand Master said—I am sure you will all agree with me that the incident of this evening is one of the most interesting that has happened in the history of South Australian Masonry. We all appreciate it as a high honour that we are able to welcome to this Grand Lodge a nobleman and statesman of high rank, the great and able Governor of the neighbouring colony of New South Wales, and a distinguished member of the Grand Lodge of England. I think I may add that our interest in the proceedings of this evening is heightened by the fact that this is the first time we have had the opportunity of expressing to a member of the Grand Lodge of England in person the fraternal sentiments which we entertain towards that Grand Lodge. We no longer owe allegiance to, and we are no longer under the authority of the Grand Lodge of England, but we are bound to it by the much more inseparable and indissoluble ties of fraternity and of affection. I have no doubt that all the brethren present will recall the fact that the cordiality of our recognition by the Grand Lodge of England was accentuated by the recent incident in your Lordship's colony of New South Wales—the greatest event in the history of Australasia—when the world learned from the patriotic action of the colonists of New South Wales that the loyal subjects of Her Majesty the Queen in Australia claimed to have a share in the defence of the Empire. On the occasion on which recognition was granted to us, the Acting Grand Master was the Right Hon. the Earl of Limerick. That noble Lord was good enough to express the opinion that this Grand Lodge was "a promising addition to the Grand Lodges of the world," and he further went on to say that the Masons of South Australia, under the South Australian Constitution, "might be trusted to maintain and uphold the great traditions of English Freemasonry." It is not for me, representing the Grand Lodge of South Australia, to say that that promise has been fulfilled, but I may venture to assure your Lordship, and to ask your Lordship to assure your brethren in the Grand Lodge of England, that the Grand Lodge of South Australia is earnestly striving to maintain the great traditions of English Masonry. Is loyalty to the Crown one of those traditions? Then I venture to say that Her Majesty in her wide dominions has no more loyal subjects than the Masonic adherents of the South Australian Constitution, and certainly her Jubilee was not more gratefully celebrated in any part of the British Empire than by South Australian Masons. Is purity of ritual another of the great traditions of British Masonry? Then I am able to inform your Lordship that if you had had the opportunities which I have had of visiting Lodges within the wide territory of the Grand Lodge of South Australia—500 or 600 miles apart—not merely Metropolitan Lodges, but Lodges so far distant as Port Augusta and some of the towns in the Northern Areas and Mount Gambier in the South East, you would find the Masonic ritual carried out with the same faithfulness, with the same accuracy, as are witnessed in the best of the English Lodges. And looking at the substance which underlies all ritual, it will be a source of satisfaction to your Lordship and to your brethren of the Grand Lodge of England to be assured that we take care in the South Australian Lodges to secure that none but true and worthy men are admitted into our Brotherhood. Is brotherly love one of the great traditions of English Masonry? Then, my Lord, in South Australian Masonry I present to you a united brotherhood. The serenity of our Lodges has not been disturbed by the slightest difference or schism. If I may be pardoned for giving you a single instance of that brotherly affection to which I refer you will find it in the kind forbearance and the affectionate loyalty with which I have been supported in the high office to which I have been undeservedly called by the suffrages of my brethren, and which so many of the Brotherhood are so much better fitted than I am to fill. Is charity another of the great traditions of English Masonry? Then I beg to assure your Lordship that charity is dispensed to distressed Masons from the private Lodges and from the Benevolent Fund which forms one of the institutions of our Grand Lodge, and in the distribution of that charity we look only to the fact that the recipient is a Mason. No matter whether he be under the English, Irish, or Scotch Constitution, he has the same consideration as Masons belonging to the South Australian Constitution. We all read with pride of the magnificent demonstration in the Albert Hall in London last month, when an address was signed by H.R.H. the Prince of Wales to the Queen, congratulating her upon the completion of her Jubilee. The result of that Grand Masonic gathering was the addition of £6,000 to the funds of those great Masonic Charities which are the glory of English Masonry. In this colony we cannot claim that our charities are on anything like so extensive a scale, but we also are determined to mark the occasion of Her Majesty's Jubilee by the establishment of a permanent Benevolent Fund, and by the erection of homes for indigent Masons and their families, which will be a permanent memorial to us of the glad event of this Jubilee year. I think I may also assert that Masonic union is one of the great traditions of English Masonry. Perhaps it is not so much talked about in England as in Australia, as Masonic union was consummated in the mother country more than seventy years ago, and it is only three years since that union was consummated in South Australia. To-day I am glad to present you, my Lord, to the Grand Lodge of South Australia, in the character of an able advocate

of Masonic union. We have read with pride, and with greater pleasure than I can express, the noble, the courageous, and the patriotic words which you gave utterance to at a great Masonic gathering in New South Wales a few weeks ago, when you expressed a hope that Masonry in New South Wales might become what it is in England, in Scotland, and in South Australia, "a great harmonious whole." Your career in Australia has already become incorporated with Australian history. Since your arrival we have marked in that career the tact, the sympathy, the courage, the firmness, the loyalty, the patriotism, and the adherence to constitutional principles which are all required to make a good and wise Governor. During the few days of your visit to South Australia we have had an opportunity of becoming acquainted with those personal and social qualities which have so endeared you to the people of New South Wales. We have seen noble birth, exalted rank, refined courtesy, and natural goodness of heart all receiving an added grace from adherence to Masonic precepts and from the practice of Masonic virtues. You have been with us only a few days, but I assure you that the colonists of South Australia are already your attached personal friends. But this evening we who are here present bear towards you a closer relationship, for are we not united in the same Brotherhood? I assure your Lordship that all here present are your loving brethren. I have now the pleasure of handing to you the Address, which imperfectly expresses the feelings of the Masons of South Australia towards your Lordship. I assure you that every one present greets you with much stronger feelings than those which this Address expresses, or which I have been able to express in the few imperfect words which I have addressed to you on behalf of the brethren of the Grand Lodge of South Australia. The Deputy Grand Master, Bro. H. E. Downer, M.P., added some complimentary remarks to his Lordship and to the Grand Master. The Grand Master suitably responded, and added—I may be permitted to mention one thing which gives me personally very great pleasure in connection with the visit to this Grand Lodge of Lord Carrington. It is the circumstance that I have been honoured by the Grand Lodge of England by being appointed their Representative near this Grand Lodge. I think you will sympathise with me when I say that next to the kind confidence of my brethren in electing me by their suffrages to the high office of Grand Master, I valued this mark of confidence on the part of the Grand Lodge of England. I never enter this Grand Lodge without wearing the jewel which, on the suggestion of H.R.H. the Prince of Wales, was sent out to this colony to be worn by the Representative of the Grand Lodge of England here. That jewel bears, quartered with the arms of the Grand Lodge of England, the arms of that distinguished Prince and Mason, Lord Carrington's own personal friend, H.R.H. the Prince of Wales, Grand Master of England. Lord Carrington said in response—Most Worshipful Grand Master, Right Worshipful Brethren, and Brethren: I beg to return you my most respectful thanks for the cordial and fraternal welcome you have been pleased to accord to me on my first visit to the colony of South Australia. I receive, with satisfaction, and I am very grateful for the terms in which this Address has been tendered to me, not only in my capacity as a brother Mason, but as a representative of Her Most Gracious Majesty in the neighbouring colony of New South Wales. I recognise with pleasure the affectionate feelings and the cordial relations that you entertain towards the Grand Lodge of England, and it is my earnest hope and fervent prayer that the Great Architect of the Universe will ever continue to watch over and preserve the interests of our Craft. I beg further with great respect to thank you warmly for the kind way in which you have introduced the names of Lady Carrington and our children. I think it would be unbecoming in me if, after the cordial, kind, and flattering remarks which my Most Worshipful Brother has uttered to you about myself, I do not attempt in the few feeble words that I can at this moment command offer to you grateful thanks for the very gracious compliment which the brethren have been pleased to pay me this evening. I had no idea when I arrived to-night that I should be so highly honoured. I feel it deeply. This is an evening which, to the end of my life, I shall never forget. I feel most strongly the kind words which the Most Worshipful Grand Master has spoken about me, and the judicious and fraternal way in which he has referred to the unhappy divisions which at present exist among Freemasons in the colony of New South Wales. It would not be right for me to say one word on that subject, except to express the hope that these divisions may soon cease, and that we may presently find ourselves in the happy and fraternal condition in which you now are in South Australia. That happy conclusion can only be brought about by the blessing of the Great Architect of the Universe and by our own individual endeavours, and it is my earnest hope and fervent prayer that I may see the brethren of New South Wales united and enjoying as true happiness as my brethren in the South Australian Constitution who are this evening assembled here. The Grand Director of Ceremonies (Bro. G. C. Knight) who had charge of the ceremonial during the evening, then directed the brethren to accord the Grand Master and Lord Carrington special Masonic honours. The two distinguished Masons then left to attend the Governor's ball, and the Masonic business proceeded. On the motion of the V.W. Grand Chaplain (Bro. the Rev. J. W. Owen, B.A.), seconded by V.W. J.G.W. Bro. Dr. Cockburn, M.P., it was decided to forward a letter of condolence and sympathy to the widow and orphans of the late Grand Chaplain (Bro. Rev. C. G. Taplin), and a recognition of his past services to the Grand Lodge. The Grand Lodge was closed in ample form by the D.G.M. (Bro. H. E. Downer, M.P.)—*South Australian Register*.

HOLLOWAY'S PILLS.—Counsel and Comfort.—A disordered stomach throws the whole system out of gear, and renders us unfitted both for work and amusement. A few doses of these strengthening and purifying Pills, taken according to the accompanying directions, will, however, speedily restore order, and re-enable the stomach to digest its food with out difficulty. These excellent Pills are suitable alike for the peer as the peasant, the soldier as the sailor, and particularly for home and foreign colonies. Holloway's Pills are very useful in checking feverish attacks, bilious complaints, and inflammations. They have also made the most signal cures in cases of dropsy and diseases of the kidneys, heart, and lungs, when the sufferers seemed past the aid of medicine.

CORRESPONDENCE.

We do not hold ourselves responsible for the opinions of our Correspondents.

All letters must bear the name and address of the Writer, not necessarily for publication, but as a guarantee of good faith.

We cannot undertake to return rejected communications.

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"HISTORY OF A CRIME."

To the Editor of the FREEMASON'S CHRONICLE.

DEAR SIR AND BROTHER,—Will you permit me to express in your columns the extreme regret with which, in common with many friends of Bro. C. E. Meyer of Philadelphia, in this country, I have perused Bro. Brennan's serious and vehement incrimination of that excellent and able brother in your last issue, and to enter a protest against his utterly unwarranted assertions. The great front of Bro. Meyer's offending seems to be, (exaggerated into the foolish use of the word "Crime,") the production of a portion of the well-known and oft-debated Bell Letter in 1874. Whether or no that Letter is good or valid evidence to the point it purports to establish, whether it has any evidential force or importance, is a matter about which, fairly enough, arguments might arise and opinions vary.

But there is not the slightest evidence of any kind, in effect or by implication, to show that Bro. C. E. Meyer did not receive and use that letter perfectly *bona fide*, and the attempt to fasten on Bro. Meyer in 1887 a charge of *mala fides*, of fraudulent intent in supplying tainted or fictitious evidence to establish a moot point and supplement historical controversies, is as disingenuous as it is un-Masonic, as unfounded as it is unworthy.

To all Bro. Meyer's friends in this country such a protest will be quite needless, but as many of your readers may not know him, I have thought it well here, (having expressed myself more fully elsewhere), to ask you to print this Masonic "caveat" against unbrotherly animadversions and utterly unfounded asseverations.

It is truly a most melancholy fact to realise that hardly any Masonic controversy has arisen which I can remember, and I am now an old man, but that hurtful development of pernicious personality is pretty sure sooner or later to crop up.

I am, Dear Sir and Brother,

Yours very fraternally,

A. F. A. WOODFORD.

THE NEW PHILADELPHIA THEORY.

To the Editor of the FREEMASON'S CHRONICLE.

DEAR SIR AND BROTHER,—Judging from the manner "A Student of Bro. Gould's History," assumes to settle questions at issue, he seems to be a judge, who is accustomed to lay down the law without troubling himself further. In the FREEMASON'S CHRONICLE of 20th of August my opponent writes:—

* * * "I say that a close study for some days of all the evidence in respect of the two Patents granted to Coxe and Price has not only convinced me of their absolute correctness, but has confirmed me in an idea which has been gradually impressed upon my mind, that Philadelphian Freemasonry goes, so to say, behind Coxe's Deputation."

I heartily congratulate my opponent on having settled at last his new creed, viz.: that Philadelphia Masonry is older than Coxe's Patent. But mere saying so will not satisfy me; for if even the Lord Chancellor had been the author of the above paragraph, I would have said to him, My Lord, if it had been a question of law, I would have bowed to your decision, but as it is a question of history, your Lordship's mere opinion is insufficient to establish the fact. I agree with your Lordship, that Coxe's Patent was authentic, and I never entertained any doubt about it. But with regard to Price's Patent of 1733, Bro. Findel, to whom we are indebted for the knowledge of many Masonic facts—in short, he may be called the first truthful Masonic historian we ever had—in the last two editions of his History of Freemasonry, has given his verdict against Price's Grand Mastership. Bro. Joseph Robbins, of Illinois, who is a most impartial and unbiassed Masonic writer, reviewed the Henry Price controversy in the Illinois Grand Lodge Proceedings of 1872, and he also came to a conclusion against Price's claims. Bro. Gould, though he admits the possibility of Price's claim for a Deputation in 1733, at the same time rejects Price's pretensions to having received a second Deputation in 1734; he also agrees with me, that Franklin did not see Price's Deputation when he was in Boston in 1733. *That point itself is significant.*

Again, the petition to Price in 1733 distinctly states, that Price's Deputation bore the date of "the 13th day of April 1733." Had Pelham copied the Deputation in 1751 from the original document, he would not have dated it, "the Thirtieth Day of April." Still again, had Price been in possession of the original document in 1767, he would not have sent to England a copy thereof, taken from the Boston Record. But, *aha!* say some of Price's apologists, "perhaps the original Patent was destroyed before 1767," but in the first place, Price did not say that it was destroyed; and second, if it had been destroyed, he would have requested Charles Pelham to testify that he had copied the said Deputation, in 1751, from the original authentic document. These facts, when combined with Price's other unfounded assertions, more especially his pretension to having received a second Deputation in 1734; his urging in 1755 to have Gridley appointed Grand Master for all America, and his claim in 1767 to never having resigned his own Grand Mastership for all America. These, and other propensities to exaggeration and untruthfulness on the part of Price, which I have shown in former communications, requires something more on the part of a believer

in Price's veracity than the mere statement, "that a close study of some days of all the evidence in respect to Price's Patent convinces me of its absolute correctness."

My worthy opponent has made some mistakes before now, indeed, with few exceptions, all his hints and suggestions in his several letters on "Philadelphia Claims," are a tissue of mistakes; his statement that the Pennsylvania Gazette of 26th of June 1732, "seems to show that the [Pennsylvanian] brethren knew of [Coxe's] Patent and acted under it," he now himself admits to have been an error, by asserting that they acted by an authority which was older than Coxe's Patent. Again, his statement, that "If Price's Deputation was a forgery, all I can say is, successive Grand Masters and Grand Secretaries in England, must have been a party to it," is equally illogical, for Price may have been guilty, while the English Grand Officers were guiltless of any complicity with Price's misdoings; there are other mistaken assertions and suggestions in the letter before me, which it is not worth while to notice, save and except his newly discovered belief that Pennsylvanian Masonry antedates Coxe's Patent of 24th June 1730, which, for several reasons, I very much doubt whether he can furnish evidence to prove.

If, however, my good Brother can supply undeniable evidence to this effect, then, in the name and on behalf of our Pennsylvanian brethren, I ask him to make haste and produce it, and let us know the precise year when the first Masonic Lodge was established in Philadelphia. The Pennsylvanian Masons have been fooled in 1834 by celebrating their then supposed first centennial in that year. Bro. Gould's History (Vol. VI. p. 430) informs us that "there are persons still living who took part in a solemn Centennial celebration by the G.L. of Pennsylvania in 1834." Our Pennsylvanian brethren have been particularly unfortunate in being repeatedly misled; they were tossed about hither and thither like a ship in a stormy sea. Bro. MacCalla, in January 1874, declared up and down that Masonry in Philadelphia originated in 1734, and that Price was its father. A few months later he filled a number of columns in the *Keystone* to prove that Coxe was the father of Pennsylvania Masonry, and placed its origin after 24th June 1730. But now our English friends will have that neither Price nor Coxe was the father of Pennsylvania Masonry, but that their real father was "Time Immemorial." Our Philadelphia brethren have wrongly celebrated, in 1834, their first centennial anniversary; they have wrongly celebrated their last semi-centennial anniversary a few years ago; the question, therefore, is, in which year are they to celebrate their next centennial?

Fraternally yours,

JACOB NORTON.

BOSTON, U.S., 2nd Sept. 1887.

THE TIME IMMEMORIAL THEORY.

To the Editor of the FREEMASON'S CHRONICLE.

DEAR SIR AND BROTHER,—Had William Allen, of Philadelphia, and those who with him did so, any right to institute a Masonic Lodge on the 24th of February 1731, under the claim of the original (time immemorial) right every body of Masons had to assemble and work without a warrant? Dr. Mackey, in his *Encyclopædia of Freemasonry* inferentially denies that they had. In his article on the "Ancient Masons" he says:—"For some years the Lodges of the Ancients appear to have worked on the independent system, claiming the original right which every body of Masons had to assemble and work without a warrant. . . . But this right had been relinquished by the four Lodges, when they organised the Grand Lodge in 1717. . . . This, however, the Ancients maintained was an illegal organisation, because, they said, five Lodges were required to organise a Grand Lodge. But this was a mere assertion, with no regulation to support it. So finding they must do so, they in 1757 organised a Grand Lodge, with the Earl of Blessington as their Grand Master."

This on the one hand. On the other Dr. Mackey, who claimed in his above mentioned work to be the original codifier of the Landmarks of Freemasonry, and which he extends in the same to twenty-five in number, gives, as his ninth landmark, "The necessity for Masons to congregate in Lodges," that is to say, hold what may be termed occasional Lodges for special purposes, without regularity in their such congregation, but when circumstances might require. He concludes his specification of this his ninth landmark thus: "But warrants of constitution, by-laws, permanent Officers and annual arrears (by which I presume is meant annual dues), are modern innovations, wholly outside the landmarks, and dependent entirely on the special enactments of a comparatively recent period"—which we must probably understand to be the organisation of 1717, and subsequent legislation.

Now as he admits that this organisation's action precluded the subsequent exercise of the principal feature of his ninth landmark, and thus rendered it forever rafter null and void, certainly Freemasons had no more right to exercise under its conditions in 1731 in a British colony than they had in 1739 and afterward until 1753 in the Metropolis of Great Britain; and doing so by them was illegal and unmasonic, and to be so determined by all law-abiding Brethren, rather than by such be at any time regarded as a rightful act.

In America, as well as in Pennsylvania, as in every other State, Dr. Mackey has been regarded as the great Masonic law-giver, and his *Encyclopædia*, being his final work, except in matters of persons and places wherein his knowledge has been found to be defective, contains his final and matured thoughts on every subject it treats of. If this his decision then regarding this ninth landmark is correct, the Lodge which by Bro. McCalla is claimed to give Philadelphia the title to be regarded as the Mother City of Freemasonry in America was not only a self-constituted Lodge, but at the time illegal, and doubly so, as its institution as a regular Lodge, that is a Lodge meeting regularly every month thereafter, complied neither with the

terms of the landmark, nor the law of that body which for the previous fourteen years had by consent of the governed assumed the exclusive power of authorising the existence of Lodges. And as early as 1734 this fact became so apparent to its second Master that he took the earliest opportunity of seeking to remedy this to him serious defect.

And further, if these conditions are correct, Bro. Gould's claim, and upon which Bro. McCalla has retired for his now entire support, that St. John's Lodge of 1731 in Philadelphia had as much right to be self-constituted as did the Lodge of York, England, is plainly an error, because of the radical change which had taken place in the laws and government of Freemasonry between the institution of the Lodges at York and Philadelphia respectively.

Fraternally yours,

J. FLETCHER BRENNAN.

CINCINNATI, OHIO, U.S.A., 27th Aug. 1880.

THE THEATRES, &c.

Lyceum.—So lately has the greatest living tragic actress trod the boards of the Lyceum, and so lately was Sarah Bernhardt preceded by the farewell words of Henry Irving, that when the curtain rises on their successors, unconsciously we judge them by the highest standard of excellence. That Mary Anderson should most completely realise all the tender, happy girlish grace, the idyllic innocence of sweet Perdita, that we all anticipated; that she should rise to the royal dignity, the Madonna saintliness of Hermione, the insulted queen and outraged mother, for this her warmest friends must have had misgivings—misgivings that, notwithstanding her moments of inspiration, notably in the trial scene, have been realised. When Hermione first enters with Leontes, despite her gracefulness, there is a jarring note of too easy a familiarity of bearing. We find here the royal lady and proud mother of future kings—sweet and winning, and most divinely fair; but not Hermione, as she shapes herself in the imagination of those to whom Shakespeare is dear. In the trial scene Miss Anderson's quiet sympathies and intelligence make up for the something lacking. She has one moment of inspiration, when she rises to the tragedy of the situation, her frame quivering with passion, her lips white, and with uplifted right hand she calls on the gods to justify her. Then, again, in the icy horror of the moment when she is stricken speechless by news of her son's death, she lifts the end of her trailing white pallium above her head, then falls like one struck by lightning prone on the ground. The house felt the thrill of true passion here; the studied graces, and carefully-elaborated attitudes, which so often excite our resentment while we admire, all were forgotten here, and warm applause followed the fall of the curtain. The warmest applause, however—"pity 'tis 'tis true"—is reserved for the delightful dance of shepherds in the fourth act, and here we find our Perdita as blithe and sunny with innocent joy as a butterfly in the sunshine. She dances with the rustics, laughs and jests with Mopsa and Dorcas, with no air of conscious superiority. In the last act, where the closed curtains open to disclose the breathing statue, Mary Anderson was well advised to give to this embodiment of cruel wrong a marked shadowing of much sorrow, the poignancy of unshed tears. The beauty and pathos of the presentment were very touching. Alas! that when the statue speaks, something too much of the spell is broken. Miss Anderson has still much to learn in the modulation of her voice, and no less to overcome in provincialism of accent, which in tragedy and blank verse is strangely irritating. Of Mr. Forbes Robertson, as Leontes, we have nothing but praise; his interpretation has all the refinement of a scholar, whilst his sincerity and quiet dignity ennoble a character which less sympathetically rendered is apt to excite only aversion and contempt. Assuredly, in the expression of the virile passions and emotions of maturer life, Mr. Forbes Robertson will find the best field for the exercise of his gifts. As the young lover he fails to convince us, but here in a turmoil of suspicion, jealousy, hate, remorse, he lifts the veil from the hidden recesses of the heart of humanity. Mr. Collette as Antolycus is very clever, very amusing, but too self-conscious, and too desperately determined to make his points. Mr. J. Anderson deserves praise for his clown. The Mopsa of Miss Tilbury was a pleasant bit of rustic blithness. We regret we cannot more heartily praise clever Miss Sophie Eyre. Why does she outscold Paulina's self, and why speak in such jerky sentences, all staccato? Surely Paulina should have more composed dignity, she the chosen friend of gentle Hermione. The scenery is as beautiful as anything the Lyceum stage has seen; the dresses are lovely studies of classic form and colour.

Toole's.—During the building of the New Court, Mr. John Clayton is occupying the above theatre, with Dandy Dick. The smart writing of Mr. Pinero has once more won for him the high opinion of lovers of laughter-making pieces, for not only is Dandy Dick humorous, but it is free from offence of any kind. Each time you see this piece something original and cleverly conceived is elaborated. Two alterations have taken place in the cast, namely, Mr. Alfred Bishop, a good character actor, in place of Mr. Arthur Cecil, and Miss Eva Wilson, a happy and vivacious follower to Miss Norreys. Mr. John Clayton has perfected his representation of the Rev. Augustin Jedd, while Mrs. John Wood's Georgiana Tidman could not be better. Messrs. F. Kerr and H. Eversfield have toned their military bearing somewhat, and Mr. Edmund Maurice is still good as Sir Tristram Mardon. Mr. W. H. Denny and Miss Laura Linden still thoroughly delight their audiences with their rustic behaviour. A new comedieta precedes Dandy Dick, it is entitled "Woman's Wrongs," written by A. M. Heathcote. The story runs on the question of Woman's Rights, and is very amusing. The outline is as follows. Mrs. Margaret Woodleaf, a young newly married lady, is very much impressed on the question, and resolves to join a club for the prom-

otion of her hobby; but, after entertaining the president, who is attended by her (the president's) husband, she decides to abandon the idea altogether. Her husband's sister, whom she did not know, and who has disguised herself as the president, and Mr. Woodleaf as the husband, bring about the desired end. The piece is well written, and contains some very amusing dialogue. The characters, taken by Miss Cudmore, as Mrs. Woodleaf; Mrs. Percy, the sister, by Miss Roche; and Mr. F. Kerr as Mr. Woodleaf; are represented suitably, and were well received. Judging from the way in which the piece was accepted, Mr. Clayton will not require to change his bill while he has possession of the little house in King William Street.

Novelty.—This unfortunate theatre once more opened its doors on Monday, when Miss Harriet Jay took up the reins of management. Various kinds of entertainment have been tried here, but up to the present time comedy-drama has not been resorted to. Naturally, then, Miss Jay's opening piece was built on these lines, and calling in the aid of Mr. Robert Buchanan, this gentleman has given us a work in five acts, entitled "The Blue Bells of Scotland." The author, in a note, acknowledges that some of the characters and situations have been already used in the prose romance, "A Child of Nature," while some of the earlier scenes are founded on facts. Notwithstanding, the play is weak, commonplace and uninteresting; dwelling mainly on the harshness of a landlord in Scotland, who evicts his tenants if they do not pay their rent. There are some good situations in the piece, thoroughly melodramatic in treatment, but we are afraid the author will not add to his reputation by "The Blue Bells of Scotland." The scene opens at a Scotch village by the sea. Here we find Peter Dalston, steward on Lord Arranmore's estates, persecuting the tenants, who have for their champion Graham Macdonald. There arrives, during a storm, Lord Arranmore, under an assumed name. His yacht has been saved by Mina Macdonald, to whom Arranmore becomes attached, and persuades her to accompany him on his yacht. Once on board, a marriage takes place; this, later on, Arranmore says is illegal; but it turns out to be formal. In London Mina realizes her situation, and Arranmore, leaving her in charge of his steward, goes to Burma with his regiment. Mina is befriended by Ethel Gordon, a lady formerly engaged to Arranmore; she is taken back to the Highlands, while Graham, bent on revenge, joins the same regiment as Arranmore. However, he avoids an encounter until, by the fortune of war, both are driven into the jungle. Here Graham challenges Arranmore. During the duel which is about to take place the enemy surrounds them, and they agree to oppose him back to back. Arranmore is mortally wounded, but Graham is rescued by a party of soldiers. On his arrival home, Lady Gordon proposes marriage to Graham, her excuse for making herself the suitor being that it is leap year. In the end Graham comes into the titles and estates of Arranmore, but what is in store for Mina is not shown. The acting all round is fair; Mr. Henry Neville is manly and vigorous as Graham Macdonald, Mr. Arthur Ellwood is hardly expressive enough as Lord Arranmore, while Mr. G. Canninge was fierce as Peter Dalston. Mr. Scott Brust was amusing as the Hon. Sam Gordon, while Mr. Eardley Turner made a good Sergeant Milligan. Miss Fortescue was sympathetic and winning as Mina, while Miss Harriet Jay was a fair Lady Gordon. Miss Marie Stuart made a lively Scotch lassie. The Highland sword dance was capitally performed by the Misses Nellie Mordecai and Rosie Hall. The scenery is excellent, but the small stage rather encumbers the action of the piece.

In consequence of the continued success of "Shadows of a Great City," at the Princess's Theatre, a morning performance of this play will be given on Saturday, 24th instant, and upon every subsequent Saturday till further notice. On Thursday morning, 22nd instant, the Princess's company will appear at the Crystal Palace, where they will present their successful drama for the second time.

The monthly meeting of the Committee of Management of the Royal Masonic Benevolent Institution took place at Freemasons' Hall on Wednesday. Bro. Edgar Bowyer P.G. Std. Br. and Treasurer of the Institution presided, and there were present Bros. Albert Fish, W. B. Daniell, John Bulmer, James Brett P.G.P., John Newton, A. H. Tattershall, Alex. Forsyth, Jabez Hogg P.G.D., C. F. Hogard, Charles Kempton, Joseph Freeman, A. Durrant, George Mickley, Hugh Cotter, John J. Berry, Thomas White P.G.P., and James Terry P.G.S.B. Secretary. After the minutes of the previous meeting had been read and verified, the Secretary reported the death of four annuitants (three male and one widow). The Warden's report for the past month having been submitted, the Secretary read a letter enclosing a cheque from the Grand Secretary for £2,107, being one-third part of the admission money to the Royal Albert Hall on the occasion of the Masonic Jubilee meeting on the 13th June last. An application from the widow of a late annuitant for half of her late husband's annuity having been granted, the proceeding terminated with the usual vote of thanks to the Chairman.

That popular singer, well known to many of our readers, Madame Worrell, announces that her annual evening concert will take place at Brixton Hall, Acre Lane, near Brixton Church, on Monday, 10th October. Tickets (3s, 2s and 1s each) may be obtained of Madame Worrell, 69 Witshire Road, Brixton; Mr. John Fenton, Post Office, 304 Brixton Road; Miss Whitton, 428 Brixton Road; and of Mr. H. Cox, Hall Keeper, Brixton Hall.

DIARY FOR THE WEEK.

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

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SATURDAY, 17th SEPTEMBER.

- 179—Manchester, Yorkshire Grey, London St., Tottenham Court Rd., at 8 (In)
 198—Percy, Jolly Farmers' Tavern, Southgate-road, N., at 8 (Instruction)
 1275—Star, Five Bells, 155 New Cross-road, S.E., at 7. (Instruction)
 1288—Finsbury Park, Cock Tavern, Highbury, at 8 (Instruction)
 1329—Sphinx, Surrey Masonic Hall, Camberwell, S.E.
 1364—Earl of Zetland, Royal Edward, Triangle, Hackney, at 7 (Instruction)
 1624—Eccleston, Crown and Anchor, 79 Ebury Street, S.W., at 7 (Instruction)
 1767—Kensington, Ladbroke Hall, Notting Hill, W.
 2012—Chiswick, Windsor Castle Hotel, King Street, Hammersmith, at 7.30. (In.)
 Sinai Chapter of Improvement, Union, Air-street, Regent-st., W., at 8
 M.M. 251—Tenterden, Anderton's Hotel, Fleet Street
 M.M. 357—Chiswick, Star and Garter Hotel, Kew Bridge

- 811—Yarborough, Royal Pavilion, Brighton
 1556—Addiscombe, Harewood House, High Street, Croydon.
 1597—Musgrave, Angel and Crown Hotel, Staines
 2035—Beaumont, Royal Hotel, Kirkburton
 R.A. 68—Royal Clarence, Freemasons' Hall, Park Street, Bristol
 R.A. 2048—Henry Levander, Railway Hotel, Harrow

MONDAY, 19th SEPTEMBER.

- 22—Loughborough, Gauden Hotel, Clapham, at 7.30. (Instruction)
 45—Strong Man, Bell and Bush, Ropemaker St., Finsbury, E.C., at 7 (In)
 174—Sincerity, Railway Tavern, Railway Place, Fenchurch Street at 7. (In)
 180—St. James's Union, Union Tavern, Air-street, W., at 8 (Instruction)
 548—Wellington, White Swan, High-street, Deptford, at 8 (Instruction)
 720—Panmure, Balham Hotel, Balham.
 901—City of London, Guildhall Tavern, Gresham-street, E.C.
 975—Rose of Denmark, Gauden Hotel, Clapham Road Station, at 7.30. (Inst)
 1425—Hyde Park, Porchester Hotel, Leinster Place, Cleveland Gardens, at 8 (In)
 1445—Prince Leopold, Printing Works, 202 Whitechapel Road, E., at 7 (Inst.)
 1489—Marquess of Ripon, Queen's Hotel, Victoria Park, at 7.30 (In)
 1507—Metropolitan, The Moorgate, Finsbury Pavement, E.C., at 7.30 (Inst.)
 1585—Royal Commemoration, Railway Hotel, High Street, Putney, at 8. (In)
 1608—Kilburn, 46 South Molton Street, Oxford Street, W., at 8. (Inst.)
 1623—West Smithfield, New Market Hotel, King Street, Smithfield, at 7 (In.)
 1693—Kingsland, Cock Tavern, Highbury, N., at 8.30 (Instruction)
 1707—Eleanor, Seven Sisters Hotel, Page Green, Tottenham, S. (Inst)
 1891—St. Ambrose, Baron's Court Hotel, West Kensington. (Instruction)
 1901—Selwyn, East Dulwich Hotel, (Instruction)
 1910—Shadwell Clerke, Ladbroke Hall, Notting Hill
 2021—Queen's (Westminster) and Marylebone, Criterion, W., at 8. (Inst.)
 2060—La France, 68 Regent Street, W.

- 77—Freedom, Clarendon Hotel, Gravesend
 236—York, Masonic Hall, York
 248—True Love and Unity, Freemasons' Hall, Brixham, Devon
 331—Phoenix Public Room, Truro
 359—Peace and Harmony, Freemasons' Hall, Southampton
 382—Royal Union, Public Rooms, Uxbridge
 424—Borough, Half Moon Hotel, Gatestead
 466—Merit, George Hotel, Stamford Baron, Northampton
 622—St. Cuthberga, Masonic Hall, Wimborne
 725—Stoneleigh, King's Arms Hotel, Kenilworth
 823—Everton, Masonic Hall, Liverpool, at 7.30. (Instruction)
 925—Bedford Masonic Hall, New Street, Birmingham
 934—Merit, Derby Hotel, Whitefield
 985—Alexandra, Masonic Hall, Holbeach.
 1030—Egerton, George Hotel, Wellington Road, Heaton Norris, near Stockport
 1037—Portland, Portland Hall, Portland
 1141—Mid Sussex, King's Arms Hotel, Horsham
 1170—St. George, Freemasons' Hall, Manchester
 1199—Agriculture, Honey Hall, Congresbury
 1208—Corinthian, Royal Hotel, Pier, Dover
 1449—Royal Military, Masonic Hall, Canterbury, at 8. (Instruction)
 1502—Israel, Masonic Hall, Liverpool
 1909—Carnarvon, Masonic Hall, Nottingham
 R.A. 40—Emulation, Castle Hotel, Hastings
 R.A. 139—Paradise, Freemasons' Hall, Surrey-street, Sheffield.
 R.A. 345—Perseverance, Old Bull Hotel, Blackburn
 R.A. 482—St. James, New Inn, Handsworth
 R.A. 734—Londesborough, Masonic Hall, Duffield
 R.A. 779—St. Augustine, Town Hall, Ashby-de-la-Zouch
 M.M. 141—Skelmersdale, Pitt and Nelson Hotel, Ashton-under-Lyne
 K.T. 39—Fearnley, Masonic Hall, Dewsbury

TUESDAY, 20th SEPTEMBER.

- Board of General Purposes, Freemasons' Hall, at 1
 55—Constitutional, Bedford Hotel, Southampton-bldgs., Holborn, at 7 (Inst)
 65—Prosperity, Hercules Tavern, Leadenhall-street, E.C., at 7. (Instruction)
 141—Faith, Victoria Mansions Restaurant, Victoria Street, S.W., at 8 (Inst.)
 177—Domestic, Surrey Masonic Hall, Camberwell, at 7.30 (Instruction)
 188—Joppa, Champion Hotel, Aldersgate-street, at 7.30. (Instruction)
 212—Euphrates, Mother Red Cap, High Street, Camden Town, at 8. (Inst.)
 554—Yarborough, Green Dragon, Stapney (Instruction)
 704—Camden, Guildhall Tavern, Gresham-street E.C.
 753—Prince Frederick William, Eagle Tavern, Clifton Road, Maida Hill, at 8 (Instruction)
 820—Lily of Richmond, Greyhound, Richmond, at 7.30 (Instruction)
 857—St. Mark, Surrey Masonic Hall, Camberwell, S.E.
 860—Dalhousie, Sisters' Tavern, Peckham-road, Dalston, at 8 (Instruction)
 861—Finsbury, King's Head, Threadneedle Street, E.C., at 7. (Instruction)
 1041—Wandsworth, East Hill Hotel, Alma Road, Wandsworth (Instruction)
 1321—Emblematic, Red Lion, York Street, St. James's Square, S.W., at 8 (In)
 1349—Friars, Liverpool Arms, Canning Town, at 7.30. (Instruction)
 1360—Royal Arthur, Rock Tavern, Battersea Park Road, at 8. (Instruction)
 1381—Kennington, The Horae, Kennington. (Instruction)
 1420—Earl Spencer, Swan Hotel, Battersea Old Bridge
 1416—Mount Edgecombe, Three Stars, Lambeth Road, S.W., at 8. (Inst.)
 1471—Islington, Champion, Aldersgate Street, at 7. (Instruction)
 1549—Chaucer, Old White Hart, Borough High Street, at 8. (Instruction)
 1695—New Finsbury Park, Horsey Wood Tavern, Finsbury Park, at 8. (Inst)
 1695—New Finsbury Park, Cock Tavern, Highbury
 1839—Duke of Cornwall, Bilra Restaurant, Cannon Street, E.C., at 7. (Inst.)
 1949—Brixton, Prince Regent, Dulwich Road, East Brixton, at 8 (Instruction)
 Metropolitan Chapter of Improvement, White Hart, Cannon Street, at 6.30
 R.A. 704—Camden, the Moorgate, 15 Finsbury Pavement, E.C., at 8. (Inst.)
 R.A. 933—Doric, Anderton's Hotel, Fleet-street, E.C.
 R.A. 1365—Clapton, White Hart Tavern, Clapton, at 8. (Instruction)
 R.A. 1604—Wanderers, Freemasons' Hall, W.C.
 R.A. 162—Earl of Carnarvon, Ladbroke Hall, Notting Hill, W., at 8. (In t.)
 M.M. 238—Prince Leopold, Anderton's Hotel, Fleet-street, E.C.

- 213—Perseverance, Masonic Hall, Theatre-street, Norwich
 384—St. David, Masonic Rooms, Bangor.
 418—Menturia, Mechanics' Institute, Hanley
 452—Frederick of Unity, Freemasons' Hall, 105 High Street, Croydon
 463—East Surrey of Concord, Kings' Arms Hotel, Croydon, at 7.45. (Inst.)
 667—Alliance, Masonic Hall, Liverpool
 960—Bute, Masonic Hall, 9 Working-street, Cardiff.
 1006—Tregulow, Masonic Rooms, St. Day, Scorrier, Cornwall
 1052—Callender, Masonic Rooms, King Street, Manchester
 1089—De Shurland, Fountain Hotel, Sheerness.
 1276—Warren, Queen's Hotel, Birkenhead, Cheshire
 1325—Stanley, Masonic Hall, Liverpool
 1427—Percy, Masonic Hall, Maple-street, Newcastle
 1470—Chiltern, Town Hall, Dunstable
 1473—Bootle, 146 Berry Street, Bootle, at 6. (Instruction)
 1534—Concord, George Hotel, Prestwich
 1551—Charity, Masonic Hall, New-street, Birmingham
 1570—Prince Arthur, 140 North Hill Street, Liverpool
 1726—Gordon, Assembly Room, Bognor
 1764—Eleanor Cross, Masonic Hall, Abington-street, Northampton
 1941—St. Augustine's, Shrewsbury Arms Hotel, Rugeley
 2045—Wharton, Willesden
 R.A. 41—Royal Cumberland, Masonic Hall, Old Orchard Street, Bath
 R.A. 80—St. John's, Masonic Hall, Park Terrace, Sunderland
 R.A. 419—St. Peter, Star and Garter Hotel, Wolverhampton
 R.A. 691—Oakley, Masonic Hall Church Street, Basingstoke
 R.A. 1151—Unity, Town Hall, Tywardreath, Cornwall
 M.M.—Lebanon, Masonic Hall, Liverpool
 M.M.—York, Masonic Hall, Duncombe Street, York
 M.M. 266—Amherst, Masonic Hall, Sandgate

WEDNESDAY, 21st SEPTEMBER.

- Lodge of Benevolence, Freemasons' Hall, W.C., at 6
 3—Fidelity, Alfred, Romaa Road, Barnsbury, at 8. (Instruction)
 30—United Mariners', The Lugard, Peckham, at 7.30. (Instruction)
 72—Royal Jubilee, Mitre, Chancery Lane, W.C., at 8. (Instruction)
 73—Mount Lebanon, George Inn, High Street, Borough, at 8. (Inst)
 193—Confidence, Hercules Tavern, Leadenhall Street, at 7. (Instruction)
 228—United Strength, The Hope, Stanhope Street, Regent's Park, at 8 (In)
 538—La Tolerance, Portland Hotel, Great Portland Street, at 8. (Inst)
 720—Panmure, Balham Hotel, Balham, at 7. (Instruction)
 781—Merchant Navy, Silver Tavern, Burdett-road, E. (Instruction)
 862—Whittington, Red Lion, Poppin's Court, Fleet Street, at 8. (Inst. us.)
 865—Dalhousie, Town Hall, Hounslow
 902—Burgoyne, Goose and Gridiron, St. Paul's Churchyard, at 7. (Instruction)
 1044—Wandsworth, East Hill Hotel, Wandsworth
 1278—Burdett Coutts, Approach Tavern, Victoria Park
 1382—Corinthian, George Inn, Glengall Road, Cubitt Town
 1475—Peckham, Lord Wellington Hotel, 516 Old Kent Road, at 8. (Instruc.)
 1524—Duke of Connaught, Royal Edward, Mare Street, Hackney, at 8. (Inst.)
 1691—Ravensbourne, George Inn, Lewisham, at 7.30 (Instruction)
 1604—Wanderers, Victoria Mansions Restaurant, Victoria-st., S.W., at 7.30 (In)
 1662—Beaconsfield, Chequers, Marsh Street, Walthamstow, at 7.30. (Inst.)
 1681—Londesborough, Berkeley Arms, John Street, May Fair, at 8. (Inst.)
 1922—Earl of Lathom, Station Hotel, Camberwell New Road, S.E., at 8. (In)
 R.A. 177—Domestic, Union Tavern, Air Street, Regent Street, at 8. (Inst.)
 R.A. 720—Panmure, Goose and Gridiron, St. Paul's Churchyard, at 7. (Inst.)
 R.A. 938—Doric, 202 Whitechapel Road, E., at 7.30. (Instruction)
 M.M.—Thistle, Freemasons' Tavern, W.C., at 8. (Instruction)

- 20—Royal Kent of Antiquity, Sun Hotel, Chatham
 121—Mount Sinai, Public-buildings, Penzance
 178—Antiquity Royal Hotel, Wigan
 200—Old Globe, Masonic Hall, Scarborough
 221—St. John, Commercial Hotel, Town Hall Square, Bury
 246—Royal Union, Freemasons Hall, Choltenham.
 325—St. John's Freemasons' Hall, Islington-square, Salford
 342—Royal Sussex, Freemasons' Hall, 79 Commercial Road, Whitechapel
 428—Sincerity, Angel Inn, Northwich, Cheshire
 451—Sutherland, Town Hall, Burslem
 537—Zetland, 9 Hamilton-street, Birkenhead.
 581—Faith, Drover's Inn, Openshaw
 592—Cotteswold, King's Head Hotel, Cirencester
 594—Downshire, Masonic Hall, Liverpool, at 7. (Instruction)
 633—Yarborough, Freemasons' Hall, Manchester
 673—St. John, Masonic Hall, Liverpool, at 8. (Instruction)
 683—Isca, Freemasons' Hall, Dock-street, Newport, Monmouthshire
 758—Ellesmere, Freemasons' Hall, Runcorn, Cheshire
 795—St. John, Ray Mead Hotel, Maidenhead
 816—Royd, Spring Gardens Inn, Wardle, near Rochdale
 823—Everton, Masonic Hall, Liverpool
 938—Grosvenor, Masonic Hall, New-street, Birmingham
 962—Sun and Sector, Assembly Rooms, Worthington
 972—St. Augustine, Masonic Hall, Canterbury
 1019—Sincerity, Freemasons' Hall, Zetland-street, Wakefield
 1040—Sykes, Masonic Hall, Driffield, Yorks
 1086—Walton, Skelmersdale Masonic Hall, Kirkstall, Liverpool
 1129—St. Chad, Roebuck Hotel, Rochdale
 1161—De Grey and Ripon, Masonic Rooms, King Street, Manchester
 1206—Cinque Ports, Bell Hotel, Sandwich
 1246—Holte, Aquarium Assembly Rooms, Aston
 1255—Dundas, Huyshe Masonic Temple, Plymouth
 1391—Brighthouse, Masonic Room, Bradford-road, Brighton
 1353—Duke of Lancaster, Athenaeum, Lancaster.
 1356—De Grey and Ripon, 140 North Hill-street, Liverpool, at 7.30. (Inst.)
 1443—Salem, Town Hall, Dawlish, Devon
 1501—Wycombe, Town Hall, High Wycombe
 1511—Alexandra, Masonic Hall, Hornsea, East.
 1634—Starbuck, Railway Hotel, Ramsgate
 1638—Browrigg, Sun Hotel, Kingston on Thames
 1692—Horvey, White Hart Hotel, Bromley, Kent, at 8.30. (Instruction)
 1988—Mawddack, St. Ann's Buildings, Barmouth, N. Wales
 R.A. 258—Amphibious, Freemasons' Hall, Heckmondwike
 R.A. 274—Fidelity, Boat's Head, Newchurch
 R.A. 580—Unity, Wheat Sheaf, Ormskirk
 R.A. 591—Buckingham, George Hotel, Aylesbury
 R.A. 632—Harmony, Masonic Hall, Devizes
 R.A. 726—Royal Charity of Fortitude, North Western Hotel, Station
 R.A. 847—Fortescue, Masonic Hall, High Street, Hempton
 R.A. 1000—Priory, Terminus Hotel, Southampton
 R.A. 1060—Marmion, Masonic Rooms, Tamworth
 R.A. 1350—Fermor Hesketh, Masonic Hall, Liverpool

THURSDAY, 22nd SEPTEMBER

- House Committee, Girls' School, Battersea Rise, at 1
 45—Prosperity, Hercules Tavern, Leadenhall-street, E.C., at 7. (Instruction)
 65—Prosperity, Guildhall Tavern, Gresham-street, E.C.
 87—Varavian, White Hart, George-street, London, at 7.30. (Instruction)
 142—St. Luke, White Hart, King-street, Camden, at 7.30. (Instruction)
 147—Justice, Brown Bear, High Street, Deptford, at 8. (Instruction)
 435—Salsbury, Union Tavern, Air-street, Regent-street, W., at 8. (Inst.)
 507—United Pilgrims, Bridge House Hotel, London Bridge
 704—Camden, White Hart Hotel, White Hart, Cannon Street, at 7. (Instruction)
 719—Belgrave, The Clarence, Aldersgate Street, E.C. (Instruction)
 754—High Cross, Coach and Horses, Lower Tottenham, at 8 (Instruction)
 766—William Preston, City Terminus Hotel, Cannon-street, E.C.

- 1879—Southwark, Sir Garnet Wolseley, Warndon St., Rotherhithe New Rd. (In)
- 1158—Southern Star, Pheasant, Stangate, Westminster-bridge, at 8 (Inst.)
- 1278—Burdett Coutts, Swan Tavern, Bethnal Green Road, E., at 8. (Instruct)
- 1306—St. John, Three Crowns Tavern, Mile End Road, E. (Instruction)
- 1339—Stockwell, Masons' Tavern, Masons' Avenue, E.C., at 7.30 (Instruction)
- 1421—Langthorne, Swan Hotel, Stratford
- 1426—The Great City, Masons' Hall, Masons' Avenue, E.C., at 6.30 (Inst)
- 1554—D. Connaught, Palmerston Arms, Grosvenor Park, Camberwell, at 8 (In.)
- 1563—The City of Westminster, Regent Masonic Hall, Air Street, W.
- 1571—Leopold, Austin's Hotel, 7 London Street, E.C., at 7.30. (Instruction)
- 1602—Sir Hugh Myddelton, White Horse Tavern, Liverpool Road (corner of Theberton Street) N., at 8. (Instruction)
- 1612—West Middlesex, Bell Hotel, Ealing, at 8. (Instruction)
- 1614—Covent Garden, Criterion, W., at 8. (Instruction)
- 1622—Rose, Stirling Castle Hotel, Church Street, Camberwell. (Instruction)
- 1658—Skelmersdale, Surrey Masonic Hall, Camberwell, S. E.
- 1625—Tredegar, Wellington Arms, Wellington Road, Bow, E., at 7.30. (In.)
- 1673—Langton, White Hart, Abchurch Lane, E.C., at 5.30. (Instruction)
- 1677—Crusaders, Old Jerusalem Tav., St. John's Gate, Clerkenwell, at 8 (Inst)
- 1744—Royal Savoy, Yorkshire Grey, London Street, W., at 8 (Instruction)
- 1791—Creton, Wheatsheaf Tavern, Goldhawk Road, Shepherd's Bush. (Inst)
- 1816—Victoria Park, Queen's Hotel, Victoria Park Road
- 1950—Southgate, Railway Hotel, New Southgate, at 7.30. (Instruction)
- R.A. 753—Prince Frederick William, Lord's Hotel, St. John's Wood, at 8. (In.)
- R.A. 1471—North London, Northampton House, St. Paul's Road, Canonbury, at 8. (Instruction)
- M.M. 118—Northumberland, Masons' Hall, Basinghall-street
- 78—Imperial George, Assheton Arms Hotel, Middleton, Lancashire
- 203—Ancient Union, Masonic Hall, Liverpool. (Instruction)
- 348—St. John, Bull's Head Inn, Bradshawgate, Bolton
- 594—Downshire, Masonic Hall, Liverpool
- 784—Wellington, Masonic Rooms, Park Street, Deal
- 935—Harmony, Freemasons' Hall, Islington Square, Salford
- 1325—Stanley, 214 Gt. Homer Street, Liverpool, at 8. (Instruction)
- 1437—Liberty of Havering, Rising Sun, Romford
- 1459—Ashbury, Justice Birch Hotel, Hyde-road, West Gorton, nr Manchester
- 1505—Emulation, Masonic Hall, Liverpool
- 1580—Cranbourne, Red Lion Hotel, Hatfield, Herts, at 8. (Instruction)
- 1626—Hotspur, Masonic Hall, Maple-street, Newcastle
- 1892—Wallington, King's Arms Hotel, Carshalton. (Instruction)
- R.A. 292—Liverpool, Masonic Hall, Liverpool
- R.A. 394—Concord, Freemasons' Hall, Albion Terrace, Southampton
- R.A. 442—St. Peter's, Masonic Hall, Boroughbury, Peterborough
- R.A. 732—Royal Sussex, Royal Pavilion, Brighton
- R.A. 1037—Portland, Masonic Hall, Portland, Dorset
- K.T. 8—Plains of Mamre, Bull Hotel, Bureley

FRIDAY, 23rd SEPTEMBER.

- House Committee Boys' School, Wood Green, at 4
- Emulation Lodge of Improvement, Freemasons' Hall, at 7
- 25—Robert Burns, Portland Arms Hotel, Great Portland Street, W., at 8. (In)
- 167—St. John's, York and Albany Hotel, Regent's Park, N.W., at 8. (Inst.)
- 507—United Pilgrims, Surrey Masonic Hall, Camberwell, at 7.30. (Inst.)
- 765—St. James, Princess Victoria Tavern, Rotherhithe, at 8. (Instruction)
- 766—William Preston, St. Andrew's Tavern, George St., Baker St., at 8. (In)
- 780—Royal Alfred, Star and Garter, Kew Bridge
- 834—Ranelagh, Six Bells, Hammersmith. (Instruction)
- 833—Doric, Duke's Head, 79 Whitechapel Road, at 8. (Instruction)
- 1056—Metropolitan, Portugal Hotel, Fleet Street, E.C., at 7. (Instruction)
- 1185—Lewis, Fishmongers' Arms Hotel, Wood Green, at 7.30. (Instruction)
- 1298—Royal Standard, Alwyne Castle, St. Paul's Road, Canonbury, at 8. (In)
- 1365—Clapton, White Hart, Lower Clapton, at 7.30. (Instruction)
- 1602—Sir Hugh Myddelton, Agricultural Hall, N.
- 1642—E. Carnarvon, Ladbroke Hall, Notting Hill, at 8. (Instruction)
- 1789—Ubique, 79 Ebury Street, Pimlico, S.W., at 7.30. (Instruction)
- R.A.—Panmure C. of Improvement, Stirling Castle, Church Street, Camberwell
- R.A. 79—Pythagorean, Portland Hotel, London Street, Greenwich. (Inst.)
- R.A. 95—Eastern Star C. of Improvement, Hercules Tav., Leadenhall Street
- R.A. 820—Lily of Richmond, Greyhound, Richmond, at 8. (Improvement)
- R.A. 890—Hornsey, Porchester Hotel, Leinster Place, Cleveland Square, Paddington, W. (Improvement)
- M.M.—Old Kent, Crown and Cushion, London Wall, E.C. (Instruction)
- M.M. 355—Royal Savoy, The Moorgate, Finsbury Pavement, E.C., at 7.30. (In)
- 453—Chigwell, Public Hall, Station Road, Loughton, at 7.30. (Instruction)
- 1393—Hamer, Masonic Hall, Liverpool
- 1621—Castle, Crown Hotel, Bridgnorth
- 1712—St. John, Freemasons Hall, Grainger Street, Newcastle upon Tyne
- 1821—Atlingworth, Royal Pavilion, Brighton
- 2039—Londonderry, Y.M.C.A., John Street, Sunderland
- General Lodge of Instruction, Masonic Hall, New Street, Birmingham, at 8
- R.A. 152—Virtue, Freemasons' Hall, Cooper-street, Manchester
- R.A. 1086—Walton, Skelmersdale Masonic Hall, Kirkdale, Liverpool
- K.T. 20—Royal Kent, Masonic Hall, Maple-street, Newcastle

SATURDAY, 24th SEPTEMBER.

- 179—Manchester, Yorkshire Grey, London St., Tottenham Court Rd., at 8. (In)
- 198—Percy, Jolly Farmers', Southgate Road, N., 8. (Instruction)
- 1276—Star, Five Bells, 155 New Cross Road, S.E., at 7. (Instruction)
- 1288—Finsbury Park, Cock Tavern, Highbury, at 8. (Instruction)
- 1364—Earl of Zetland, Royal Edward, Triangle, Hackney, at 7. (Instruction)
- 1541—Alexandra Palace, Imperial Hotel, Holborn Viaduct
- 1624—Eccleston, Crown and Anchor, 79 Ebury Street, S.W., at 7. (Inst)
- 1670—Henry Mugeridge, Masons' Hall Tavern, E.C.
- 1871—Gostling-Murray, Town Hall, Hounslow
- 2012—Chiswick, Windsor Castle Hotel, King Street, Hammersmith, at 7.30. (In)
- Sinai Chapter of Improvement, Union, Air Street, Regent Street, W., at 8
- R.A. 176—Caveac, Albion, Aldersgate Street
- R.A. 1044—Mid-Surrey, Surrey Masonic Hall, Camberwell
- 1462—Wharnccliffe, Rose and Crown Hotel, Penistone
- 1581—Chiselhurst, Bull's Head Hotel, Chiselhurst
- 1965—Eastes, Parish Rooms, Bromley, Kent
- 2048—Henry Levander, Station Hotel, Harrow

THOUGHTS FOR THE THOUGHTFUL.—Our Ancient Grand Master, Solomon the Wise, King of Israel, said, "Six things doth the Lord hate, yea seven are an abomination unto him: A proud look; a lying tongue; hands that shed innocent blood; a heart that deviseth wicked imaginations; feet that be swift in running to mischief; a false witness that speaketh lies; him that soweth discord among brethren." Which one of the seven fits you? If the effect of your course produces confusion among the Craft and "soweth discord among brethren" it may be time to call a halt and consider, like Paul, "if eating meat causeth my brother to offend, I will eat no meat while the world standeth lest I cause my brother to offend. O, I see, that was a noble Paul. We can't expect everybody to be noble.

Joseph K. Wheeler, of Hartford, Conn., is Secretary of all the Masonic Grand bodies of Connecticut.

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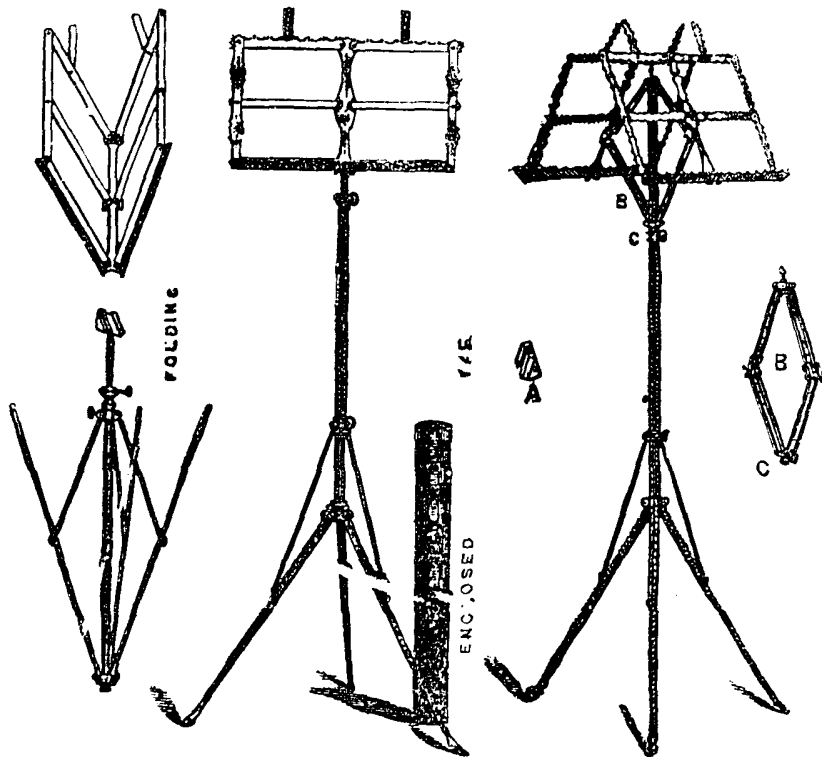
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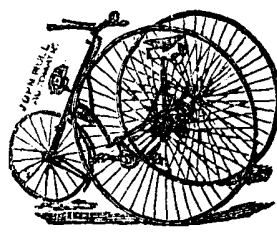
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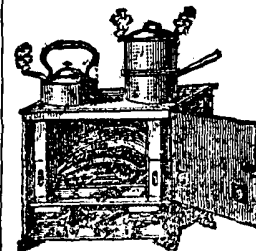
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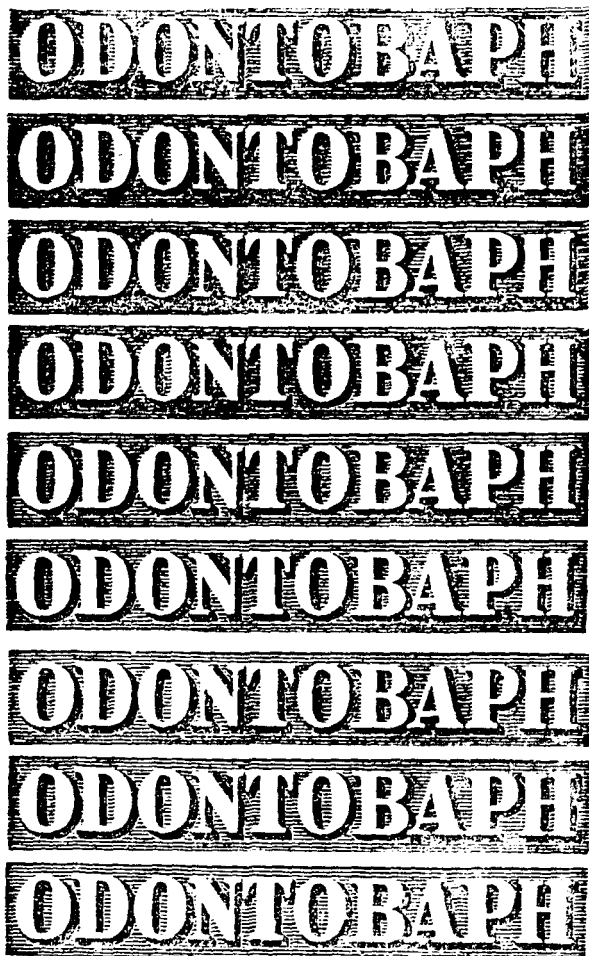
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