

Freemason's Chronicle;

A WEEKLY RECORD OF MASONIC INTELLIGENCE.

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

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

Vol. XXXIV.—No. 879.] SATURDAY, 14th NOVEMBER 1891. [PRICE THREEPENCE.
13s 6d per annum, post free.

SUBURBAN FREEMASONRY.

A CONTEMPORARY asks how it is that Freemasonry is, so to speak, a dead letter in many of the outside districts of the metropolis; dead so far, it explains, as local Lodges are concerned? In every suburb of London, says the writer in the *Evening News and Post*, there are to be found members of the Craft who, away from home, take a lively and active interest in the doings of Freemasonry, but at home they appear to forget it, or at least make no outward show of its practice. Later on the writer hazards the opinion that questions of social distinction will account for the apparent apathy of the inhabitants of a district, and those who have experienced the clanism which prevails in some of the outskirts of large towns will agree with the writer that a possible explanation of the situation is found in this direction. While Freemasonry must be regarded as cosmopolitan, open to men of all ranks and stations in life, there are admittedly distinctions in its ranks and among its Lodges, just as there are outside of it, although perhaps not to the same degree; for whereas in Freemasonry men of all grades in society can and do meet on one common level, no such general association is possible in the ordinary affairs of every-day life. In London and the great centres of industry Lodges spring up suitably for the various grades of society, and men of all classes can be introduced into the Craft amid surroundings which place them at their ease, and where they are sure of meeting men of their own station in life. In provincial towns the one Lodge of the place is usually supported by the local tradesmen, who find no difficulty in associating with each other, and are perhaps joined by one or more of the local dignitaries, men whose position in the neighbourhood brings them into direct communication with the tradesmen in every-day life, and consequently there is no reason why they should not associate in their pleasures. But in suburban districts the case is very different. Here we may have one of the merchant princes living in quiet retirement, and a few hundred yards further on we may find the struggling clerk or successful mechanic enjoying the beauties of nature and striving, sometimes with considerable success, to make his humble abode vie in appearance with that of his wealthy neighbour. How is it possible for these two men to associate on one common level? They may know each other very well, and may be the best of friends, but there are barriers of social distinction between them which it is impossible even for Freemasonry to surmount, and it might even be urged that, however much the two men might desire to associate with each other, their respective positions in society would render it almost impossible, by creating feelings which would render them uncomfortable, and make the one feel out of place with the other.

The writer to whom we have referred speaks of the admitted difficulty in the way of creating new Lodges, and urges that even when they are created the membership is often recruited from outside the district in which they are established, rather than from the special locality itself. This is apparent when we take into consideration the way in which summer Lodges have grown into popularity during recent years. We find a Lodge created in some pleasant outskirt, and prosper there under a local name, the whole of the members having their business in the neighbouring city, and residing perhaps at the other side of the town, journeying to and from their Lodge meetings *en masse*, and seldom, if ever, receiving an application for admission to their Lodge from a resident of the district or any one outside their particular circle. The question might be asked, how is it that local Freemasons do not patronise these Lodges? Is it that they cannot find a proposer, or is it not rather they do not care to take a prominent part in Freemasonry near home? Certain it is that local Masons do not support them, and as a consequence local members of the Craft remain unknown to each other when, with a little more intimate association they might enjoy each other's company, and eventually create a greater interest in the Craft in the locality.

As a means of bringing local Craftsmen into touch with each other the establishment of Lodges of Instruction is suggested, it being pointed out that little or no difficulty need be experienced in securing the necessary permit for these assemblies, which, with very little care and attention, may be made very enjoyable and interesting for those who take part in their weekly meetings. We cordially endorse this advice, and venture to predict that with one or two energetic Craftsmen at its head a Lodge of Instructions can easily be made of considerable service both in the way of extending a knowledge of Freemasonry and, perhaps more important still, as a means of bringing local Craftsmen into communication with each other.

INVASION OF JURISDICTION.

ONE of the most essential and best among the many lessons to be drawn from the symbols of Masonry may be found in the teachings of the "trowel," an instrument to be used by Freemasons to spread the cement of brotherly love and affection; that cement which, when properly used, will unite all into one sacred band, or society of friends and brothers, among whom no contention should ever exist, save that noble contention, or rather emulation, of who can best work and best agree. This sentiment, "A band of brothers among whom no contention should ever exist," has been so often reiterated, and so firmly impressed upon our minds, that we have come to accept it as a truism, an undisputed fact.

It is beautiful as a theory, and should be a fact un-

doubted and unquestioned. It constitutes the fraternity of Masonry, and upon it more than anything else depends the usefulness and stability of the Institution.

The Masonic use of the trowel has been taught every member of our Order, and its application has been impressed upon their minds by the most solemn ceremonies. There are, we know, exceptions to all rules, and, unfortunately, unworthy members may be found in every society, "black sheep in every flock." Yet we are convinced that among the fraternity, as a whole, this idea is something more than an idle sentiment. It is a recognized fact, and made, to a greater or less extent, the rule of life. There is a tie which binds Freemasons most closely together. That tie is composed of brotherly love and affection. While individual members are cultivating this sentiment, and, as the years roll around, are more thoroughly applying the trowel and exemplifying the results of its use in daily life.

Yet we regret that too often when organised as a Lodge, which is but an integral portion, an individual branch of the one universal family, this cement is sometimes laid aside, and the use of the trowel, as between themselves and their neighbours, to a large extent forgotten. Mankind is by nature selfish. In the early ages of the world's history, when the animal nature was in preponderance, following the natural law of evolution—"the survival of the fittest"—it was the strong against the weak. But with the advancement of civilisation and the cultivation of the intellect, the moral nature of man came to the front. The common Brotherhood of man and his equality became more and more recognised and acted upon. To disseminate this truth and make it practical in every day life has been the chief mission of Masonry. Uniting as it does men of every country, sect, and opinion, it founds every regulation upon the one idea of brotherly love, and every where inculcates the broadest charity and toleration for the opinions as well as the failings of a brother.

This being the true principle of Masonry, that to which she requires a strict adherence on the part of all her followers, why should it not be made equally obligatory upon her Lodges and other organised associations in their relations each with the other?

The Lodge is but the aggregate of the individual, governed by the same ends, but united only for their better dissemination.

How often is this fact overlooked and forgotten. The records of every Grand Lodge, and our own is not an exception, will show that from this cause more or less trouble is continually arising among their constituents, causing ill-feeling, jealousies and unkindness between them, extending sometimes to personalities among the members.

The source of such dissensions may be traced almost invariably to that innate selfishness which in the individual we are striving to overcome, but which is allowed full scope in the Lodge, and where no one in particular is responsible.

Lodges in this jurisdiction are more and more becoming acquainted each with the other, and by means of occasional visitations and the mingling together in schools of instruction the Officers and members are becoming more social. They can visit and work with and for each other. Eat, drink and be merry together, but let one of them unintentionally and ignorantly, by the least fraction, invade the territorial jurisdiction of another, and how quick is the "old Adam" in their natures aroused. Their pockets are touched, and, it may be, their dignity. The early lessons taught them as Masons are forgotten, and too often a spirit is manifested quite the opposite from that of brotherly love.

The question of jurisdiction is the most fruitful if not the chief source of all the troubles and dissensions thus arising. In the early days of English Masonry, when the Lodges were few in number and somewhat scattered, all seemed to have concurrent jurisdiction; arbitrary lines and boundaries were unknown, but in later years, and particularly in this country, with the large and rapidly increasing number of Lodges, jurisdictional lines have been found to be necessary, and that, too, for the sole purpose of better preserving harmony among the subordinates. Perhaps no better regulation could be adopted than our own—one-half the distance in a straight line to the nearest Lodge. Next to this and one which would avoid this trouble would be to make concurrent jurisdiction between

all Lodges. Yet if all were governed by these Masonic principles, and in their intercourse and relation with each other were to exemplify that spirit of toleration, forbearance and courtesy which is expected from Masons individually, jurisdictional lines would probably be the best.

But when, at nearly every Annual Communication of the Grand Lodge, charges are preferred by one Lodge against another for an invasion of alleged rights in this respect, and when upon investigation it is found that a proper adjudication can only be had after a careful measurement made by a Committee appointed for that purpose, or by a certificate from a county surveyor, then we find an illustration of our proposition in regard to Lodges and their liability to ignore the teachings of our Order. At such times we are led to believe that the doing away with all dividing lines, the making concurrent jurisdiction of the entire State, would be the better and only way to preserve harmony.

It is a common saying that there are exceptions to all rules, yet, Masonry, in her laws and regulations, is an exception from this. The laws of Masonry, based upon the landmarks, are absolute, and its regulations must be general, and while there can be but one rule in regard to jurisdictional limitations, the privilege is given to constituent Lodges to make local arrangements providing between themselves for concurrent jurisdiction or even for arbitrary lines. Were a true Masonic and fraternal spirit to actuate all Masons this could be easily accomplished, and that same spirit would avoid most of these differences by mutual concession on the part of all. While general concurrent jurisdiction may not be practical or for the best good of the Fraternity generally, yet there are many cases where it might be applied and be for the best interest of all concerned. Lodges are sometimes located at a distance of from five to thirty miles, and even more, from another. Persons residing considerably nearer the one, yet by reason of routes of travel and from other causes are best known in the other, and practically the most convenient for them, yet are denied the privilege of becoming Masons by this want of courtesy and strict adherence to their so-called rights. We would make all such territory—that is all beyond a certain limit—concurrent, allowing the applicant to consult his own convenience in the choice of location. In the absence of such a regulation, we earnestly advise the inculcation of the genuine principles of Masonry—charity and brotherly love.—*Tidings.*

GRAND LODGE OF SCOTLAND.

A QUARTERLY Communication of the Grand Lodge of Scotland was held in Freemasons' Hall, Edinburgh, on the 5th inst., the Grand Master Mason, Sir Archibald Campbell of Blythswood, Bart., presiding. Bro. J. Dalrymple Duncan acted as Grand Senior Warden and Bro. Colonel Campbell, Perth, as Grand Junior Warden. A vidimus submitted by the Grand Cashier of the income and expenditure for the quarter ending 24th ult. showed that the income had been £924, and the expenditure £461, excess of income £463. There had been 1370 entrants to the Order. The income for the first eleven months of the year had been £5010, and for the corresponding period of last year £4766—excess £245. Grants amounting to £90 had been voted from the fund of Scottish Masonic Benevolence to needy brethren or the widows of brethren. It was reported from Grand Committee that the Honorary Treasurer to the Grand Masonic Bazaar, held in December last, had sent a cheque for £14,449 10s 10d—the balance in favour of the annuity branch of the fund in aid of which the bazaar had been held. A hearty vote of thanks had been given to Bro. J. Maxtone Graham for his great kindness, good service and liberality in the discharge of the duties of Hon. Treasurer, and also best thanks to Bro. C. Baxter W.S. for the important services he rendered to the bazaar as general manager. This was confirmed, and on the motion of the Grand Master, thanks were also accorded to Bro. Bringloe, C.A., for his services in reference to the bazaar.

It was reported from Grand Committee that the Grand Secretary had stated the circumstances under which action by the Lodges in this Province in connection with the lapsing of the Provincial Grand Master's commission had been delayed; and the Committee moved Grand Lodge to

remit to them to direct the issuing of a new commission, under the unanimous recommendation of the Lodges in the Province. This was approved by Grand Lodge.

It was remitted to the Provincial Grand Lodge of Aberdeen City to consult the Lodges within its jurisdiction with regard to the claim of Lodge Aberdeen (No. 13) to have its title on Grand Lodge Roll changed to "The Lodge of Aberdeen."

There was submitted a letter from the Grand Master, Sir Archibald Campbell, intimating resignation of his high office, and saying—"During all these years I have experienced from all concerned such kindness and support that I feel most deeply the step I now take; but I also feel that in the interest of the Craft it is only right that the great responsibility which attaches to the Grand Mastership should be shared by others of the Craft, who may bring fresh energy to the duty, and infuse greater enthusiasm and intellect into its performance than I could ever lay claim to." Grand Committee had recorded their heartiest thanks to Sir Archibald for the excellent services he had given to the Craft during his tenure of office as Grand Master. They also reported that they had resolved that according to precedent the opportunity be given to the Craft at large to contribute toward presenting to the Hon. Lady Campbell, of Blythswood, a bust of the Grand Master, and that they had instructed the Grand Secretary to take the necessary steps for carrying that into effect. The Grand Master referred to the proceedings, and thanked the brethren for their kindness to him during the seven years he had been in office. The Earl of Haddington was then elected unanimously Grand Master Mason.

The election of the other office bearers, except the Grand Secretary and the Grand Cashier, was then proceeded with, the following being the list for next year:—

| | |
|---------------------------|---------------|
| J. Dalrymple Duncan | Senior Warden |
| Lieut.-Col. John Campbell | Junior Warden |
| D. Murray Lyon | Secretary |
| D. Reid | Cashier |
| Rev. John Murray | } Chaplains |
| Rev. W. E. Hall | |
| Robert Nesbit | Senior Deacon |
| Colin Galletly | Junior Deacon |
| P. L. Henderson | Architect |
| F. D. Rait | Jeweller |
| George Christie | Dir. of Cere. |
| David Sneddon | Bible Bearer |
| George Dobie | Bard |
| Maj. F. Wallace | Sword Bearer |
| J. Moonie | Dir. of Music |
| Lieut. G. B. Wishart | Marshal |
| J. Macnaught Campbell | Inner Guard |
| George Hay | Tyler |

The Board of Grand Stewards were re-elected, and the Grand Committee unanimously recommended that the salary of the Grand Cashier be increased from £150 to £185 per annum.

Grand Lodge next took up consideration of the motions of which notice had been given, and which had been published. The one proposed by Bro. Taylor, Glasgow, to the effect of providing for a payment of 2s every year towards benevolence by every member of the Craft was rejected by 140 against 33. Bro. Muir, Uddingston, instead of the motion of which notice had been given by him, in regard to proxy systems, accepted an amendment to the effect simply of remitting to Grand Committee to inquire into the working of the proxy commission in Grand Lodge. In regard to Bro. Muir's other motion, Grand Secretary had already given a return of the dates of the appointments of the several Provincial Grand Masters in Scotland, and the dates when their commissions were last renewed; and an amendment, proposed by Bro. Villiers, was adopted to the effect that the further return should refer only to the number of meetings held by each Provincial Grand Lodge each year during the past five years. The motion for a form as to the Grand Lodge and Provincial Grand Lodges was lost. By a majority, as against the previous question, Grand Lodge adopted the motion by Bro. Mann, Edinburgh, for the rescinding of the resolution of 1st May 1890, prohibiting the issuing of circulars, &c., except with the sanction of Grand Committee.

The other business was routine.

An entertainment will be given on Thursday next, at the Exchange Hall, Spalding, by Bro. Charles Collette, the well known comedian.

DORSET MASONIC CHARITY.

ANNUAL REPORT OF GENERAL COMMITTEE.

THE Committee have great pleasure in reporting that the result of the past year shews an increase in Donations, though the Subscriptions remain about the same.

The Donors number 8, and the Subscribers 256, as against 17 and 258 in 1889.

The total Receipts for the year, as against 1889 are shown below:—

| | 1889. | 1890. |
|------------------------|-----------|-----------|
| | £ s d | £ s d |
| Donations | 22 10 7 | 34 6 0 |
| Interest and Dividends | 102 1 11 | 98 7 8 |
| Subscriptions | 78 19 6 | 78 0 6 |
| Together | £203 12 0 | £212 14 2 |

A result which speaks well for the continued activity of the various local correspondents, whose services demand the warmest thanks of the Province.

Four Petitioners have been relieved during the year, at a total cost of £70, while two Grants of £20 and £12, made at the Mid-Winter Meeting, will appear in the 1891 Accounts.

The special thanks of the Committee are again due to Bros. Lord Stalbridge and E. A. Hambro, for their annual subscriptions of £5 each.

The Committee have with very great regret to announce the death of Bro. O. J. T. Hambro P.G.D. (England), P.D.P.G.M. Dorset, Vice President and one of the original Trustees of the Charity, and a generous annual subscriber. Bro. Hambro always took a very deep interest in the affairs of the Charity, and was most indefatigable in his efforts to obtain remunerative investments for its funds.

At the Regular Meeting of the General Committee next following, held on the 31st July last, W. Bro. J. P. F. Gundry P.D.P.G.M. and Bro. Robert Williams were unanimously elected as new Trustees of the Charity, and have kindly consented to act.

Whilst noting with satisfaction that more has been received for donations this year than in 1889, your Committee cannot but regret that the subscriptions have not increased as they hoped, but, on the contrary, have slightly diminished. They trust, however, that the tabular statement given with this Report will be carefully compared with the statement of last year, and if only the brethren in each Lodge who are subscribers will exert themselves to master the figures, and bring them home to the members of their own Lodge who do not yet subscribe, there will not next year be so great a difference in the percentage of subscribers. The Committee note with pleasure that some Lodges show a marked improvement, and, from the returns already in, trust that the improvement will this year be still more noticeable.

There should be no difficulty in getting all new members to subscribe during their first year, nor, when they have once subscribed, in getting them to continue; and the Committee venture to hope that each local correspondent will endeavour to secure, at all events, all new members.

With regard to the current year, fewer interim lists had come to the Hon. Secretary's hands on the 30th June than last year, but at that date the subscriptions for 1891, amounted to £23 1s, and dividends and interest to £48 17s 1d, against which Grants amounting to £30 were made at the Midsummer meeting. It is hoped that when the Lists are presented at Provincial Grand Lodge it will be found that the efforts of the various local correspondents have been crowned with success, and that the Charity has made good progress.

The General Hospital fund for the cost of the new wing has decidedly profited by the visit of the Duke of Edinburgh and his presence at the Institution, on the 24th ult., to perform the opening ceremony. Not only did he leave a contribution of £25, followed by a similar amount from the Duke of Beaufort, but other donations followed towards completing the £20,000 required to clear the new wing from debt. This must now be very nearly accomplished, as one gift since the opening has been the princely sum of £500 from Mr. W. A. F. Powell. Mr. Powell is one of the best known Redcliffe men, and has always taken a deep interest in all that concerns his parish. He is also one of the best known Freemasons in the West of England. He has ruled the Province of Bristol as Provincial Grand Master for the last two years, and as Deputy for over thirty years. Last year he gave 100 guineas to the Masonic School for Boys, and another 100 guineas to the Masonic School for Girls, to perpetually endow the office which he holds.

TRY YOURSELF BY THIS.

A Sermon Preached before the Grand Commandery of Knights Templars in Mississippi, at its Annual Conclave in Okolona, 10th February 1891, by Rev. Sir William Cross, Grand Prelate.

"He hath shewed thee, O man, what is good, and what doth the Lord require of thee but to do justly, and to love mercy, and to walk humbly with thy God?" Micah vi. 8.

A FEW moments spent in considering these words this morning would, I think, be profitable. They express the true object of all revelation, which is to make men good; they express the inmost meaning of all life, which is the attainment of holiness.

Two passages of Scripture propound the most momentous question which the mind of man can formulate, and give the very clearest and plainest answer which the language of man can express. One is this verse; the other is the passage in which the young ruler asks, "What shall I do to inherit eternal life?" There the answer is: "If thou wilt enter life, keep the commandments." Here the answer is: "He hath shewed thee, O man, what is good; and what doth the Lord require of thee but to do justly, and to love mercy, and to walk humbly with thy God?" Unmistakable in their plainness, these words sweep away the cobwebs of the confusion of ages. Frankly accepted, they would be an eternal cure for all the maladies which, age after age, have afflicted religion. They show that the aim of religion is to elevate character, to purify conduct, to promote goodness; they sum up the mighty spiritual teaching of the prophets; they herald the essential moral relation of the Son of God.

There are two streams which flow side by side through the Old Testament, and through the history of the Christian Church, and frequently do not mingle their waters—the stream of religion and the stream of righteousness.

The word "religion" is used in a loose, inaccurate way for various things; but in its proper English meaning, as when the Bible speaks of the Jews' religion, and as when Milton speaks of "gay religion full of pomp and gold," the word means certain opinions and certain ordinances; it means a set of doctrines; it means a mode of worship.

Now, outward ordinances, when their importance is exaggerated, tend to become burdensome and superstitious; and religious opinions, when maintained by ambition and self-interest, have deluged the world with crime; and that is why the great poet Lucretius represents religion as a lurid and menacing spectre, and writes those famous words: "Tantum religio potuit suadere malorum"—"So many curses to religion's cause." To avoid confusion, however, I will call this not religion, but *religionism*.

Now, a stream of religionism flows through the Old Testament; it centred in the Temple, the Levitical ordinances, the whole ceremonial law; and the same sort of externalism belongs as much to idolatry as to Judaism. All this code has neither value nor significance in itself, but solely in so far as it may be a help or adjunct to higher things. Religionism, when it ends in opinions or observances, is worthless.

Any impure and ignorant youth, any empty-headed and sour-hearted girl, any worldly or greedy Dives can, in this sense, be religious. Persons of all classes are delighted to believe that with such cheap and easy superficiality God is pleased.

Hence, all that was poorest and most pagan in Judaism eagerly seized on this element in their sacred books; they would please God by orthodoxy, ritual, gifts, fastings, holy days, sacrifices, the right way of burning the two kidneys in the fat—this would give them a delightful sense of being very religious—while they let their slanderous tongues run riot, and sated with worldliness their greedy hearts.

The religious reform of Hezekiah and others, being mainly outward, easily slid into the pagan frippery and superstition of Manasseh, and it ended in the worship of the dead letter, the superstition of tradition for truth and of religiosity for godliness. It reached the splendour of its zenith in Pharisaism, which paid scrupulous tithes of mint, anise and cummin, and forgot justice, righteousness and faith. It tried to establish itself for ever by committing the deadliest crime which even religionism has ever achieved; it said: "This is the heir! come, let us slay him, and the inheritance shall be ours."

In the same endeavour—the endeavour to make opinions and observances stand in lieu of sincerity and righteousness—it scourged Saint John, it imprisoned St. Peter, and it cursed St. Paul; it beheaded St. James, it stoned Saint Stephen. Yet they who committed all these deadly crimes were very religious! They would have held up their hands in horror and amazement had you called them irreligious; they would have said: "Our whole life is religion, and we think of nothing else."

When religion is put in the place of righteousness, when, instead of being regarded as a mere adjunct to godliness, it is substituted for godliness, then it becomes a deadly thing.

And, therefore, side by side with this stream of religious ordinance flows through most of the Old Testament, and through all the New, the richer, purer, and deeper stream of righteousness. And righteousness expresses, and alone expresses, the essence of a true religion; for true religion is a good mind and a good life. It is not an affair of copes and candles and such like things; but it is something which restores man to God, it enables us not merely to wear phylacteries and to make long prayers, but to deny our wills, to rule our tongues, to soften our tempers, to modify our evil passions, to learn patience, humility, and meekness, forgiveness and continuance in well doing; it is the will in the reason, and love in the will.

Ask a dogmatist the question: "What must I do to be saved?" and he will perhaps give you some elaborate metaphysical definition, and tell you that he who would be saved must think of the Trinity. Ask a party religionist what you must do to be saved, and he will tell you that you must believe in the Real Presence. Ask Samuel, David, Isaiah, Amos, Micah, Jeremiah, the four evangelists, the twelve apostles—ask your Lord and Master Himself, and their answer will be different, not only in the letter, but in the entire spirit.

It will not be, "You must believe in this or that particular doctrine; it will not be, "You must practice this or that special ordinance;" It will be simply, "If you would enter into life, keep the commandments." Whatever may have been the original intent of Levitical rules and Temple proprieties, it had become so terribly perverted, so fatally meaningless, that the greatest prophets speak of it again and again with sweeping and exceptionless depreciation. "Hath the Lord as great delight in burnt offerings and sacrifices as in obeying the voice of the Lord? Behold, to obey is better than sacrifice, and to hearken than the fat of rams." So spake Samuel.

"Thou requirest not sacrifice, else would I give it Thee; but Thou delightest not in burnt offerings." So sang the Psalmist.

"And now, Israel, what doth the Lord require of thee," asks the Book of Deuteronomy, "but to walk in all his ways and to love Him?"

"To what purpose is the multitude of your sacrifices unto me?" saith the Lord. "Bring no more vain oblations: incense is an abomination unto Me: your hands are full of blood. Wash you, make you clean; put away the evil of your doings from before mine eyes; cease to do evil; learn to do well." So wrote Isaiah.

"I hate, I despise your feast days," says Amos; "but let judgment run down as waters, and righteousness as a mighty stream."

And on the positive side the answer to the question: "Who shall ascend to the hill of the Lord, and who shall stand in His holy place?" The answer is: "He that hath clean hands and a pure heart, and hath not lifted up his mind unto vanity, nor sworn to deceive his neighbour." And what does the preacher tell you is the end of the whole matter? Is it to believe in a vast amount of traditional propositions? Is it to go through a numerous huddle of fantastical pomps and cumbersome ceremonies? Not at all. But the whole of the matter is: "Fear God and keep his commandments, for that is the whole duty of man."

That was how, one after another, the greatest of the prophets spoke; and the New Testament so completely endorses their spiritual idea, that, while every page and verse of it breathes of righteousness, you scarcely find any religionism at all, scarcely any organization, even the most rudimentary; scarcely any dogmatic creed, even the most brief. What was the sum total of the preaching of the great eremite, John the Baptist? Just two words: "repent," "obey." What is the sum total of the moral revelation of Christ? Just two words: "Love," "serve."

Not one syllable did Christ say for the traditionalism which in his day passed for the only orthodoxy; not one word did He say in favour of all the elaborate ablutions, vestments, fringes, phylacteries, feasts and fasts, and long prayers, which then passed for the indispensable ceremonial; but while he was the friend of sinners, and forgave the penitent harlot, and approved of the prayer of the publican; He blighted the mere professing religionist with flash after flash of his terrible denunciation.

And the teaching of every one of His apostles was the very antithesis of the spirit of externalism. They seemed to treat that with sovereign disdain, as though it belonged to the infinitely little. Their language is identical with that of the great prophets. "Circumcision"—then regarded as the very first of necessary ordinances—"Circumcision," said Saint Paul, "is nothing, and uncircumcision is nothing, but the keeping of the commandments of God." What was the summary of Saint Paul's teaching? Two words: "In Christ," and two words more: "Faith," "works." What was the sum of Saint James' teaching? Two words: "Compassion," "unworldliness." What was the teaching of Saint John? One word: "Love." He explains his apparent truism, "He that doeth righteousness is righteous," by that deep account of what true righteousness means: "He that doeth righteousness is born of God."

When Christ was asked what was the one test by which you could know true teachers from false, was it: "By their doctrine ye shall know them," as men have most fatally taught? Nothing of the sort. It was: "By their fruits ye shall know them." To preach these principles is to preach the very essential heart of the scriptural morality; but yet it is a preaching that invariably makes religionists angry. For its importance lies in this: that it is the very touchstone which discriminates between true and false religion, and which sweeps away, at any rate, the exaggerated importance attached to the adjuncts, the scaffoldings, the traditions and ordinances of men, which to so many make up the whole of their religion.

Now, you, my friends, are religious people. Your presence here shows that you profess religion. Nothing is more important than that you should know whether your religion is a sincerity or a sham. The Bible teaches you—as I have shown, and can show over and over again—that righteousness and holiness are the inmost essence, and the only outcome of true religion, that they are the very end and object of life: that if you have attained to them, you may stand free in the liberty wherewith Christ hath made you free—free from all morbid scrupulosities, from all carnal ordinances, free from all weak and beggarly elements, from all priestly domination, free from all petty rules about things which perish in the using. If you do not possess this purity of heart and righteousness of life, the orthodox opinions and the most elaborate ritual in the world are not one whit more pleasing to God than sounding brass or a tinkling cymbal, and will weigh no more in favour than the small dust of the balance.

Are you, as I have asked before, in God's sight, not deceiving yourself, but going up into the tribunal, of your own conscience and then seating yourself before yourself? Are you in truth, each of you, a good man? If you are, then, though every Pharisee who ever lived should hate you, and though every church in the world should excommunicate you, and though every priest that ever lived should hurl at you his separate anathema, as they once did at the King of Saints, yet to you the golden gates of heaven shall open harmonious on their golden hinges, and you shall be folded for ever under the wings of eternal love.

But if you are not simply in God's sight a good man, then, like a Saint of old, you may torture yourself for long years, together with fasts and miseries; or, like another, you may make your boast that you daily offer seven hundred prayers, and after all this you may say to Christ: Have we not prophesied in Thy name, and in Thy name wrought miracles, and in Thy name done many wonderful works? But if, in spite of this externalism and profession, you have not truly loved God, and have not been true to your neighbour, true by God's standard, and not by the conventional standard of the world on one hand, or of churches and party on the other—if, I say, you have not been thus essentially true to God and man, then shall He say unto you: "I never knew you."

I know very well that this is an old lesson. You have

heard it before, for I have tried to insist on it before, and may have to do so again, for it is the one lesson which popular religionism tries to escape, and the one lesson to which it must be bound down by the sword point of the Word of God.

What God wants is not so-called orthodoxy, but "truth in the inward parts." What will avail you is not any amount of religiosity, but righteousness.

There are thousands of religious persons who would attach immense importance to such small matters as to whether a clergyman does this or that trumpery little thing, which is supposed to be the badge of party, or whether we define Christ's presence in the elements materially or spiritually, or whether we hold the Bible to be verbally dictated, or to contain the revelation of God.

Well—I tell you plainly, my brother, that all this may or may not be important as opinion, and may or may not be important as ritual; but your opinion and your ritual, one way or the other, is of quite infinitesimal value as regards the saving of your soul.

Almighty God does not care for your opinions at all, if only they be honest; He does not care about your ritual; but He does require your goodness. Without that goodness, without that kindness, without purity and honesty, without truthfulness and that rarest of all virtues, the love of truth, unselfish humility—without these, all your opinions and rituals may only mean that your leprosy is white as snow.

The reason why it is necessary to insist on this is that eternity pharisaism of the human heart, which prefers formalism to spirituality, and which causes a constant recrudescence of Judaism in the heart of Christianity.

Very early, from entire ignorance of the real relation of the Old Testament to the New, there arose, in spite of the whole Epistle to the Hebrews, a disastrous confusion between the Christian ministry and the Jewish priesthood. And there followed a rapid glorification of shibboleths and ordinances.

The sacraments were soon regarded as magic amulets, and Christ's presence was thought to be nearer if it was localised in the sacred bread. The grace of the Spirit was confined to mechanical transmission; none were called religious unless they went to deserts or monasteries, or tortured themselves with fasting and scourging; but if all this teaching in Scripture which I have read be true, all this is not what God requires, for all this, for whatever it may be valuable, is, at any rate, valueless for salvation. And things grow worse.

The conceit of infallible opinion became a horrible curse to mankind; the blood of hundreds of martyrs is on its head, and the bitterness of broken hearts lies at its door. What was called orthodoxy, what was called catholicity, was often hideous error, despicable for its ignorance, and execrable for its cruelties. Men were massacred by wholesale for supposed mistaken tenets, while vice and villainy flaunted in high places unrebuked.

A pope steeped to the lips in infamy founded the Inquisition; murderers and adulteresses died in the odour of sanctity if they professed zeal for orthodoxy and subservience to the priests. Charles V. and Philip II., men grossly immoral in personal character, doomed eighteen hundred innocent victims to the scaffold and the stake, in the Netherlands alone, for such crimes as eating meat in Lent, or reading the Psalms in their native tongue. When Greece arose from the dead, with a New Testament in her hand, when the bright and blissful Reformation, by Divine power, struck through the black and settled night of ignorance and anti-Christian tyranny, and the sweet odour of the returning Gospel invaded men's souls with the brilliancy of heaven, there was a brief bursting of this iron network of false traditions. But the yoke was soon reimposed in other forms, because men who love moral licence love also spiritual serfdom, and at this very day there are many—whom I do not wrong in saying it, for they make it their open boast—there are many who are trying to undo, as far as they dare, the work of the Reformation. But the Reformation was nothing but the sweeping away of accumulated falsities and mountainous corruptions.

(To be continued.)

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NOTICES OF MEETINGS.

—:—

YARBOROUGH LODGE, No. 633 (MANCHESTER).

A MEETING was held at Clarence Hotel, Piccadilly, on Thursday, the 5th inst. Present—Bro. Darwin I.P.M. acting W.M., Yapp P.M. S.W., Gnymer J.W., Smedley Treasurer, Cartwright P.M. Secretary, Wilson S.D., Dodds I.G.; P.M.'s Hughes, Sallon, Davidson; Bros. Searle, Braun, Wilson, Aitken, Staney, &c. Visitors—Bros. Wrigley P.M. 1052 W.M. 2363. Lodge was opened in due form at 6:30, and the minutes of previous meeting read and confirmed. Mr. Isherwood was balloted for and elected to become a member of the Lodge. He was subsequently initiated into Freemasonry by Bro. Darwin. Bro. Staney was passed to the degree of Fellow Craft by the acting W.M. This being the night for electing the W.M. Bro. Johns was chosen for the honour. Bro. Smedley was re-elected Treasurer, Bro. Cartwright P.M. and Secretary Charity Representative, and Bro. Chesyre Tyler. There being no further business the Lodge was closed.

EARL ELLESMERE LODGE, No. 678,
(FARNWORTH).

A REGULAR meeting was held at the Church Inn, on Wednesday, the 4th instant. Present—Bros. McMillan W.M., Bleackey S.W., Greenwood J.W., Morris P.M. Treasurer, Worbb P.M. Secretary, Weatherall S.D., Woolmer J.D., Marsden I.G.; P.M.'s Hall, T. A. Martin, Wright, Wild, Entwistle, Shaw, and Bolton; Bros. Grimshaw, Reddows, Battersby, Bullock, Scowcroft, Roscoe, Thomason, Lathom, Isherwood, R. S. Entwistle, W. Shaw, Jackson, and Holme Tyler. Visitors—Bros. Hayos 221, J. L. Wood P.M. 350, J. H. Watson P.M. 350, Harry Antonio 581, Williamson 348, and R. R. Lisenden P.M. 317. The Lodge was opened in the usual manner, and the minutes of the previous meeting read and confirmed. The ballot was taken for Mr. Joshua Nuttall, and declared unanimous. He was afterwards initiated into Freemasonry by the W.M., and there being no further business, the Lodge was closed in peace and harmony. The brethren subsequently supped together, after which the usual Loyal and Masonic toasts were honoured, including the initiate, who responded. A most enjoyable and long to be remembered evening was spent, chiefly owing to the singing and reciting of Bros. Antonio and Lisenden, whom the W.M. had specially invited.

SHAKESPEARE LODGE, No. 1009 (MANCHESTER).

A REGULAR meeting was held on Friday, the 6th instant, in the Freemasons' Hall, Cooper-street. Present—Bros. James Crosland W.M., Pringle S.W., Southwell J.W., Enticknap P.M. Secretary, Hilton S.D., Bibby J.D., Clive I.G., Riddell Tyler; P.M.'s Halden, Rome P.P.G.S., D. Brookes. Visitors—Brownrigg P.M. 1126, Jaffrey P.M. 152 P.P.G.D., Cook 426, Goldman 323, Kenyon 323, and R. R. Lisenden P.M. 317. The brethren met at six o'clock for tea, after which the Lodge was opened in due form, and the minutes of the previous meeting read and confirmed. The ballot was taken for Bro. George Oakden Brookes, brother of Past Master Brookes, and was announced favourable. He was subsequently initiated into Freemasonry by his brother, and there being no further business the Lodge was closed in peace and harmony. At the social board the health of the initiate was proposed and heartily drunk. Bro. Lisenden singing the E.A. song. A capital evening's entertainment was contributed by Bros. Kenyon, Goldman, and Lisenden, who kept the ball rolling with songs, recitations, and comic sketches until 10:45.

TRUTH LODGE, No. 1458 (MANCHESTER).

A REGULAR meeting was held on Saturday, the 7th instant, at Bro. Tom Woods, Wheatsheaf Hotel. Present—Bros. Wadsworth W.M., M. Davies I.P.M., Fred. Hilton S.W., Hall P.M. J.W., Burgess Secretary, A. Hebdon P.M. P.G. of D.C. D. of C.; P.M.'s Needle, Needham, Caldwell P.P.G.S.B., and Buckley Carr; Bros. G. T. Lee, Ernest Davies, Parker, and J. R. Lee, James Hilton, Baxter, Tom Wood. Visitors—Bros. Taylor, Worsley, Biddiscombe, and Wardle. The Lodge was opened with solemn prayer soon after four o'clock, and the minutes of the previous meeting read and confirmed. This being the night of election Bro. Hilton was unanimously elected W.M. for the ensuing year. Bro. Vincent P.M. was elected Treasurer, and Bro. Hyde Tyler. There being no further business the Lodge was closed in peace and harmony. At the social board the health of the W.M. elect was proposed in eulogistic terms by Bro. Hebdon, and drank with enthusiasm, after which Bro. Hilton made an appropriate response. The health of Bro. James Hilton (father of the W.M. elect) was also proposed and heartily drunk. The other toasts were the W.M. and P.M.'s, Visitors, Officers, &c. Bros. Ernest Davies, Fred. Hilton, Lisenden, &c., contributed to the brethren's enjoyment with songs and recitations.

TRAFFORD LODGE, No. 1496 (MANCHESTER).

THE first meeting since the installation of Bro. Blears took place at the Western Hotel, Moss Side, on Monday, the 9th inst. Present—Bros. Blears W.M., Morris S.W., Long J.W., Burslem P.M. Treasurer, Land Secretary, Wilson S.D., Knight J.D., Johnson P.M. Dir. of Cers., Renshaw I.G., Reddell Tyler, and Maybury; P.M.'s—Gillman, Kershaw, Jones, Johnson, Hampson, Russell; Visitors—Heath 979, Hall P.M. 1387, Jacobson J.D. 1633, Maddick 1161, Rathbone P.M. 581, and Allin (Talbot Lodge). The brethren assembled at six o'clock, after which the Lodge was opened with solemn prayer, and the minutes of previous meeting were read and confirmed. The

ballot was taken for Messrs. Sutton, Yeadon, and Vickers, who were unanimously elected. Mr. Sutton was initiated into Freemasonry by Bro. Burslem P.M. Treasurer, Mr. Yeadon by the W.M., and Mr. Vickers by Bro. Johnson P.M. Dir. of Cers. The working tools were presented and explained by the W.M. All the work was done in a first class manner, seeing it was the first night of Bro. Blears presidency. There being no further business, the Lodge was closed in peace and harmony. At the social board the health of the three initiates was proposed and responded to by them individually, Bro. Past Master Jones singing the E.A. song. A pleasant though short evening's enjoyment was brought to a close at 11 o'clock. Dr. Allin, who is a great favourite here, sang some capital songs.

EBORACUM LODGE, No. 1611.

THE installation of the Worshipful Master of this Lodge took place at the Eboracum Masonic Hall, St. Saviourgate, on Monday, the 9th inst. There was a large attendance of the Past Masters and Brethren of the Eboracum Lodge, with members from the York, Agricola, and Albert Victor Lodges, York, and also from other Lodges in the Provinces of the North and East Ridings and West Riding of Yorkshire. The Worshipful Master Brother Lamb presided, supported by Past Masters Whytehead, Balmford, Turner, Dyson, Brown, and the following Visitors: Bros. Todd P.M. 236 P.P.G.S.W., Marshall P.M. 660 P.P.G. Reg., Loam J.W. 630, Jones S.W. 2328, Sample 236 P.P.G.O., Wright 2328 P.P.G.S., Wakefield 1157, Forsack 1533, &c. On the assembly of the brethren the minutes of the last meeting, when Bro. Storey the Senior Warden was unanimously elected Worshipful Master for the coming year, were duly confirmed. The installation ceremony was then proceeded with, Bro. Whytehead P.M. P.P.G.W. and Past Grand Sword Bearer of England officiating as Installing Master. W.M. elect was then presented by the W. Master Brother Lamb, and was duly inducted into his office. On the conclusion of this portion of the ceremony, the Worshipful Master appointed and invested the following brethren as his Officers for the ensuing year:—Bros. Shonksmith Senior Warden, Pearson Junior Warden, Rev. Tennent Chaplain, Balmford P.M. P.P.G.O. Treasurer, Kay Secretary, Spetch Senior Deacon, Halliwell Junior Deacon, Sharp Dir. of Cers., Smith I.G., Chapman Organist, Archer and Vaughan Stewards, Dunlop Tyler, Lamb P.M. Preceptor, Whytehead P.M. Past G.S.B. Eng. Librarian, Bro. John Blenkin P.M. P.P.S.G.W. was elected Charity Representative for the Provincial Association, and the financial statement for the year, duly audited, was presented, showing the Lodge to be making good progress. Letters regretting absence were read from the Very Rev. the Dean of York Past Grand Chaplain of England, the Right Worshipful Deputy Provincial Grand Master the Hon. Orde-Powlett, Bros. Grant J.W. Albert Victor Lodge, Peck Provincial Grand Secretary North and East Yorkshire, and Past Grand Standard Bearer England, Cumberland P.M. 1611 P.P.G.W., Longford Falcon Thirsk, W. J. Hnghan P.M., Thorp P.M. 523 P.P.G.S.D., Tindell W.M. 1600, Taylor P.M. 1911, Brogden W.M. 236, and Rooke P.M. 236. The banquet took place at the De Grey Rooms, when an excellent menu was served by Bro. Halliwell. The W.M. presided and was supported by the whole of the brethren present at the Lodge ceremony, and Bros. Chapman P.M. 1611, Parnell S.W. 236, J. Sampson J.W. 236, Faulkner, Manton S.W. 1991, Swift W.M. elect Albert Victor, York, C. Anderson 236, &c. The following Loyal and Masonic toasts were afterwards proposed and responded to:—the Queen and Craft, the Grand Master and the Grand Lodge, the Provincial Grand Master, the Deputy Provincial Grand Master, and the Provincial Grand Lodge, the Worshipful Master of the Eboracum Lodge 1611 and Prosperity to the Lodge, the I.P.M. and Past Masters of the Eboracum Lodge 1611, the Sister Lodges of the Province, the Officers of the Lodge, the Visitors from other Provinces, the Masonic Charities, and the Tyler's toast. Musical contributions were given by Bros. G. A. Chapman, Child, Loam, Sample, Sampson, and others.

ARDWICK LODGE, No. 2185 (MANCHESTER).

A MEETING was held on Monday, the 9th inst, at the Midland Hotel, Ardwick. Present—Bros. Hoyland acting W.M., Booth S.W., Wilkinson J.W., Melling Sec., Hayes S.D., Taylor J.D., Atkinson I.G., Wm. Hoyland D.C., Dawson Tyler. P.M.'s J. T. Richardson P.P.G.D., Andrew, Fitzgerald and Waud, Bros. Goodman, Lilley, R. W. Atkinson, Rostrom, Radman and Pain. Visitor—Barlow 1588. The brethren met at 6:30 for tea, after which the Lodge was opened in due form, and the minutes of the previous meeting read and confirmed. Bro. Charles Pain was passed to the degree of Fellow Craft by the acting W.M., the working tools being presented by Bro. J. T. Richardson P.M., and Bro. Melling gave the charge to the candidate. There being no further business, the Lodge was closed in peace and harmony.

Covent Garden Lodge of Instruction, No. 1614.—The weekly meeting was held at the Criterion, Piccadilly Circus, on the 5th inst., when there were present Bros. Burgess W.M., Harnell S.W., Matthews J.W., Foon Assistant Preceptor, Reynolds Treasurer and Secretary, Hamby S.D., Seary J.D. and Org., Keon I.G., Weeks Tyler; Skinner, Wise, Harbert, Warwick, Woodward, Cogliati, G. H. Reynolds, Rowe, Sweetland. After preliminaries, Bro. Wise offered himself as a candidate for initiation, and the W.M. rehearsed the ceremony. The W.M. worked the 1st and 2nd sections of the lecture. Bro. Reynolds, offering himself as a candidate, answered the necessary questions leading to the 2nd degree. Lodge was opened in the 2nd, and the W.M. rehearsed that ceremony. Lodge was resumed, and Bro. Harnell was unanimously elected W.M. for the ensuing week, and appointed his Officers. Nothing further offering, the Lodge was closed and adjourned.

Walthamstow Lodge of Instruction, No. 2192.—The weekly meeting was held on Monday last, at Bridge Chambers, Hox-street, Walthamstow, when there were present—Bros. R. Ker-

shaw W.M., W. Peter Allen S.W., N. Fortescue J.W., W. Shurmer P.P. Grand Treasurer Preceptor, F. Taylor S.D., W. Smith J.D., W. J. Short I.G., C. H. Bestow Secretary, J. Collett Steward, C. Spurgeon Organist, Ives P.M., Westfield P.P.G.S.B., Bastick, Lambert, Hurley, Cutohey, Briginshaw P.G.S., Herbert, Lloyd, King, Lewis, Thorogood, Oakden, Stauffer, Longmore, Pinder P.M., McLean, MacColla, Stacey, Young. After preliminaries, the ceremony of initiation was rehearsed, Bro. Lloyd candidate. Bro. Ives was entrusted, and the Lodge was opened in the second degree, and the ceremony rehearsed. The Lodge was closed to first degree. Bro. Cutohey was unanimously elected to occupy the chair at next meeting, on 23rd instant. There will be no meeting on the 16th, as on that evening the annual supper will be held at the Victoria Hall. After hearty good wishes the Lodge was closed and adjourned.

The Council of the Royal Masonic Institution for Boys held their monthly meeting at Freemasons' Hall on the 7th inst., Bro. R. Eve P.G. Treasurer in the chair. There were present Bros. Geo. Adamson, J. P. Fitzgerald, W. A. Tinney, J. Brett, Barnett, Cooper, C. H. Webb, Corble, Craggs, A. Williams, R. D. Cummings, S. A. Cooper, G. Everett, J. Bodenham, J. S. Cumberland, W. H. Saunders, W. A. Scurreah, J. Willing, jun., J. Glass, G. E. Fairchild, J. D. Beveridge, R. Pittam Stevens, H. Foxley, F. Burgess, W. M. Stiles, E. Valeriani, Pritchard, H. Webb, Gillard, Gardner, J. W. Burgess, C. Hawksley, Bourne, E. Hobbs, and J. Morrison McLeod Secretary. The minutes of the previous Council having been read and verified, Bro. Fairchild was elected to fill the vacancy on the Board of Management caused by the lamented death of Bro. A. Escott, whose services were gracefully recognised, and to whose premature death sympathetic reference was made by several of the brethren present, the Secretary being at the same time instructed to address a letter of condolence to Mrs. Escott. The Secretary reported the investment of £7500 in the Three and Half per Cent. Indian Railway Stock, and that the Edgar Bowyer Memorial Fund, amounting to £45 14s, had been invested in Consols. It was unanimously agreed to increase the salary of the Head Master to £525 per annum from the 1st January next. The Board of Management reported that they had duly considered the questions referred to them in connection with the removal of the School to a more favourable site, as suggested by the Earl of Lathom at the recent Festival; and that they had had several eligible places in the neighbourhood of the Metropolis under their notice, but that they considered the question of removal should be postponed until a means had been found for disposing of the present site. The proceedings terminated with a vote of thanks to the Chairman.

The Committee of Management of the Royal Masonic Benevolent Institution held their meeting at Freemasons' Hall, on Wednesday. Bro. J. Newton presided, and there were present Bros. James Brett, Fairchild, Tattershall, S. Brooks, Fisher, Mercer, C. H. Webb, C. Kempton, Hogard, R. Griggs, W. H. Hulbert, H. Cotter, John Barnett jun., W. Webb, W. M. Bywater, Dr. Jabez Hogg, J. J. Berry, F. Mead, J. Bunker, James P. Fitzgerald, Geo. Everett Grand Treasurer, and James Terry P.G.S.B. Secretary. The minutes of the previous meeting having been read and verified, the Secretary announced the death of three annuitants (two males and one widow), two accepted candidates (one male and one widow), and one widow half-annuitant. The Warden's report for the past month was read. Eight petitions (seven males and one widow) were considered and accepted, and their names ordered to be entered on the lists of candidates for the election in May 1892. A vote of thanks to the Chairman brought the proceedings to a close.

At a meeting of the Prudence Lodge, No. 1550, held at the Masonic Hall, Plymouth, on the 7th inst., Bro. C. Mutten W.M. presiding, great regret was expressed at the approaching departure from Plymouth of Bro. T. Goodall P.P.G.O., who has filled the office of Secretary of the Lodge almost from its commencement. Several brethren bore testimony to the valuable services Bro. Goodall had rendered to the Lodge, and these expressions were embodied in a resolution and ordered to be entered on the minutes. Bro. G. H. Sellick P.P.G.R., accepted the invitation of the W.M. to act as Secretary until the next annual meeting. A resolution of sympathy and condolence with the widow of the late Bro. Cridge, who was a member of the Lodge, was also unanimously agreed to.

MASONIC LECTURE AT NORWICH.

BRO. JAMES STEVENS-P.M., &c., delivered his popular lecture on the Ritual and Ceremonial of the Symbolic Degrees in Freemasonry, to the members of the Masonic Association, at 47 St. Giles' Street, Norwich, on Friday, the 6th inst. There was a very fair attendance of the brethren of the local and neighbouring Lodges, which, but for the counter-attraction of a Grand Concert in the town on the same evening, would certainly have been still larger. The Right Worshipful Deputy Provincial Grand Master of Norfolk, Bro. Hamon Le Strange, presided, and was supported by the Worshipful Masters of the Union Lodge, No. 52, the Social Lodge, No. 93, the Perseverance Lodge, No. 213, and the Cabbell Lodge, No. 807, with many of their respective Lodge Officers and brethren, and several Provincial Grand Officers. This was the lecturer's second visit, in continuation of his greatly esteemed discourse on the subject of Masonic Ritual.

The Deputy Provincial Grand Master, in re-introducing Bro. Stevens to the meeting, expressed his pleasure at being enabled to preside on this occasion, and enlisted the kindly consideration of his hearers for the lecturer, who, notwithstanding a recent and heavy domestic bereavement, had not failed to meet them as had been arranged. He felt assured that the address they were about to listen to would give equal satisfaction to that with which, he had been informed, the former portion had been attended.

Bro. Stevens on rising was cordially received, and after briefly commenting on the points he had introduced into his former lecture, proceeded to deal at length with those more closely associated with the working of the Second and Third Degrees. These were, if anything, even of greater interest, and, to the advanced brethren, more full of instruction. During the progress of his extempore discourse the most earnest attention was accorded him. A great Masonic celebrity, but recently deceased, has written that in the course of his lecturing tours over a large portion of America and Canada, to brethren of all classes, he never in one instance found his audience becoming weary, although he rarely spoke for less than two hours, often two and a half, and sometimes three. He therefore knew that men of many kinds can be deeply interested in the subject of the Symbolism of the Blue Lodge, and are glad to have it proven to them that there is something more and higher and nobler in their Blue Free-Masonry than they had supposed. It would seem to us that Bro. Stevens might readily endorse these remarks, for lapse of time was quite unheeded by his audience, and, we almost think, by himself, for he had evidently not exhausted his subject when, after a two hours' oration, he resumed his seat.

The Right Worshipful Deputy Provincial Grand Master, in proposing a vote of thanks to the lecturer, expressed his warm and earnest appreciation of the interesting and instructive address, to which he had listened with much pleasure, and he was sure, with much benefit. He hoped that future opportunities would be found amongst the Lodges in his province for obtaining such information as had that evening been afforded to those present, and highly complimented Bro. Stevens on the reception which had been given to his remarks.

Worshipful Bro. G. Baxter P.M. 213 P.P.G.J.W. seconded the proposition, which was unanimously carried, and the formal meeting was concluded. Subsequently such of the brethren as could remain joined a social circle, which the Deputy Grand Master honoured by attending, when many of the points of the lecture were thoroughly discussed, and Bro. Stevens added further information.

Amongst brethren who should be named as materially contributing to the success of this meeting are Bros. J. H. Guyton P.M., Director, and Geo. Baxter P.M., Secretary of the Norwich Masonic Association, who were assisted by several officers of the Perseverance and Cabbell Lodges.

Following the example of the other professions, the architects and surveyors have resolved to form a Lodge. The founders are all members of the Royal Institute of British Architects, and the M.W.G.M. has been pleased to grant a warrant for the Hiram Lodge, No. 2410. The Officers designate are Bros. H. Lovegrove P.M. P.Z. &c. W.M., F. A. Farrow W.M. S.W., and F. A. Powell P.M. &c. J.W. The consecration will take place at Freemasons' Hall on the 30th inst.

Bro. C. S. Lee, W.M. of No. 1599, is the Hon. Secretary of a Committee formed to promote the erection of a memorial of the late Mr. W. H. Smith. Bro. Edward Terry, Major Probyn, and other representative men in the Strand district are taking an active part in the work, and, although the memorial, as Bro. Lee was careful to explain at the last meeting, was only a parochial, and not a national one, it will no doubt be worthy of the district in which the late First Lord of the Treasury took so great an interest.

A Lodge of Instruction, in connection with the Wood-grange Lodge, No. 2409, has been established, and will meet every Friday evening during the months of January, February, March, April, May, June, October, November, and December, at the Princess Alice Hotel, Forest Gate, E., at eight o'clock. Bro. A. Calver P.M. and Sec. 933 has been appointed the Preceptor.

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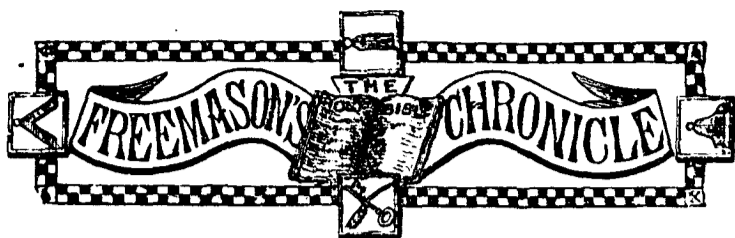
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SATURDAY, 14TH OCTOBER 1891.

FREEMASONRY IN WILTSHIRE.

ON the occasion of the installation of Lord Radnor as Provincial Grand Master for Wiltshire it may be of interest to give some particulars of the early history of Freemasonry in the county. As will be seen from our report of the proceedings at the ceremony of installation H.R.H. the Duke of Connaught referred to the fact that the Province was founded in the year 1777, "during the lifetime of a most distinguished Mason, Bro. Thomas Dunckerley, who was appointed Provincial Grand Master." We had the pleasure in May last of noticing favourably a comprehensive and valuable work on the life and labours of this remarkable man, by Bro. Henry Sadler P.M. and P.Z., Grand Tyler and Sub-Librarian of the Grand Lodge of England. Dunckerley asserted himself to be a natural son of George II., and his biographer shows that his story was believed by powerful patrons, and that he received many advantages from their efforts, including a substantial pension. Dunckerley's services to the cause of Freemasonry were many and great, and in Mr. Sadler's work it is stated that he "exercised active supervision over eighteen different counties." He took an active part in Masonic affairs in Wiltshire several years before he was appointed to preside over that province, and Mr. Sadler reproduces a charge delivered by him to the Freemasons of Marlborough, and a letter written by him from that town in 1768. On 22nd September 1777, a Provincial Grand Lodge for Wiltshire was opened at Salisbury "in ample form;" and Mr. Frederick Hastings Goldney, in his "History of Freemasonry in Wiltshire," gives the following list of the Freemasons present:—The Most Worshipful Thomas Dunckerley, Esq., P.G.M., the Worshipful Hugh Skeats D.P.G.M., Jos. Hodgson P.G.S.W., J. Edgar jun. P.G.J.W., James Wilkinson P.G.T., Michael Burrough P.G.S., and T. Shuttleworth P.G.S.B.; P.G. Stewards—John Norton, Wm. Chubb, Alex. Minty, Wm. Weeks, Geo. Scandover, and D. M. Keele; Past Grand Tyler G. Brown, and the Master, Officers, and Brethren of the Salisbury Lodge, No. 47. The Visiting Brethren were Lord Charles Montagu Past Grand Master for Hants, with six of his Officers; six brethren from the Ringwood, and four from the Blandford Lodge, and three brethren from Lodges in London. It is interesting to note that P.G.M. Dunckerley recommended that no Mason should be made in future in Wiltshire for less than 3 guineas. Referring to description of Dunckerley as Provincial Grand Master for Wiltshire, Bro. Sadler remarked that it is not strictly correct, Dunckerley having only been appointed to superintend temporarily. The first P.G.M. for Wilts was Thomas Fowke, of Clarges Street, Piccadilly, who was appointed late in 1775 or early in 1776. Mr. Sadler says:—"I cannot find that he ever did anything in discharge of the duties of his office, but he had family connections at Salisbury, and was Groom of the Bedchamber to the Duke of Cumberland. His name was removed from the list of Provincial Grand Masters in 1777; Dunckerley may therefore fairly be deemed the first real head of the Province." His biographer adds:—"In his endeavours to exemplify the proverbial qualities of a new broom, his Masonic zeal appears far to have exceeded his discretion." This remark refers to a controversy in which Dunckerley promptly proceeded to involve himself with the "Ancient" Masons at Salisbury. Mr. Sadler writes:—

The period between the years 1766 and 1796 was a most eventful one for Freemasonry in England; it was a period of consolidation and permanent improvement. . . It is not unlikely that a spirit of emulation may have had some influence in bringing about this change, the Grand Lodge being then harassed by an active and powerful rival in the shape of an opposition body of Freemasons, which had been organised in London about the year 1751, and which had since made rapid progress both in prosperity and influence. . . In the earlier portion of the period mentioned, the two rival Masonic

bodies were briefly distinguished by the names of *Ancients* and *Moderns*; the former being the general appellation of the opposing faction, and the latter that of the adherents of the regular Grand Lodge formed in 1717, of which Dunckerley was a most ardent supporter.

On the occasion of the opening at Salisbury of the Provincial Grand Lodge for Wiltshire of the "Moderns," Dunckerley "took occasion to observe that an assembly had lately been formed in Salisbury of persons who called themselves Ancient Masons, and pretended to derive an authority from the Duke of Athol. He informed the Lodge that the Duke had disclaimed any knowledge of or connection with persons acting under that sanction." In making this assertion Dunckerley was quite wrong, as the "Ancients" of Salisbury speedily proved. They applied to the Duke of Athol, and were soon in a position to publish an authoritative contradiction of Dunckerley's statements, which appeared in the *Salisbury Journal* of 24th November 1777. This vindication by the "Ancients" of the legality of their position drew from Dunckerley a lengthy vindication of his action, which was published in our columns on 15th December 1777. Dunckerley ended by declaring, "I therefore conclude, with respect to the Lodge, No. 200, at Salisbury, of Ancient Masons—'Debile fundamentum fallit opus.'" As the Lodge in question found itself unable to make any headway and in 1783 transferred its allegiance to the "Moderns," Dunckerley's conclusion would seem to have been warranted by the facts. Besides his quarrel with the "Ancients," he had considerable trouble with the members of his own Salisbury Lodge, who, as letters published by Bro. Sadler show, more than once questioned the validity of his appointment as P.G.M., and refused to submit to his authority. After the Sarum Lodge had been struck off the list for contumacious behaviour, and restored at Dunckerley's desire, the Grand Lodge, when further troubles arose in 1783, requested Dunckerley to resign "the Superintendency of the County of Wilts," in order to promote "future good humour" in the Sarum Lodge, which step he emphatically refused to take. The central authority finally compromised matters by directing the Sarum Lodge to correspond immediately with one of the Grand Secretaries on all business of the society, and requesting Dunckerley not to interfere in the affairs of that Lodge. Dunckerley replied that he would obey the commands of the Grand Master, but would not permit any member of the Sarum Lodge to be present at any Provincial Grand Lodge that he might hold in future for Wiltshire. Whether Dunckerley and the Sarum Lodge were ever reconciled his biographer has not been able to discover; but "there appears," says Mr. Sadler, "to have been a fractious spirit among its members, for, in 1800, fresh complications arose with the authorities, which led to the final erasure of the Lodge, on the 25th of November 1801."—*Salisbury Journal*.

FREEMASONRY IN MADAGASCAR.

THE *Catholic World* is somewhat surprised to learn of a lawsuit that has just been tried in Madagascar. Two Freemasons had a dispute with the Vicar-Apostolic, Monsignor Cazet, which resulted in an appeal to the Law Courts. Some time ago these Freemasons sent round a circular to all Europeans on the island, inviting them to join the Masonic Lodges. The Vicar, hearing of this, retaliated by circulating a tract written by D. D. Léгур, entitled "The Freemasons; what they do, and what they want." He declared that in the tract there were no personal attacks. However, on the case being brought before the Consular Court, the Bishop was condemned to pay a fine of 15,000 francs. He appealed against this sentence, and the case is to be tried again.—*Echo*.

We are informed that the Deputy Grand Master for Nottinghamshire—Bro. the Rev. F. V. Bussell, M.A.—has promised to preside on the occasion of the delivery by Bro. James Stevens of his lecture on the Ritual and Ceremonial, in the Annesley Lodge, No. 1435, at the Masonic Hall, Nottingham, on Friday, the 27th instant.

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JUBILEE OF THE M.W.G.M.

ON Monday evening the members of the Hull Masonic Club gave a dinner in honour of the 50th anniversary of the M.W.G.M. H.R.H. the Prince of Wales. The President, Bro. F. B. Grotrian, M.P., occupied the chair, and was supported by Bros. Canon McCormick, D.D., P.P.G.C., M. C. Peck P.G.S.B. England P.G.Sec., W. C. Whiteside P.M., F. Fallerton P.M. P.P.G.R., J. R. Strenger P.P.G.O., T. A. Haigh P.M., Jules de Meilhac, J. W. L. Whitfield, T. H. Dixon, J. Hancock, T. Heaton Haller, H. J. Oldroyd Hon. Sec., H. C. Lambert, Westerhoff, Wallis, Richard Barton, C. T. Cages, J. Charlesworth, Isaac Fawcett, E. Meudelsohn, T. Linsley, M. Schaltz, D. C. McNeill, F. L. Slade, Barron, Barlow, Wilkinson, Carlill, Savill, J. Fox, and Brown.

Bro. Vessey King, the Steward, provided a *recherché* banquet.

The President gave "The Queen and the Craft," which was duly honoured with musical honours.

Bro. F. B. Grotrian, M.P., then submitted the toast of the evening "H.R.H. the Prince of Wales, M.W.G.M. of England." The Prince of Wales, he said, had most well and worthily filled his position as Grand Master of the Craft. His Royal Highness presided at the Centenary of the Girls' School, at which £51,500 were raised. That fact alone showed that the philanthropy of the Craft was not a sham and a delusion, but a solid reality. He was quite sure they would receive with much enthusiasm the toast of the Prince of Wales, who was celebrating that evening his Jubilee at Sandringham. The Secretary, Bro. Oldroyd, had—he was sure with the approval of the brethren—sent to his Royal Highness a telegram to the following effect: "Members of Hull Masonic Club fraternally present hearty good wishes on your Royal Highness's birthday." Continuing, the President said H.R.H. occupied a very distinguished position, and after all little or nothing could be said against the Prince, and very much might be said in his favour. He was most assiduous on all occasions where his presence could aid a philanthropic object. He thought the Prince must have felt sometimes that possibly, in the discharge of those varied duties, that life would be tolerable but for its amusements. Another point in his favour was the absolute disinterestedness which he had on all occasions shown in regard to the great political parties of this country. In this respect he had responded to the bright example and good training of our beloved Queen, who had ever been absolutely impartial.

The toast having been duly honoured, Bro. Oldroyd sang "God bless the Prince of Wales," the refrain being taken up with great heartiness.

Bro. T. Linsley proposed "Success to the Hull Masonic Club." The welfare of the club had their heartiest sympathies. It had been formed in order that the brethren of the various Lodges might fraternise and enjoy each others company. Whatever success the club had attained up to the present was due to a large extent to the zeal put forward by Bro. Oldroyd.

Bro. H. J. Oldroyd, in response, said they did not wish to make the club a success merely from a financial point, but more from a social aspect.

Bro. Canon McCormick submitted "The Health of the President, Bro. Grotrian, M.P." The President was, the speaker said, a "jolly good fellow" in every sense. He was ever ready to assist in any philanthropic movement for the good of the people, ready to take the chair on any festive or other occasion. His character stood high with the people, and he (the Canon) was sure that every Freemason wished him much prosperity in this life and happiness in his bosom of his family. It gave him much satisfaction to bear his testimony of respect for their President, and he was sure it met with their complete approbation.

The toast was received with great cordiality and musical honours, cheers being also given for Mrs. Grotrian and the family.

The President, in reply, said his interest in the Craft was of long standing, and he felt, when asked to become the President of the club, that he could not do otherwise than accept the office, with a view, in any minor degree, to show his continued interest in Masonry. Those pleasant social gatherings were beneficial to one's better nature, they softened all feelings of asperity and subdued antagonisms; the voice of rivalry was shut out, and only the noble tenets of the Order—brotherly love, concord, and peace—prevailed, and where they gave their mutual support and help to one another.

During the evening songs were rendered by Bros. Oldroyd, Richard Barton, H. C. Lambert, Peck, and Whiteside, whilst Bro. Canon McCormick delighted the brethren with some droll personal reminiscences. Bro. J. R. Strenger P.P.G.O. kindly officiated at the piano with his well-known masterly skill and ability.

Shortly before the brethren retired the following telegram was received from the Prince of Wales: "The President of Masonic Club, Hull. I thank you for fraternal and kind congratulations.—Albert Edward."

"THE BASOCHE."

"THE Basoche," which for some time to come will be a household word, is unfamiliar to the great majority, nor does it awaken the memories which cling to it across the Channel. A decree promulgated exactly a century ago on the 13th of last February put an end to the famous corporation, which had been formed five centuries before, but which had been shorn of much of its importance and some of its privileges since the days of Charles VII. "The Basoche," as authorised by Philip the Fair, was no ordinary guild. It was termed a "kingdom," and the clerks learned in the law of whom it was composed administered justice among themselves, and elected a "King of the Basoche," who was no simulacrum of a monarch, but a redoubtable personage, with a court, a chancellor, and an army, who dispensed justice, and coined money for the use of his subjects. "The Kings of the Basoche" lent their soldiers on occasions to the Kings of France. A roundel as old as the Battle of Pavia has it—

Soldat, clerc, le basochien
Est bon vivant et bon chrétien,
Vive la basoche!
A son approche
Tout va bien.

The last military exploit in which the "Basochiens" had a share was the taking of the Bastille.

The members of "The Basoche" were the founders of French comedy. They first made use of that weapon of ridicule which has been used with such effect in France. The humour of their productions was coarse and Rabelaisian, but it marks the beginning of public opinion, as exhibited in the criticism of public men and measures. No man, however exalted, was sacred from their attacks. They did not spare Louis XII. himself, who had granted them the privilege of using as a stage the great marble table which stood in the hall of the Palais. In the "Prince of Fools" they burlesqued Pope Julius II., and then arose the feud between the Church and the theatre which is not quite healed yet. The "moralities" of "The Basoche," in supplanting the old "mysteries" took the stage out of the hands of the clergy, and placed it in those of the laity. There is no trace of a Basoche representation later than 1582. The burlesque trial, called the "Cause Grasse," obtained at a much later period. It exhibited the licence without the didactic intent of the "moralities."—*The Echo*.

THE MASONIC "COMIC."

WE had known him for years, as one gets to know music-hall managers, and had always looked upon him as a most jovial and ruddy prosperous person. Whenever we met him, in his official capacity, he was always the same, cheery as to countenance, glossy as to hat; with a fixed, but merry twinkle in his eye, and a tremendous diamond solitaire jabbed into the highly starched "bosom" of a shirt that fitted him as perfectly as his very epidermis.

We came upon him suddenly, in the Strand last week, an altered man. Of course one doesn't expect music-hall managers to look so well in the daylight, but here there was a falling off that all the gas in the huge reservoirs that charm the eye and cheer the heart of the rain-sogged mariner as he steers the homebound paddle-boat down the Thames at Vauxhall Reach, could not have atoned for. His clothes hung about him, his hat had become too large: the only little spark of the old cheer came from that diamond stud shining out of all the gloom like the reflection of the sun in the silver handle of a hearse door.

"I shall be more like myself again in a few days," he said, "now that I've got rid of him."

"Of whom?"

"What? you haven't heard?"

"No."

"Great Dover Street! is it possible? Here let us step into Delando's—I'll tell you all about it."

"Soda in this gentleman's, too, miss—thanks. Well, as I was saying, you know at our hall we only give engagements for one week: we can keep on re-engaging 'em if we like 'em, but, lest we shouldn't their booking is only for one week. Well, the last week in July Mr. Warcott, the agent, comes round, quite in the way of business—he's a Mason y'know; so am I—gives me the grip; then we come to the job. 'What artistes am I wanting? Oh, so-and-so, and so-and-so, you know. Then he asks if I can bill a good *spécialité*. Well, specialities come high, but you're bound to have 'em. What's he got? 'Strong man juggler,' says he. 'Sick and tired of juggler's,' says I, 'Ah but this cove juggles with live elephants,' says he. 'What's his price?' says I, 'Well,' says he, 'its 'cording to how many elephants you care to have: twenty-five quid a week for himself, seventeen an' six each, elephants.' 'Too high,' says I; 'what else?' 'Couple o' song and dance men,' says he. 'Shades of McGinty!' says I, 'you don't call song and dance men a novelty?' 'These are, says he, 'they do their "turn" upside down in a tank of rainwater.' 'How much?' says I. 'Sixteen,' says he. 'Can't afford it just now,' says I; 'y' see all our patrons is away at the seaside.' 'Try a Masonic Comic?' says he, just as though he were recommending a bronchial troche: 'now there's something you can deal with?' 'Does he sing about the Craft?' says I. 'W-well, just Craft enough—he's a good Mason,' says he: 'dirt cheap at six a week.' I thought I'd rather like to book this chap. 'Make it five?' says I. 'Split the difference,' says he, 'five-ten?' And we dealt."

We could see that the mere reference to the matter pained him. But "Go on," we said, as we pushed the glasses over to the barmaid to be refilled.

"Go on? Ah! I wish in this case I'd ha' stopped. You NEVER DID HEAR IN ALL YOUR 'NATURAL,'" he exclaimed, with great emphasis, "such a downright rotten comic! He hadn't got enough in him to lick stamps! Oh, Jiminy! when I think of it even—He'd no more ear for music than a steam tug whistle—not a song worth a cent, and no drum band part! Weeping Rachael! he was a terror! How I endured that week I don't know. When it was time to com! on I used to go up through the trap-door on to the roof and try and forget him as I watched the 'basses go by. On the Saturday, when he came to 'treasury' I gave him his notice. WHAT DO YOU THINK? He gave me the first Masonic sign calling on a brother for assistance? What could I do? I had to take that notice back, and keep him another week. Second Saturday came. 'Oh, Mr. So-and-So,' said I, meeting him in the bar, 'by-the-way, you close to-night.' 'What?' says he, and, rushing after me as I made for the door leading to the scene-dock, he gave me the second sign for assistance."

We saw the look of frenzy that was gathering in his eye: we thought we'd better bring the conversation to a close.

"How long was it before you got rid of him?" we asked.

He clenched his fist and grit his teeth as he answered:

"There are seventeen Masonic signs calling on a brother for assistance!"—*Judy*.

THE THEATRES, &c.

Avenue.—In spite of much adverse criticism we are of opinion that Mr. H. A. Jones's new comedy of modern life deserves more credit than it has received. Plays produced for a purpose must also be of interest to a general audience or they cannot succeed. Now in "The Crusaders" Mr. Jones has exposed to ridicule the modern craze of charitable fads, which, however good in philanthropic theory, are perfectly impracticable. A Mr. Greenslade has left a million and a half—a fortune made out of temperance drinks—to carry out a scheme of Philo Ingarfield, which is to reform London entirely, and make it clean, sober and happy. When the play opens we find the society has made such progress that some hundred girls have been taken from the slums of the metropolis, and transferred to Wimbledon, where they are employed in the cultivation of roses. The good people of Wimbledon naturally object to these errant damsels being in their midst without proper control, and hence the promoters of the society desire to strengthen their committee by some influential names. Mrs. Greenslade, the widow, Mr. Palsam, Mrs. Champion-Blake and Mr. Ingarfield have attached the Hon. Dick Rusper, in order that he may persuade his father, Lord Burnham, to be their president. Dick has joined for purposes of his own, being more in love with Mrs. Greenslade than the London Reformation League; but he is a married man, separated from his wife, and Mrs. Greenslade is on the point of being engaged to Ingarfield. Complications arise that necessitate the departure of the latter to Cuba, and after an interval of fifteen months we find Mrs. Greenslade falling a victim to Dick's fascinations. At this moment Ingarfield returns, and strengthened by his fervour in the cause, she is able to resist Dick when he forces his way into her bedroom at night. The scene is witnessed by Mr. Palsam, who, mistaking the two men, determines to expose the evil-doer; while Ingarfield, believing Mrs. Greenslade guilty, generously accepts the statement concocted by Mrs. Blake that he was paying his addresses to the French lady's maid. Peace is ultimately restored by old Lord Burnham giving up his racehorses and wine cellar as the price of Palsam's silence, and the play ends by Mrs. Greenslade promising to marry Ingarfield. There are undoubtedly many weak points in the piece, but the brilliant dialogue, sparkling with wit and satire, compensates for much, and carries the audience with it. Mr. Jones has engaged a splendid company, the mention of whose names is sufficient: Lord Burnham, Mr. Arthur Cecil; Dick Rusper, Mr. Yorke Stephens; Ingarfield, Mr. Lewis Waller, who gives a powerful performance; Mrs. Greenslade, Miss Winifred Emery; and Mrs. Champion-Blake, Lady Monckton. Supplementary characters are sustained by Messrs. H. Kemble and Sant Matthews, as a "pessimist philosopher" and his founder; and by Miss Olga Brandon, who gives a charming impersonation of Una Dell, who is secretly in love with Ingarfield. The mounting is everything that can be desired, and the piece is of sufficient interest to form an attraction to Mr. Jones's numerous admirers.

Opera Comique.—Mr. Henry James has adapted his novel "The American" to the stage and has made a very presentable play of it. Making allowance for the somewhat too high-flown language, Mr. Edward Compton's portrayal of Christopher Newman is a capital study, his passion and pathos being alike admirable; and whether we see him in the Bohemian quarters of Monsieur Nioche and his pretty daughter Noémie, or tackling the haughty old Marquise de Bellegarde in her ancestral chateau he is equally at ease and always within the picture. Mr. Clarence Blakiston gives a manly representation of the unfortunate Count Valentin, Mr. C. L. Hallard was Lord Deepmere and Mr. Sydney Paxton was effective as the Marquis. Miss Bateman does not have many opportunities as the guilty Marquise, but looks the character to the life; neither is it the fault of Miss Elizabeth Robins that Clare is an unsympathetic personage, for in the last act she rises above the situation and elicits unanimous applause. The brightest character, after Christopher, is Noémie Nioche; it is very prettily played by Miss Adrienne Dairrolles, while Miss Lonise Moody as the aged retainer is also good. The piece is prettily mounted, and is well worthy of a visit. We would also remind our readers that on Wednesday afternoons Mr. Compton is appearing in various old comedies, which should not be missed; also that the obnoxious fee system is abolished at this theatre.

Aquarium.—In order to present an uninterrupted round of amusement from noon till nearly midnight the directors now unite the two performances by an admirable concert, which takes place in the body of the hall at 5.30. This forms an agreeable accompaniment to an afternoon tea or dinner. The latest "sensation" is Nitram Negg, who leaps from the lofty roof to the floor, which, although it looks a formidable attempt, possesses the advantage of being free from danger. The most recent mesmerist is Signor Peyrani, who is able to exercise his skill upon a horse; while Minting, the clever bicyclist, Mr. Robert Ganthony, in a dumb-show sketch, Jules Poule, juggler, and several troupes of acrobats supply a capital programme.

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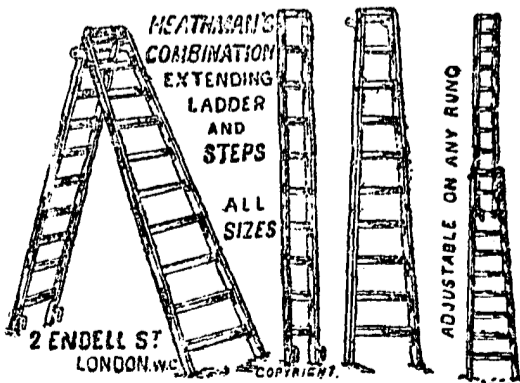
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 2192 Walthamstow, Bridge Chambers, Hoe Street, Walthamstow, 8

Tuesday, 17th November.

25 Robert Burns, 8 Tottenham Court Road, 8
 55 Constitutional, Bedford Hotel, Holborn, 7
 141 Faith, Victoria Mansions Restaurant, S.W.
 177 Domatic, Surrey M.H., Camberwell, 7.30
 188 Joppa, Manchester Hotel, Aldersgate Street, 8
 212 Euphrates, Mother Red Cap, Cannon Towa, 8
 241 Merchants, Masonic Hall, Liverpool
 463 East Surrey Lodge of Concord, Greyhound Hotel, Croydon, 8
 554 Yarborough, Green Dragon, Stepney, 8
 700 Nelson, Star and Garter, Woolwich, 7.30
 753 Prince Fred. William, Eagle Tav., Maid's Hill, 8
 820 Lily of Richmond, Greyhound, Richmond, 7.30
 829 Sydney, Black Horse Hotel, Sidcup, 7
 860 Dalhousie, Middleton Arms, Dalston, 8
 861 Finsbury, King's Head, Threadneedle St., 7
 1044 Wandsworth, East Hill Hotel, Wandsworth, 8
 1321 Emblematic, St. James's Restaurant, W., 8
 1343 St. John, Misonic Hall, Grays, Essex
 1349 Friars, Liverpool Arms, Canning Town, 7.30
 1446 Mount Edgecumbe, Three Stags, Lambeth Rd., 8
 1471 Islington, Cock Tavern, Highbury, N., 7.30, 8
 1472 Henley, Three Crowns, North Woolwich
 1473 Hootle, 146 Berry Street, Boodle, 6
 1540 Chaucer, Old White Hart, Borough High St.
 1638 Brownrigg, Alexandra Hotel, Norbiton, 8
 1695 New Finsbury Park, Hornsey Wood Tav., N., 8
 1839 Duke of Cornwall, Queen's Arms, E.C., 7
 1940 Brixton, Prince Regent East Brixton, 8
 2146 Surbiton, Maple Hall, Surbiton
 Metropolitan Chapter, White Hart, Cannon St., 6.30
 R.A. 704 Camden, 15 Finsbury Pavement, E.C., 8
 R.A. 1365 Clapton, White Hart, Clapton, 8
 R.A. 1642 E. of Carnarvon, Ladbroke Hall, Notting Hill, 8

Wednesday, 18th November.

3 Fidelity, Alfred, Roman Road, Barnsbury, 8
 30 United Mariners', Lugard, Peckham, 7.30
 72 Royal Jubilee, Mitre, Chancery Lane, W.C., 8
 73 Mount Lebanon, George Inn, Borough, 8

193 Confidence, Hercules Tavern, Loadenhall St.,
 223 United Strength, Hope, Regent's Park, 8
 533 La Tolerance, Portland Hot, (St. Portland St., 8
 591 Downshire, Masonic Hall, Liverpool, 7
 673 St. John, Masonic Hall, Liverpool, 8
 720 Panmure, Batham Hotel, Batham, 7
 751 Merchant Navy, Silver Tav, Burdett Rd., 7.30
 813 New Concord, Jolly Farmers, Southgate Rd.
 862 Whittington, Red Lion, Fleet Street, 8
 902 Burgoyne, Essex Arms, Strand, 8
 972 St. Augustine, Masonic Hall, Canterbury, 8.30
 1037 Portland, Portland Hall, Portland
 1269 Stanhope, Fox and Hounds, Putney
 1356 Toxteth, 140 North Hill Street, Liverpool, 7.30
 1475 Peckham, 516 Old Kent Road, 8
 1511 Alexandra, Hornsea, Hull
 1601 Ravensbourne, Rising Sun, Rusby Green, Catford, 8
 1604 Wanderers, Victoria Mansions Restaurant, S.W., 7.30
 1663 Beaconsfield, Chequers, Walthamstow, 7.30
 1681 Londesborough, Berkley Arms, May Fair 8
 1692 Hervey, White Hart Hotel, Bromley, Kent, 8.30
 1791 Crenon, Wheatsheaf, Shepherd's Bush, 8
 1922 Earl of Lathom, Station Hotel, Camberwell New Road, 8
 1963 Duke of Albany, 153 Battersea Park Road, 7.30
 2208 Hendon, Welsh Harp, Hendon, 8
 R.A. 177 Domatic, St. James's Restaurant, W., 8
 R.A. 720 Panmure, Goose and Gridiron, E.C., 7
 R.A. 933 Doric, 203 Whitechapel Road, E., 7.30
 M.M. Grand Masters, 8a Red Lion Square, 7

Thursday, 19th November.

144 St. Luke, White Hart, Chelsea, 7.30
 147 Justice, Brown Bear, Deptford, 8
 263 Clarence, 8 Tottenham Court Road, W.C.
 754 High Cross, Coach and Horses, Tottenham, 8
 879 Southwark, Sir Garnet Wolseley, Rotherhithe New Road
 890 Hornsey, Masonic Room, Lewisham, at 8
 1017 Montefiore, St. James's Restaurant, W., 8
 1158 Southern Star, Sir Syd. Smith, Kennington, 1182 Duke of Edinburgh, M.H., Liverpool, 7.30
 1278 Bardett Countts, Swan, Bethnal Green Road, 8
 1306 St. John, Three Crowns, Mile End Road, 8
 1360 Royal Arthur, Prince of Wales, Wimbledon, 7.3
 1428 The Great City, Masons' Hall Avenue, 6.30
 1558 D. Connaught, Palmerston Arms, Camberwell, 8
 1571 Leopold, City Arms Tavern, E.C., 7
 1580 Cranbourne, Red Lion, Hatfield, 8
 1602 Sir Hugh Myddelton, White Horse, Liverpool Road, N., 8
 1612 West Middlesex, Bell, Ealing Dean, 7.15
 1614 Coven Garden, Criterion, W., 8
 1622 Rose, Stirling Castle, Camberwell, 8

1625 Tredegar, Wellington, Bow, E., 7.30
 1714 Royal Savoy, Blue Posts, Charlotte Street, 8
 1950 Southgate, Railway Hot, New Southgate, 7.30
 1677 Crusaders, Old Jerusalem, St. John's Road, Clerkenwell, 9
 1996 Priory, Constitutional Club, Acton
 R.A. 753 Prince Frederick William Lord's Hotel, St. John's Wood, 8
 R.A. 1471 North London, Northampton House, Canonbury, 8

Friday, 20th November.

Emulation, Freemasons' Hall, 8
 General Lodge, Masonic Hall, Birmingham, 8
 167 St. John's, York and Albany, Regent's Park,
 507 United Pilgrims, Surrey M.H., Camberwell, 7.30
 733 Westbourne, Swiss Cottage Tavern, Finchley Road, N.W., 8
 765 St. James, Princess Victoria, Rotherhithe, 8
 R.A. 820 Lily of Richmond, Greyhound, Richmond, 8
 R.A. 890 Hornsey, Prince of Wales's Hotel, corner of Eastbourne Terrace, and Bishop's Road, W. 8
 R.A. 1275 Star, Stirling Castle, Church Street, Camberwell, 7
 780 Royal Alfred, Star and Garter, Kew Bridge, 8
 834 Ranelagh, Six Bells, Hammersmith
 1056 Metropolitan, Portugal Hotel, Fleet Street, 7
 1195 Lewis, Fishmongers' Arms, Wood Green, 7.30
 1228 Beacontree, Green Mau, Leytonstone, 8
 1298 Royal Standard, Builders' Arms, Canonbury, 8
 1365 Clapton, Navarino Tavern, Hackney, 8
 1391 Kennington, The Horns, Kennington, 8
 1457 Bagshaw, Public Hall, Loughton, Essex, 7.30
 1642 E. Carnarvon, Ladbroke Hall, Notting Hill, 8
 1901 Selwyn, Montpelier, Choumont Rd., Peckham, 8
 2021 Queen's (Westminster) and Marylebone, The Criterion, W., 8
 2030 Abbey Westminster, King's Arms, S.W., 7.30
 R.A. 95 Eastern Star, Hercules Tavern, E.C.
 R.A. 1275 Star, Stirling Castle, Camberwell, 8,

Saturday, 21st November.

87 Vitruvian, Duke of Albany, St. Catherine's Park, near Nunhead Junction, 7.30
 179 Manchester, 8 Tottenham Court Road, W.C., 8
 198 Percy, Jolly Farmers', Southgate Road, N., 8
 1275 Star, Dover Castle, Deptford Causeway, S.E.,
 1288 Finsbury Park, Cock Tavern, Highbury, 8
 1364 Earl of Zetland, Royal Edward, Hackney, 7
 1524 Duke of Connaught, Lord Stanley, Hackney, 8
 1624 Eccleston, 13 Cambridge Street, Pimlico, 7
 2012 Chiswick, Windsor Castle, Hammersmith, 7.30
 R.A. Sinai, Red Lion, King Street, Regent, St. W. 8

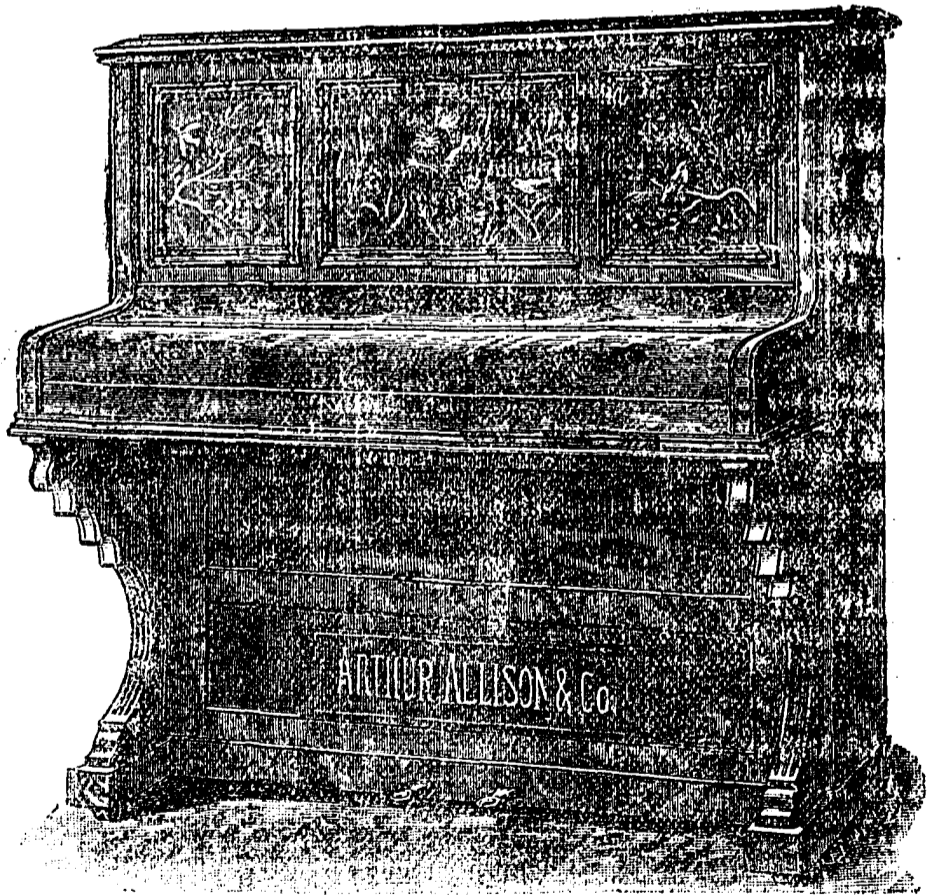


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ROYAL ENGLISH OPERA.—Every evening, THE BASOCHE.

HAYMARKET.—Every evening, THE DANCING GIRL. Matinée to-day, at 2.

ADELPHI.—Every evening, at 7:45, THE TRUMPET CALL.

LYCEUM.—To-day, at 2 and 8, THE LAST WORD. Last Performances.

CRITERION.—Every evening, at 8, LISCHEN AND FRITZCHEN. At 8:45, MISS DECIMA. Matinée to-day, at 3.

PRINCESS'S.—Every evening, at 7:45, AFTER DARK. Matinée to-day, at 2:15.

STRAND.—Every evening, at 8:45, THE LATE LAMENTED. Preceded by, at 8, BACK IN FIVE MINUTES.

SAVOY.—Every evening at 8:30, THE NAUTCH GIRL. At 7:40, CAPTAIN BILLY. Matinée to-day, at 2:30.

GAIETY.—Every evening, THE SECOND EDITION OF JOAN OF ARC. Matinée to-day.

COMEDY.—Every evening, at 9, GODPAPA. At 8:15, ROSABEL. Matinée to-day, at 3.

PRINCE OF WALES'S.—This evening, at 8, THE GYPSIES. At 9, THE PLANTER. Matinée to-day, at 3.

LYRIC.—At 7:30, LOVE AND LAW. At 8:15, LA CIGALE. Matinée to-day.

GLOBE.—Every evening, GLORIANA.

TERRY'S.—Every evening, at 8, THE TIMES. Matinée to-day, at 2:30.

NEW OLYMPIC.—Every evening, at 8:15, A ROYAL DIVORCE. Preceded by a Farce. Matinées on Monday and Wednesday.

GARRICK.—Every evening, SCHOOL. Matinée to-day, at 2:30.

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OPERA COMIQUE.—Every evening, THE AMERICAN, preceded by A DEAD LETTER. Matinée to-day, at 2:30.

AVENUE.—Every Evening, at 8:30, THE CRUSADERS. Matinée to-day, at 3.

SHAFTESBURY.—SIGNOR LAGO'S ITALIAN OPERA SEASON.

ROYALTY.—This evening, at 7:40, EAST LYNNE. At 10:15, THE CAN'T-SING GIRL. On Monday, FAUVETTE.

COURT.—Every evening, at 9, AUNT JACK. Preceded by, at 8:15, A MUTUAL MISTAKE.

TOOLE'S.—Every evening at 8, THE LANCASHIRE SAILOR. At 9, A COMMISSION. At 10, A PANTOMIME REHEARSAL.

GRAND.—This evening, CARMEN UP TO DATA. On Monday, ANTONY AND OLEOPATRA.

SURREY.—Every evening, at 8:15, ROUND THE RING.

PAVILION.—Every evening, at 7:45, EAST LYNNE.

STANDARD.—To-night, STRIKE. Next week, THE GREEN BUSHES.

CRYSTAL PALACE.—To-day, at 3, SATURDAY CONCERT. At 8, PROMENADE CONCERT. Daily—PANORAMA, Toboggan Slide, Aquarium, Picture Gallery, &c. Next week, ANNUAL GREAT NATIONAL POULTRY, PIGEON, AND RABBIT SHOW.

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