

Freemason's Chronicle;

A WEEKLY RECORD OF MASONIC INTELLIGENCE.

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REGISTRATION OF MASONS.

WITHOUT in any way altering the main principles of Freemasonry the tendency of the present age to surround everything with routine formality is gradually making itself felt in connection with the Masonic Order. In every sphere of life things which a generation ago were allowed to go on without restraint or hinderance—permitted, in other words, to adjust themselves—are now hedged in with restrictions and regulations framed with a view to secure greater method and correctness, and in a great majority of cases fully serving the purpose for which they are intended; the general desire being to leave nothing to chance or individual responsibility, but rather to put everything in such form as to be intelligible to any one desiring information, and possessed of ordinary aptitude for the acquisition of knowledge. Freemasonry does not at first blush appear to present many opportunities for the application of this principle of systematising, but a brief consideration will show that the idea is not wholly unknown in connection with our Order, routine advancement to office, for instance, being now virtually the rule, as opposed to the system of promotion by merit which was more generally practised in bygone ages. There are no doubt other instances of the kind to be adduced, and it is fair to imagine that as years go by new fields for operation will be found, with results more or less satisfactory as they meet with the approval or disapprobation of the Craft at large.

A proper system of registration of Freemasons appears to be a case in point. It has often struck us as being very strange that an organisation such as ours should have existed so long without any attempt being made to provide a Register of Members, with the usual array of particulars to be expected in a roll of subscribers. We do not know if we are going too far, but we believe it is the fact that Grand Lodge itself is perfectly ignorant as to the number of registered Masons on its roll. We do not mean that the authorities could not say how many sets of "dues" were received during any particular year, but that there is no means at present available of determining how many of those "dues" represent dual membership, and this, we know, must be a matter of considerable moment in calculating how many actual subscribing Freemasons there are under the rule of the Grand Lodge of England. Then, again, Grand Lodge keeps no record by which to identify its subscribing members. Bro. So-and-so may have been initiated in such-and-such a Lodge, and may regularly subscribe for a number of years, but we do not think Grand Lodge is in the position to identify that Brother outside of his Lodge—the returns required from each Lodge at present supplying only the "ages, addresses, titles, professions, or occupations of all newly admitted or joining

Brethren," but making no attempt at registering the addresses and other particulars of every subscribing member. We know there are many instances where brethren have kept up their membership of a Lodge years after they left the neighbourhood in which they lived at the time of their initiation or joining, but Grand Lodge does not ask for any particulars of these removals, and is not fully prepared to deal with them even if they are supplied.

Some of our Provincial Grand Lodges are seeking to remedy this, and are endeavouring to systematise their Registers to a very great extent the object being, as one of the leaders of an important Province recently observed, to ultimately prepare a Register of Masons in the Province, with full particulars of their calling, addresses, &c., which would be a great use in various ways. We cannot believe Grand Lodge would long remain inactive in such a matter if it were shown that the various Provinces took so much interest in the question as to provide Registers for their own districts; and we must accordingly look for an extension of the system in the smaller centres before hoping for it in the superior one. It will, in fact, be a natural growth, the outcome of private or semi-private effort, rather than the work of the rulers of the Craft; and it will accordingly depend on the way in which the idea is taken up and developed throughout the Provinces to decide whether or not a general Register of English Freemasons shall or shall not be started by our Grand Lodge.

RENEWAL OF MEMBERSHIP FOR THE PURPOSE OF ADVANCEMENT.

A QUESTION has recently been submitted to us which raises a peculiar point in regard to Masonic law, one, indeed, for which there does not appear to be any direct provision in the Book of Constitutions, while the action of some of the American Grand Lodges is quoted in favour of a line of procedure wholly at variance with the spirit of English Freemasonry, if not actually prohibited by its laws. The question, briefly put, is whether a Mason, initiated and passed in an English Lodge can, after a lapse of between six and seven years, claim to be raised to the sublime degree in that Lodge, and if so, on what terms and conditions as regards fees and membership dues? The Constitutions of the Order are somewhat vague on the point, or at least they appear to be so when we weigh the several points submitted pro and con in the case under notice. Rule 191 of the English Constitutions appears to be the only one bearing on this question, and it is to the effect that "every Lodge must receive as a member . . . any brother initiated therein, except a serving brother, unless such brother express his wish to the

contrary on or before the day of his initiation, as no Lodge should introduce into Masonry a person whom the brethren consider unfit to be a member of their own Lodge." This clearly shows that it is not incumbent for an initiate to become a member of the Lodge initiating him, and on the same line of argument we think it may be recognised that the initiate may claim to be passed and raised without ever becoming a member of the Lodge conferring the degrees. On such reasoning it may be further argued that it is not incumbent for the initiate to take his second and third degrees at any stated interval, while on the opposite side it may be pointed out that there does not appear to be any obligation on the part of the Lodge to confer those degrees. They may be given as a favour, by rule of custom, as it were, but there is nothing of a compulsory character, so far as we can find in the Book of Constitutions, which compels a Lodge to pass and raise the brethren they initiate.

The brother who has worked this case up rightly argues there is no necessity for him to disclose the names of the parties particularly interested in the question; it may even be all imagination on his part, but in any case it appears to provide food for careful consideration. If the difficulty has not actually occurred it is one quite likely to happen, and, moreover, it seems to bear the interpretation that Freemasonry is unwilling to complete the work it started upon, without the carrying out of a new and secondary agreement.

Let us suppose the case of a Brother circumstanced as in our original question. He was initiated and passed in his mother Lodge, and then perhaps business took him abroad for a few years. He would probably have been cut off the roll of his Lodge for non payment of dues, and would come back without a Masonic home, and, it may be, without friends to recommend him to one. It does not seem very unnatural that he should go to his mother Lodge and ask to be re-instated and his degrees completed, but we do not see how that Lodge could admit him without re-proposal, re-election, and the payment of the regular Joining fees. This, it may be urged, would be perfectly legitimate under the circumstances, but on the other side it is argued that it seems hard a Brother should have to pay again for what he expected to receive when he paid his original fees, and had failed to receive, not through any fault of his own, but rather from inability to attend as he originally expected. But that difficulty is only one of £ s d, and could be readily got over by paying, if another and more important one did not arise, in regard to the re-proposition and seconding of the would-be re-joining member. Who is to perform this service for returned traveller? Perhaps all his friends may have left the Lodge, and there is no one who can give the necessary undertaking that the Brother is then a fit and proper candidate to be received. All these suppositions may be very far fetched, it is true, but we are acting for a brother who has an object in bringing the question forward for discussion, and we see every reason why we should lend our assistance in doing so. In America, it is urged, such a case is provided for, and the Lodge which gave the first and second degrees would be prepared to complete the work, unless some very good explanation could be given for their not doing so. Is there any argument to be used why a similar courtesy should not be extended to an English Brother, should the necessity arise?

"THERE'S A CHIEL AMONG YE TAKIN' NOTES, AN' FAITH HE'LL PRINT 'EM," has now become a saying so familiar that no apology need be made for introducing it; especially as it is intimately associated with the Press, which has helped in publishing the value of Holloway's Pills and Ointment. "The chiel that had been takin' notes" for the past fifty years of the cures effected by these wonderful remedies, has frequently informed the public that they have no equal. He has noted where they have been successful when other medicines failed, and he has been particular in stating that at this period of the year they are especially useful, as they cure or relieve dysentery, diarrhoea, all stomach and bowel disorders, bile, and indigestion.

PROV. GRAND LODGE CORNWALL.

THE annual meeting of the Provincial Grand Lodge of Cornwall was held in the Public Buildings, Wade-bridge, on Tuesday, 15th inst., under the banner of the Molesworth Lodge, No. 1954. The large hall and its approaches were nicely decorated for the occasion. The P.G.M. the Earl of Mount Edgcumbe R.W. Deputy Grand Master sat on the throne, and was supported by Bro. Sir Charles B. Graves-Sawle, Bart., Deputy Prov. G.M., and the following Officers of Provincial Grand Lodge:—Bros. C. R. Prideaux Brunz 1785 S.W., W. J. Johns 131 J.W., Rev. J. J. Gratex 1529 Chaplain, C. Bryant 331 Treasurer, T. Chirgwin 131 Secretary, H. W. W. Durant 977 and Jno. Duckett 893 Senior Deacons, Wm. Hall 699 and Hy. Lander 1594 Junior Deacons, W. Wales jun. 589 Superintendent of Works, W. H. Stanton 510 D.C., Jas. P. Polglase 75 Assistant D.C., R. C. Revell 1071 Sword Bearer, Wm. Colenso 121 and Jas. H. Philp 557 Standard Bearers, Jno. Pearce 1136 Pursuivant, J. Langdon 131 Assist. Pursuivant, T. Gatley 1529, J. Willey 318, R. Rundell 1151, Sholto H. Hare 1954, and G. Timmins 1006 Stewards, J. N. Francis P.P.G. Tyler, and J. C. R. Crewes (Truro), Clerk Assist. to P.G. Secretary. There were in all about 300 brethren present.

The Prov. Grand Master said he had learnt that morning with deep regret of the death of the Rev. John Core, of 1785, Senior Grand Chaplain of the Province, after undergoing a most painful operation. Bro. Core was well known and highly esteemed among the members of the Craft, and he felt sure that the parishioners of Padstow had sustained a heavy loss, as he was doing great and good work there. Bro. R. S. Langford, as Bro. Core's churchwarden, endorsed the remarks of the Earl, and it was unanimously resolved to send a vote of condolence with the widowed mother of the deceased.

The roll of Lodges was then called, and nearly all answered. Several letters of apology were announced.

The Provincial Grand Treasurer (Bro. Charles Bryant) reported that the year was commenced with a balance in hand of £174, and receipts included £202 fees from the Lodges, and £36 12s fees of honour from the brethren. £150 had been paid to Masonic Charities and in relief to distressed brethren and widows of deceased brethren, and there was a balance in hand of £192 1s, the largest amount known in the history of the Province.

The Provincial Grand Secretary (Brother T. Chirgwin) reported that there were 146 initiations last year as compared with 124 in 1891, 30 joining members as against 40, and 1521 subscribing members as against 1457, being a net increase of 76. Dispensations had been granted to Mount Sinai Lodge to wear Masonic clothing at a ball on condition that £10 was guaranteed and all profits given to Masonic charity; to Tregallow Lodge to wear Masonic clothing at laying of foundation stone of Church Sunday School, at which Bro. Anderton was appointed to officiate on behalf of the Provincial Grand Master; and to Tregenna Lodge to hold election of Worshipful Master in March instead of the regular day. Numerous petitions to the Board of Benevolence had been reported on, with the following result:—£20 granted to the widow of a brother of 318, £15 to the widow of a brother of 1272, £10 to the widow of a brother of 977, £40 to the children of a deceased brother of 331, £30 to a distressed brother of 75 (Falmouth), £75 to the widow of a brother of 589, £20 to a distressed brother of 1006, £20 to the widow of a brother of 856, £30 to the widow of a brother of 131, making a total of £260 granted, as against £80 last year. The report was received and adopted.

Bro. E. M. Milford, Treasurer of the Cornwall Masonic Annuity and Benevolent Fund, reported that the donations and subscriptions from the various Lodges and Chapters amounted to £224 18s, being an increase of £14 11s 6d over the previous year. The year was commenced with a balance in hand of £107, and the total receipts were £494, and after paying £57 10s to male annuitants, £35 to female annuitants, and £65 in educational grants there was a balance in hand of £318. A male annuitant died in November last, and a female annuitant in April last. There were now seven male annuitants on the fund, four receiving £20 per head each, two £10 each, and one £15; also three female annuitants, each receiving £20 per year, and omitting one which expired this year there were now four educational grants—two of £15 per year, and two of

£10 per year. Three applications had been received for annuities, four for educational grants, and one for relief, and the committee made certain recommendations on the voting papers. Since the last annual meeting the capital account has increased £181 17s 11d, and there is an increase of £14 11s 6d in the annual subscriptions. From the commencement of the fund in 1864 the receipts amounted to £9,009 11s 6d, and the payments made have been to male annuitants £1,774 9s 6d, female annuitants £513 10s, grants for relief £70, educational grants £1,020, and expenses of management £382 6s 9d, total £3,760 6s 3d, leaving as balance £5,249 5s 3d. The committee have considered the cases of the various applicants, and after providing for the existing annuities and grants, they determined that £60 be devoted to annuities, £60 to educational grants, and £10 to relief. In accordance with the recommendation of the committee the sum of £20 each was voted to a distressed brother of 1529, the widow of a deceased brother of 589, and the widow of a deceased brother of 1136. Educational grants of £15 per year each were made to the son of a deceased brother of 331 for five years, the daughter of a deceased brother of 334 and 121 for four years, the daughter of a deceased brother of 1151 for four years, and the daughter of a deceased brother of 856 for five years. £10 was also voted to relieve a distressed brother late of 970.

The Committee of Relief reported that they had considered four petitions. In September last they made the following grants:—£5 to the widow of a brother, late 318, and £5 to the youngest child of a deceased brother of 1528. The first named had also been granted £20 by the Board of Benevolence, and the application in the second case had not been renewed. The Committee now recommended the following grants:—£10 to the widow of a brother, late 1785, and £10 to a distressed brother formerly of 131. They also suggested that the following amounts be voted:—To the Cornwall Masonic Annuity and Benevolent Fund 50 guineas, Royal Masonic Benevolent Institution 10 guineas, Boys' School 20 guineas, and 20 Girls' School 20 guineas, total 110 guineas. These recommendations were agreed to.

Bro. Anderson read the annual report of Bro. Gilbert B. Pearce, Hon. Secretary of the Cornwall Masonic Charity Association:—Under Class A, 5 guinea subscribers, 99 guineas had been received from old members, 25 guineas from new members, and 15 guineas fully paid, making a total of 139 guineas. Under Class B, 10 guinea subscribers, 72 guineas had been received from old members and 6 guineas from new members, making a grand total of £217. The chief contributors were:—Liskeard 33 guineas, Millbrook 26, Hayle 26, Camborne 16, Falmouth 15, Wadebridge 13, Launceston, 12 and Truro (Phoenix) 10, Liskeard again taking the premier position, with Millbrook and Hayle good seconds. The new subscribers number twenty-eight, and of these Wadebridge contributes the largest number of six. Seeing several of our principal Lodges show little or no interest in our charity work, it is very gratifying to have to report such activity and zeal by a Lodge almost the youngest in the Province. By the ballot and by completed payments the total sum of 225 guineas was allotted to members, and by their direction this sum was distributed as follows:—Royal Masonic Institution for Boys, 195 guineas; Institution for Girls, 15 guineas; Benevolent Institution, 15 guineas. This eighth year of the association makes up a total of £2,300 collected in this Province for the great Masonic Charities.

Bro. C. Truscott, manager of the votes for the great Masonic Charities, presented his report. The votes received from the Province during the last twelve months, viz., for the elections of October 1892, and April and May 1893, made a grand total of 3768, being an increase over the previous year of 587. "The present voting power of the Province I estimate to be about:—Girls' votes per year, 994; boys', 910; benevolent, 2182; total, 4086. We cannot, however, calculate to receive all, for I regret to say that in all elections many votes are withheld, lost, or sent elsewhere. During the last twelve months no less than 253 votes, viz., 125 girls, 68 boys, 23 males, and 37 widows on the list, have not reached me. At the elections of last October, and acting under the decision of the Committee of Relief, I polled for the boy selected—a candidate for the Royal Masonic Institution for Boys—and I am pleased to report that with 2172 votes and 11 unknown, together 2183, he was placed 21st out of 24 successful candidates. This necessitated our borrowing further, so that our

indebtedness was in October increased to 4084 votes; at the April and May elections our votes were used to repay loans, leaving our present indebtedness at 1106 boys' votes, which our October votes will very nearly pay off. We still have a girl adopted by the Committee, but they consider the more prudent course will be to defer polling for her until all the loans are repaid. At present there are from this Province 3 girls and 5 boys in the two schools, and 2 old men at £40 each and 5 widows at £32 each on the funds of the Royal Masonic Benevolent Institution. On looking back over the past twelve years I find we have secured the election of 15 candidates in the three Institutions, namely 4 girls, 5 boys, 2 old men, and 4 widows." Bro. Truscott having announced his intention of resigning the office, on the motion of Bro. E. M. Milford, Bro. Bernard F. Edyvean P.M. 330 P.P.G.S.W. was unanimously elected to fill it. Bro. E. D. Anderton, in proposing a vote of thanks to Bro. C. Truscott for the able and efficient way in which he had carried out the duties of his office, said through his (Bro. Truscott's) personal influence he had been able to obtain gratis several hundred votes for the Province.

The Provincial Grand Master said he had great pleasure in seconding the resolution, as he knew from personal experience the invaluable aid Bro. Truscott had rendered to the Province in the admirable way in which he managed the votes. The resolution was carried with acclamation, and Bro. Truscott suitably replied.

Bro. Anderton said their Prov. Grand Master laid the foundation of a new infirmary at Halifax, and he thought some record should be made in their minutes of the great compliment paid to the Province of Cornwall. The Prov. Grand Master said he was asked as Deputy Grand Master to lay the stone in consequence of the illness of the Prov. Grand Master (the Earl of Lathom). He was most cordially received, and presented with a trowel, which was passed around the Lodge for inspection. The trowel was a very handsome one, the family coat of arms being emblazoned on the handle, whilst on the spade, which was covered with Masonic emblems, was the following inscription richly engraved:—"Presented to the Right Hon. the Earl of Mount Edgcumbe, R.W. Deputy Grand Master of England, R.W. Provincial Grand Master of Cornwall, on the occasion of his laying the memorial stone of the new infirmary at Halifax. 17th June 1893."

Bro. Edmond Venning P.M. 510 was unanimously elected Prov. G. Treasurer, with Bros. Courtney and Nettle as auditors.

The brethren then formed into procession, and headed by the band of the 3rd D.C.L.I., marched to Egloshayle Church, where Bro. the Rev. J. J. Gratrex 1529 P.G. Chaplain delivered an impressive sermon, taking as text I Kings vi. 7. On the return to the Lodge room the Provincial Grand Master, in a few appropriate words, presented a Bible each to Masters Paul Graham Pollard, Clement Phillips, John Anderson, and Stanley Harris, each bearing the following inscription:—"Presented to—in remembrance of his having, with three other Lewises, carried the volume of the sacred law for the Provincial Grand Lodge of Cornwall, 15th August 1893, by Mount Edgcumbe." The amount of collection in the church—£7 8s 9d—was ordered to be divided between the Masonic Annuity Fund, Bodmin Hospital, and the vicar.

The Provincial Grand Master then appointed and invested the following brethren as his Officers for the ensuing year:—

Bro. Sir Charles B. Graves-Sawle, Bart.	Deputy Master
William Mason 496	Senior Warden
W. K. Baker 1272	Junior Warden
Rev. J. J. Gratrex 1529	Chaplain
Rev. Dr. G. G. Ross	
Edmund Venning 510	Treasurer
A. E. Radcliffe 318	Registrar
T. Chirgwin	Secretary
J. N. Carne 75	
W. Wagner 450	Senior Deacons
Sholto H. Hare 1954	
Simon White 970	Junior Deacons
J. D. Pearn 893	Supt. of Works
Richard Rowe 1544	Director of Ceremonies
George Wedlake 121	Deputy Dir. of Cers.
John Kitto 789	Assist. Dir. of Cers.
E. W. Carus-Wilson 1529	Sword Bearer
N. Robins 1954	
W. J. Collins 1006	Standard Bearers
Dr. Monk 131	Organist
F. A. Rawling 1164	Assist. Secretary
T. P. Tonkin 330	Pursuivant

Bro. J. Langdon 131	.	.	Assist. Pursuivant
W. Phillips 1954	.	.	
W. E. Marchant 893	.	.	
R. S. Langford 1785	.	.	Stewards
J. M. Blamey 967	.	.	
J. W. Black 1136	.	.	
R. George 1954	.	.	Tyler

On behalf of Bro. Oscar Guttmann J.W. of Cornubian, 450, Hayle, the Provincial Grand Master presented the W.M. Bro. J. W. Wilkinson for the Lodge, a magnificent set of gavels (in ebony and ivory) for the three chairs.

Invitations were extended for the Prov. Grand Lodge to visit Redruth, Hayle, and Falmouth next year, and the P.G. Lodge was then closed.

The annual dinner was held in a large marquee. The P.G.M. presided. About 250 sat down. The loyal toasts having been duly honoured, Bro. Anderton, in proposing the health of the Officers of Grand Lodge, said their noble P.G.M. was as warmly received in Grand Lodge as they received him in Cornwall. Bro. Sir Charles B. Graves-Sawle referred to the able and genial way in which the Earl of Mount Edgcumbe presided over them. The Earl of Mount Edgcumbe, in reply, said through the illness of the Earl of Lathom Pro Grand Master, heavy responsibilities had been thrown on his shoulders, for the task of supervising the great institution of Freemasonry, which extended all over the world, was no light one. He was pleased to say that the relations which had existed between him and the Officers and members of the Province were as cordial and pleasant as ever. Other toasts followed. The W.M. and Officers of Molesworth Lodge were heartily congratulated on their arrangements, whereby the day's gathering was such a success.

PROV. GRAND LODGE OF DEVON.

THE annual meeting of the Provincial Grand Lodge of Devon is to be held at the Freemasons' Hall, Plymouth, on Tuesday, 5th September. The Committee of Petitions will assemble at noon, and, as far as possible, will arrange the business of the day. The Provincial Grand Lodge will be opened by the R.W. Bro. Lord Ebrington at half past two, when reports will be received from the Provincial Grand Secretary (Major Davie), Provincial Grand Treasurer (Bro. Robert Bird), and other brethren representing the Fortescue Annuity Fund and the Committee of Petitions. The banquet will be served at the Freemasons' Hall at 4.30 p.m., provision being made only for those who apply for tickets on or before Friday, 1st prox. The local railway arrangements provide for return tickets, first and second class, at a fare and a quarter, for use from the day before to the day after the 5th prox. The carefully prepared returns of the Provincial Grand Secretary show that there are considerably over 3,000 subscribing members connected with the 52 Lodges, being an increase on previous years, and all the returns have been made. There are now eighteen Lodges in the three towns, the senior being No. 70 (St. John's), and all meet in their own halls. Four of these have Centenary Warrants, and two of their jewels are of special design.

The long-pending consecration and constitution of the Chancery Bar Lodge, which, by special permission of the Benchers, is to take place in the Hall of Lincoln's Inn, is still standing over. The founders are, says the *Daily Telegraph*, so anxious that His Royal Highness the Grand Master shall be present as promised, that the ceremony, which will doubtless be largely attended, will not take place until after the Prince of Wales's return to England.

We learn with great pleasure that Bro. Tom Wood, P.M. 1345 and 1458 is likely to be the recipient of Provincial honours at the next meeting of the Cheshire Province, to be held under the presidency of Lord Egerton of Tatton Prov. G.M., at the Town Hall, Nantwich, on Wednesday, 13th proximo. As the Provincial Grand Assist. Dir. of Cers. Bro. Wood will occupy a position to which his former zeal in the Craft has fully entitled him, and we offer him our hearty congratulations in advance.

PIC-NIC OF THE CONCORD LODGE, No. 1534.

(COMMUNICATED).

THIS year's was, perhaps, one of the most interesting pic-nics ever held in connection with this Lodge. The place selected was the well-known Yorkshire Spa of Harrogate, and although the distance from Manchester was over 60 miles, the facilities which the Lancashire and Yorkshire Railway Company possesses for annihilating space, enabled the party to reach their destination in easy time for a very early and excellent dinner, which had been provided at Barber's George Hotel, Harrogate Wells, an excellently sheltered hostelry, in close proximity to the various sulphur baths and springs, so bounteously provided here for the recuperation of shattered nature.

Shortly after 1 p.m., coaches were in waiting to convey us to Aldborough and Boroughbridge, both in the East Riding of Yorkshire. The former was the Isuvium of the ancients, and capital of the county before York was founded, and the latter is a fairly populous town on the south bank of the River Ure, which is here navigable. On the way to these places we passed through Knaresborough on the river Nid, a district identified with the name and crime of the notorious schoolmaster and scholar Eugene Aram; and saw the ruins of the castle, said to have been erected soon after the Conquest.

Boroughbridge, so named from an ancient bridge erected over the Ure at the time of the Conquest, was formerly a borough returning two members to Parliament, the right of election, previous to its disfranchisement by the Reform Bill being held by 74 individuals described as burgage-tenants, wholly under the influence of the Duke of Newcastle. The carriages which had conveyed us here drew up at the Crown Hotel, and while the horses were enjoying a rest, the members of our party set off to view the various objects of interest with which the place abounds. Having heard a wonderful account of the Devil's Arrows, situated about half-a-mile away, several of us paid a visit to them. They are rude, monumental pillars, in the form of obelisks, being composed of common rag-stone. They stand in a straight line, which is divided by a vicinal roadway, and measure respectively 18, 22, and 31 feet high. Camden, Leland, and Drake say they were the work of the Romans, while Dr. Stillingfleet regards them as ancient British deities.

From inquiries which I made, it would appear that a remnant of superstition still lingers and seems to be perpetuated here, which carries us back to the palæolithic or neolithic ages and their pre-historic traditions, when stone axes and arrow-heads, found in such quantities in various countries, were taken for old-bolts or fairy-arrows, asserted by the ancients to have been shot down from the skies; or maybe they were some of the thunderbolts said to have been manufactured for driving Satan and his angels from heaven into the fiery regions below; or the ceramni or stone-celts formed in mid-air during a storm, which Pliny has described; or meteorites reverted to by Tollius (circa 1649) as being considered by naturalists to have been "generated in the sky by a fulgurous exhalation conglobed in a cloud by the circumfused humour, which are as it were, baked by intense heat," a sentence which contains a jargon of words, even if it is not very explicit.

We, however, swallowed the stories with the usual grains of salt, and washed the same down with a friendly glass at a neighbouring tavern, after which we were ready for the return journey.

I need not linger over a description of the beautiful pastoral scenery which abounds in this locality, of the exquisite verdure of sward and copse, and the fine sweep of undulating meadow-land, relieved here and there by a wealthy foliage of trees, indicating that life must necessarily glide peacefully and serenely along.

Upon arrival at the George Hotel, Harrogate, our company partook of tea, after which they divided into parties, ultimately meeting at the railway station prior to their departure for Manchester.

I must not omit to state that the liberality of the Officers (prominent amongst whom were Bros. W. W. Briggs W.M. and Jue. W. Thompson P.M. P.P.G.S.B. Secretary of the pic-nic) had provided everything which could enhance the pleasure, or minify the tediousness of the railway journeys; and before final separation, the general opinion was that a finer outing it would have been impossible to have chosen.

Besides those already mentioned, there were present:—Bro. Rd. Hothersall P.M. P.P.G.D.C., and wife; Bro. Ed. S. Done J.D.; Bro. W. Ogden I.G., and wife; Bro. John Walkden P.M., and wife; Bro. Mallinson, and wife; Bro. Ashworth, and wife; Brother Owen; Mr. C. R. Briggs; Mrs. Barrett; and Bro. E. Roberts P.M. Assistant Prov. G.T. (FREEMASON'S CHRONICLE).

At a regular meeting of the Meridian Lodge, at Millbrook, on the 14th inst., the sum of £5 was voted to the Victoria Fund, the Lodge regretting not having sent it before, owing to pressure of business.

The installation of the Right Hon. W. L. Jackson, M.P., of Allerton Hall, Chapel Allerton, as Provincial Grand Master of West Yorkshire has been fixed to take place at Leeds, on Wednesday, 27th September. The Earl of Lathom Pro Grand Master of England, will officiate on the occasion, and an immense gathering of the Craft, not merely from the numerous Lodges of West Yorkshire, but from the whole country, will be present on the occasion.

NOTICES OF MEETINGS.

CRAFT.

TYNWALD LODGE, No. 1242.

At an emergency meeting, held on Wednesday, 9th inst., at Douglas, Isle of Man, a presentation was made to Bro. F. R. Rowe, an officer of the Lodge, in connection with his recent marriage. The presentation took the shape of a handsome tea-caddy, with suitable inscription. It may be thought that the presentation is rather late, Bro. Rowe having been married in March last, but this may be accounted for by the fact that the Lodge has not met for two or three months. Bro. Rowe was quite taken aback by the gift, which was the outcome of the fraternal regard and estimation in which he is held by the brethren of the Lodge.

ROYAL VICTORIAN JUBILEE LODGE, No. 2184.

THE first meeting of this Lodge took place at the Phoenix Hotel, Rainham, on Thursday, the 25th ult. The Lodge was opened by the W.M., Bro. T. Ringrose, who, says the *Stratford Express*, in a peculiar ritual restricted to but one English Lodge that we have ever seen it worked in—the Temperance-in-the-East—initiated Mr. Edward Cook. Bro. C. T. Tjion Assistant Grand Pursuivant was present, and was accorded Grand honours, for which he returned thanks. The Lodge was magnificently furnished, every article being presented by the brethren, as follows:—Bro. F. J. Eadie P.M. J.W., the three pedestals, the fronts being beautifully carved with the arms of the Lodge; Bro. Joyce, the three candelsticks, with handsome electro-plated holders; Bro. C. Jolly P.M. Secretary, velvet cushion and sword; Bro. C. T. Lewis P.M. P.P.G. Std. Br., the Bible; Bro. S. Carlton, set of ivory gavels and blocks; Bro. Dale P.M. P.P.G. Steward, skull and crossbones; Bro. Ringrose, tripod and pulley, and rough and smooth Ashlars; Bro. C. Canning P.M. P.P.G.S.D., the third degree sheet; Bro. Catt, Square and Compasses; Bro. Reynolds, deacons' wands and kneeling stools; Bro. Campbell, ballot box; Bro. Barnes, working tools, and Bro. Penny, charity box, in shape of heavy mauls. The tracing boards are promised, while the Lodge carpet and Officers' gauntlets are already in the possession of the Lodge. Before the Lodge was closed, Bro. Tjion congratulated the members on their handsome quarters, and also upon the real Masonic spirit that must have influenced the brethren to furnish the Lodge so admirably. In a large Lodge, in a large town, he should not have been surprised, but in a small Lodge like that, and in a small town like Rainham, it not only surprised but delighted him, and he felt sure that at its new home the Lodge would soon become one of the most influential in the Province of Essex. No less than five nominations of candidates were made for the next meeting.

The banquet was provided by Bro. Joyce, splendidly served, and was much appreciated. Bro. Joyce also provided several professional brethren to aid the harmony, and a most enjoyable evening was spent. Among those present were:—Bro. T. Ringrose W.M., C. T. Lewis P.M. P.P.G. Std. Br. acting S.W., F. J. Eadie P.M. J.W., C. Canning P.M. P.P.G.J.D. Treas., C. Jolly P.M. Sec., J. Barnes S.D., S. Carlton J.D., W. Reynolds I.G., F. D. Campbell D.C., G. F. Penny A.D.C., W. Barratt Org., J. W. Joyce, J. McHugo, J. Ives Tyler, C. Tjion A.G.P. England, R. Smith P.M. 27, H. Pamment I.G. 700, A. Baldock 1343, G. Jennings 1100, J. Berther, and W. Garvey 1743.

Chiswick Lodge of Instruction, No. 2012.—On Saturday, 19th inst., at the Windsor Castle Hotel, Hammersmith. Present—Bros. Hyde W.M., Cunningham P.M. S.W., Fox J.W., Spiegel P.M. Secretary, Craggs as Preceptor. The ceremony of initiation was reversed, Bro. Reid candidate. The first section of the second lecture was worked by Bro. Craggs. The Lodge was resumed to the first degree, and Bro. Dennis, a candidate for passing, was examined and entrusted, and the ceremony of passing subsequently rehearsed. Bro. Cumming was elected W.M. for next week, and Bro. Dennis, of the Star Lodge, was elected a member.

ROYAL ARCH.

SUN CHAPTER, No. 106.

THE Principals were installed on Wednesday, 16th, at Exmouth, W. H. Perry Z., W. Haynes P.Z. H., and H. Perry J. The Installing Officers were Comps. G. Coombes, T. Perry and E. Bishops. The Past Principals also included Comps. T. Freeman, T. Kingdom, J. C. Palmer, W. L. Cocks, and H. B. Stark Organist. The other Officers invested included Comps. H. Mann S.E., G. C. Maynard P.Z. Treasurer, F. Hays S.N., H. Higgs P.S., J. T. Foster 1st A.S., W. Hudson 2nd A.S., W. Blake Janitor. The annual banquet was held at the Royal Beacon Hotel.

ST. GEORGE CHAPTER, No. 2025.

At the Freemasons' Hall, Plymouth, on the 17th inst., the following were installed:—Comps. A. Debnam Z., W. Sweet H., H. Reynolds J., J. Harvey S.E., C. F. Matthison S.N., F. M. H. Somerville P.S., T. J. Cole 1st A.S., G. R. Stanlake 2nd A.S., John Buchanan O., R. L. Drake D.C., E. S. Osmond A.D.C., G. R. Barratt Treasurer, W. H. Strathon, R. T. Blatchford Stewards, W. H. Phillips Janitor. Comps. F. H. H. Somerville and C. G. Withell were appointed Auditors. Comp. W. Allsford officiated as Z.

Obituary.

BRO. JESSE BANNING.

JESSE BANNING, Freemason and musician, who died at Tranmore on Tuesday, the 15th inst., at the ripe age of eighty-five years, was, says the *Liverpool Post*, formerly a well known and much respected citizen of Liverpool. Throughout life he had a kind and genial disposition, and was the author of many musical compositions which in their day were very popular. He was organist at St. Jude's Church, Liverpool, for ten or twelve years. It was, however, as a Freemason that he was most distinguished, having been installed a Worshipful Master of the Craft so far back as the year 1869, at the Concord Lodge, Preston. In June 1872 he joined the Union Lodge, at Carlisle, and in 1873 he became a member of the Everton and Walton Lodges. The same year he was invested as Provincial Grand Organist of Cumberland and Westmoreland, and was received as a Knight of St. John into the Order of the High Priesthood. His remains were interred at Anfield Cemetery on Saturday, a number of friends assembling at the grave to pay a last tribute of respect to an old and esteemed citizen.

BRO. REV. JOHN CORE.

At the same hour, on the 7th inst., as the funeral of the Rev. John Core was taking place at Peterborough, a service was held in the parish church, Padstow, a large congregation assembling. The members of the local Artillery Corps, of which he was chaplain, Court Excelsior, A.O.F., of which he was an honorary member, and many of the members of St. Petroc Lodge marched in procession to church, accompanied by the Padstow Artillery band, playing the Dead March in "Saul." At the close of the service the organist played the "Dead march," and a muffled peal was rung on the bells.

BRO. GEORGE MURDOCH.

THE funeral of Bro. George Murdoch, a member of the Alliance Lodge, Liverpool, took place on Sunday, at Anfield Cemetery. The deceased gentleman expired suddenly on Thursday, it was supposed from sunstroke, but the medical evidence at the inquest showed that he died of heart disease. The mourners included Bro. Charles Jent 667, George Norris 249, Buchanan 667, J. H. Stillings 673, H. Batsom 1035.

The regular meeting of the Board of Benevolence was held on Wednesday evening at Freemasons' Hall, when there were a large attendance of brethren, over whom Bro. Robert Grey presided. The Board of Masters was first held, and the business to be transacted at the Quarterly Communication of United Grand Lodge on the 6th September was read. As this evening was the last occasion for giving notice of motion for the September Communication, Bro. W. F. Lamonby, a late member of the Colonial Board, handed in a notice, but Bro. Grey expressed a doubt, after reading the motion, whether it was one which was within the cognisance of Grand Lodge. Bro. Lamonby said it was not too late to give in a notice of motion, according to the Book of Constitutions, Art. 51. The Grand Secretary admitted the right of any member of Grand Lodge to give notice of motion at the last moment without having previously sent the notice to him; but he said that such a practice was highly inconvenient as it was not always possible to determine on the instant whether the General Committee of Grand Lodge would be justified in placing it on the list of business. Asked whether he had an object in giving the notice without first submitting it to the Grand Secretary, Bro. Lamonby said he had. Settling the list of Scrutineers for the Porch for next Grand Lodge concluded the business of the Board of Masters. At the Board of Benevolence, which was then opened, the brethren confirmed the recommendations at former meeting to the sum of £360, and with 27 cases on the new list they granted a total of £510 to 20 of them in various sums of £50, £40, £30, £20, and £10. Four cases were deferred, and three dismissed.

THE CATACHRESIS.

THE mere substitution of one word for another, such as Mars for war, Ceres for corn, the kettle boils, (the thing containing for the thing contained), he died by steel, that is, by the sword, are tropes in rhetoric called metonymy, but a catachresis is a rhetorical figure, which indicates the use of a word in such a blundering way as to be entirely at variance with etymology.

One would be inclined to think that the undoubted use of the catachresis is confined to that country which gave birth to such an erratic genius as Sir Boyle Roche. But although Miss Edgeworth avers that such things as furze ditches made of quarried stones, can be found only in Ireland, yet we sometimes get instances from the mother country which are quite as glaring.

Dr. Grey, in his erudite and entertaining notes on "Hudibras," records the deposition of a lawyer, who, in an action for battery, told the judge that "the defendant beat his client with a certain wooden instrument called an iron pestle."

A wise annotator on the Pentateuch, named Peter Harrison, observed of Moses' two tables of stone, that "they were made of shittim-wood."

An advertisement in an Irish paper setting forth the many advantages to be derived from metal window sashes, among other particulars enumerated as follows:—"The sashes will last for ever; and afterwards, if the owner has no use for them, they might be sold for old iron."

An Irishman, who was enjoying an apple-pie which was flavoured with a few green gooseberries, exclaimed:—"Ah, what a darling of an apple-pie it would be if it were all made of green gooseberries!" Another son of Erin, describing a city which he had visited, said that "the people copper-bottomed the tops of their houses with sheet lead."

In a debate on the Leather Tax, in 1795, in the Irish House of Commons, the Chancellor of the Exchequer, Sir John Plunkett, observed with great emphasis, "That in the prosecution of the present war, ever many ought to give his last guinea to protect the remainder." Mr. Vandeleur said, "However that might be, the tax on leather would be severely felt by the barefooted peasantry of Ireland," to which Sir Boyle Roche replied that "This could be easily remedied by making the underleathers of wood."

"Book of Rarities," by Bro. EDWARD ROBERTS P.M. Asst. P.G.T.

MASONIC SONNETS.—No. 67.

BY BRO. CHAS. F. FORSHAW, LL.D.

—:0:—

AUDI, VIDE, TACE.

Many the hours we spend in rapturous bliss—
Bliss oft unknown to e'en our nearest neighbours;
For they, mayhap, ne'er crossed that dark abyss,
Which all must cross to share Masonic labours.
But when the gulph is bridged it well repays
All the foreboding, darksome thoughts of fear;
That bright beyond all troublous dread allays,
For Light shines out in radiance full and clear.
We hear, we see—yet though the throbbing heart
Would fain its joyous flutterings disclose,
We ne'er to willing ears profane impart,
And ne'er Masonic Arts and Rites expose;
And though oft tempted—ne'er do we relate,
Aught that transpires within the mystic gate.

Winder House, Bradford,
23rd August 1893.

I am in receipt of the following communication from Kilwinning, which cannot fail to be of interest to all who revere the memory of the old Lodge, No. 0:—On Saturday, 29th July, about three o'clock, the foundation-stone of the old Lodge was discovered. We found that it had been laid in the south-east corner of the building, being the first stone laid. The stone measures 22 by 18½ inches, and has been quarried from Stevenston Quarry. In the stone we found a brass plate, oval in shape, about 9 inches over all in size. The inscription on the plate is as follows:—

Archibaldi Comites de Eglintonne, honoratississimi ductu et auspiciis, ejusque Legate Joannis Allan, &c., &c., Restaurata Architectonice, Antiquum et Architectorum, Domicilium Primarium de Kilwinning denuo edificatum. Fundamentis Locatis, Martii xxiv, MDCCCLXXIX, ac Architectonice VMDCCCLXXIX.

[Under the guidance and auspices of the Right Worshipful Archibald Earl of Eglinton, and of his Depute, John Allan, &c., &c., Masonry revived, and the Ancient and Primal Lodge of Master Masons of Kilwinning rebuilt. Foundations laid on the 24th day of March 1779, and of Masonry 5779.]

The stone, I am further informed, was taken possession of by the Secretary, Bro. Laurence Matheson, in accordance with instructions from the Lodge.—THE MALLET, in *Glasgow Evening News*.

MASONIC TRIP FROM DERBY.

ON Monday afternoon, the 21st instant, an excursion from Derby to Cromford took place under the auspices of the Hartington Lodge and the Lodge of Repose. A party of 50 brethren and ladies left Derby in two saloons, and at Cromford a very pleasant and closely-contested cricket match took place, and lawn tennis, too, was played. Tea was partaken of at the Greyhound Hotel, where the healths of Bros. A. Eaton and W. Hart, the organisers of the trip, were heartily drunk. Afterwards the Willersley Castle grounds and Matlock were visited. The weather being fine, the trip was a thoroughly enjoyable and successful one.

PRESENTATION TO GARSTON BROTHER.

THE annual picnic in connection with the Lodge of Harmony, No. 220, was held on Monday, when a most enjoyable evening was spent in the Lake District. The party, numbering about fifty members and friends, left Allerton about half-past seven, proceeded via Edge Hill, and arrived at Windermere at a quarter-past eleven. Dinner was served at one of the principal hotels at half-past twelve, after which advantage was taken of the presence of so many members and friends to present to Brother and Mrs. Joseph Williams a very handsome tea and coffee service (five pieces). The tray, which is very artistically chased, bore the following inscription:—"Presented by the Brethren of the Lodge of Harmony, No. 220, Garston, to Bro. Joseph Williams as a token of their esteem and regard on his retiring from the chair as W.M. for the second time, 26th July 1893." The presentation was made by Bro. Watson W.M., who presided, and who referred in eulogistic terms to Brother Williams' long connection with and arduous services on behalf of the Lodge. Other gentlemen also spoke and Brother Williams replied in appropriate terms, thanking the brethren for their kind generosity. The afternoon was spent in driving about and boating on the lake. Many proceeded as far as Ambleside, and the weather being fine they enjoyed to the full the many beauties of the district. The return journey was commenced at half-past six and the party arrived home all safe about half-past eleven.

FRATERNAL VISITS.

MR. WALTER BESANT, one of England's most celebrated litterateurs, whose name and fame extend throughout the civilized globe, is at the Kenmore on his return from the congress of authors at Chicago. The distinguished gentleman is also a renowned member of the Masonic fraternity, with which he has been identified for over a quarter of a century.

He is an honoured Past Master of one of London's famous Lodges, and a founder, active member and present Treasurer of the very celebrated and only Masonic Literary Lodge in the world, Quatuor Coronati, 2076, of London, England. The object of the famous brotherhood of eminent men is to inculcate and extend the principles of the great fraternity and elevate and preserve its literature.

This morning Bro. Besant was waited upon by R. W. Solomon Strasser Past Grand Steward of the Grand Lodge State of New York, and an honorary member of the Coronati, and was most cordially welcomed.

Later in the morning Bro. Besant returned the call. He was met by several distinguished Craftsmen, including T. Austin Williamson, an honorary member of the Coronati, and Mr. Benjamin Strasser, a representative member of Mount Vernon, No. 3, the oldest Lodge in the city.

Bro. Besant manifested a deep interest in local Masonry and was greatly gratified at its healthful growth. As souvenirs of his visit, he was presented by R. W. Solomon Strasser with several pamphlets of historic interest; also one of the original Masonic medals of Washington.

The famous author's brief visit to the Craftsmen here was a graceful compliment which is highly appreciated.—*New York City Exchange*.

Lord Mount-Edgumbe gave notice last Wednesday that he would move in Grand Lodge at the Quarterly Communication, on the 6th prox., an address of congratulation to the Prince of Wales on the recent marriage of the Duke and Duchess of York; also that 300 guineas be given by Grand Lodge to the Masonic brethren who suffered by the late disastrous floods in Brisbane.

The members of the Royal Brunswick Lodge, No. 296, numbering in all 22, paid a fraternal return visit to the Walker Lodge, No. 1342, Newcastle, on Tuesday and Wednesday of this week. On the Tuesday evening a Lodge of emergency was held in the Freemasons' Hall, Maple Street, Newcastle, and afterwards the visitors were entertained to a banquet at the Crown Hotel. On the following day they proceeded by special steamer up to Armstrong's works, and afterwards to Tynemouth. On the way they inspected the Wellesley training ship. On reaching the end of their journey they returned in conveyances, passing Old Hartley and Jesmond Dene, highly gratified with their excursion and well pleased with their visit generally. The W.M. of the Walker Lodge, Bro. T. Wright, and Officers, had charge of the general arrangements.

SIDE DEGREES.

WHAT are Side Degrees? I suppose they may fairly be defined as degrees under no government, which may be conferred by one Master Mason on another. In this sense a number of degrees now well known, and belonging to recognised Grand bodies, were once side degrees. The Holy Royal Arch used to be conferred by blue Lodges; the same is true of the Templar degree. The "Select Master" was a side degree in the beginning of this century, and rituals of it and of the "Super-excellent" are in existence, where there is no mention of any governing body in the O. B. Some of these rituals date back to 1809. As soon as side degrees are organised they cease to be side degrees, and the right to confer them is taken away from the individual Mason. Thus though the Select Master was once a side degree, no one Select Master has a right to confer the degree on a brother Mason, because the degree has been organised either under a council or Royal Arch Chapter. Masonic law is clear on this point. The body that first organises unappropriated degrees is the sole possessor of these degrees. Unless it surrenders its rights to some other authority, no other Masonic body can infringe these rights. There are in this country now practically no side degrees. They have been collected and appropriated by the Sovereign College of Allied Masonic and Christian degrees for America. This body possesses the finest collection of the side degree rituals in the world. Its object is to spread abroad those degrees which are worthy of working, either because of the beauty of their rituals, or because they are recognised in other countries as belonging to legitimate Masonry. At the same time, by organising those degrees that are not worth working, it practically lays them on the shelf, and declares to the Masonic world that they are not true Masonry.

Perhaps one of the commonest and best known of the so-called side degrees in America is the Secret Monitor. It is essentially American. Where on this continent it was first propagated it is hard to say. The Sovereign College has rituals of it over forty years old. It is an excellent degree, with a beautiful lesson; but hitherto it has been utterly neglected in the land of its birth. In England it has been revived and developed into an Order. Some twenty years ago Brother Issachar Zacharie, who had been in the Northern army during the war, and there received the Secret Monitor degree, in company with two other brethren who had been made Secret Monitors in America, organised in London the "Grand Council of Secret Monitors for Great Britain and Ireland, and the Colonies and Dependencies of the British Crown." The "Order," as it is called, has been quite popular in England, and is spreading rapidly. Dr. Zacharie added two degrees—we believe invented by himself—to the original American one. His Grand Council has exchanged rituals with the Sovereign College in the "Monitor" degree, which is the second on the Register.

The degree of "Ark and Dove" came to this country from England. The first mention of it we can find is in an old account dated 1819. In that year a certain Brother Samuel Jameson is certified to have received, on the 7th day of July, at Dundalk, Ireland, amongst other degrees, that of Ark Mason. Probably about the year 1820 the "Ark" came to America. We have two rituals of it, one about forty, another about sixty years old. In England the degree is known as the Royal Ark Mariner, and is practically governed by the Grand Mark Lodge. The Ark and Dove is a fine degree, and all the brethren who have received it in Richmond have expressed themselves delighted with it. Every Mark Master who is likely to travel ought to have it, as it corresponds to the English Royal Ark Mariner, and will fit him for visiting the Lodges of that degree.

S. Lawrence the Martyr is essentially an English degree. Traces of it are to be found in America, but the only rituals known are of English origin. It is very interesting, and teaches lessons of great importance.

The "Knights of Constantinople" is also of American origin, and is one of the most admirable degrees in Masonry. It is also a striking illustration of the danger which besets the Order from the existence of degrees which are under no governing body. At certain gatherings of Masons it has been customary to go through a piece of buffoonery called "the Knight of Constantine," a burlesque

which is almost a blasphemy, inasmuch as the degree so burlesqued is one of the most solemn of Christian degrees, teaching the sublimest lessons. Had the "Knights of Constantinople" been organized as the "Royal Arch" is, it would have almost been a Masonic offence to treat it as it has been treated. The original ritual in the archives of the Sovereign College is over forty years old.

Amongst the degrees collected by the College, but not worked, are the Mediterranean Pass, the Babylonish Pass, Chief Priest, Knight of the Virgin Mary, Knight of Rome, Knight of Three Kings, Knight of the Round Table, Knight of the Holy Cross, Mark Man, &c. The College also has on its register the following adoptive degrees, of which it possesses rituals:—Mason's Daughter, Good Samaritan, Martha and Mary, daughters of Zelophahad, and heroine of Jericho. As these are not Masonic, the rituals are merely kept as interesting curiosities.

A word as to a degree which is known as the "Grand Tilers of Solomon," akin in some respects to that of Select Master, which is itself derived from the sixth degree of the Ancient and Accepted Rite. The College possesses two rituals of this degree—one dating 1812, the other about 1850. The "Grand Tilers" is worked in Richmond, as it is of considerable merit, and the College has had the honour of conferring it on the chief officers of the Grand Council of Allied Masonic Degrees in England, who have the sole authority to propagate it in the British dominions.

Of the degrees above mentioned, three at least ought to be possessed by every well-equipped Mason—the Ark and Dove, the Secret Monitor, and the Knights of Constantinople. Without these degrees in England, the doors of all Ark Mariner Lodges, Secret Monitor Conclaves, and Councils of the Allied Degrees are closed against him; with them he will be received by those bodies with brotherly welcome.—*The Rough Ashlar.*

Among the artistes at the Royal Aquarium is Mr. Mackay, who is a whistler of operatic and popular music of such excellence that he is nightly encored.

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TEN DAYS IN LAKE LAND

By CHAS. F. FORSHAW, LL.D.

Author of "St. Bees and other poems;" Editor "Yorkshire Ballads," "Yorkshire Poets, past and present," &c., &c.

The Right Hon. the **MARQUIS OF LORNE, K.T.**
writes as follows:—

OSBORNE, 22nd August 1892.

DEAR DR. FORSHAW,—Many thanks for your little Lake Tour. It recalls pleasant memories, and is set with pretty sonnets as the Lakeland hills are set with their bright gems of water.

Yours faithfully **LORNE.**

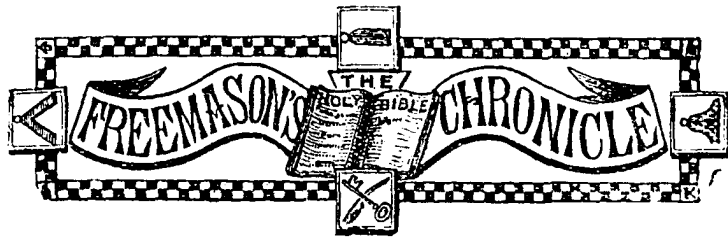
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MASONIC LITERATURE.

Wanted to Purchase.

ODD VOLUMES of the FREEMASONS' MAGAZINE and MASONIC MIRROR. The Volumes for 1863 especially wanted. Address, stating price asked, W., Office of the FREEMASON'S CHRONICLE, Belvidere Works, Hermes Hill, Pentonville, London, N.



SATURDAY, 26TH AUGUST 1893.

All is fair in love or war, and it is unkind to criticise the actions of enthusiastic brethren when engaged in the sacred work of charity. When we stop to urge the cause of the distressed we are very apt to forget the strict letter of our laws, and it is probably true that much of the money annually raised in the cause of charity is secured by means not wholly in accord with the rules which govern us, either in Freemasonry, or in the general affairs of life. An instance is before us from the Province of Cornwall, where a dispensation to wear Masonic clothing at a ball was granted on the condition that £10 was guaranteed, and all profits were promised to Masonic charity. This is one of the smartest devices we can remember for raising Charity funds, but one that seems to commend itself on the principle that it is perfectly straightforward and businesslike—it is in fact a novel way of “trading on Freemasonry,” only permissible in connection with the cause of charity, which might be more generally practised by those who have the power to allow it, and at the same time desire to help the distressed members of our Fraternity.

Very interesting particulars are given in the report of the meeting of the Provincial Grand Lodge of Cornwall, which we publish in this issue, as to the working of the Cornwall Annuity and Benevolent Fund. The receipts for last year were stated to be £494, and from the commencement of the Fund in 1864, £9,009 11s 6d. Of this sum £1,774 9s 6d had been disbursed to male annuitants, £513 10s to female annuitants, £70 for relief, and £1,020 in Educational grants. The expenses of management had amounted to £382 6s 9d, and the balance was accordingly £5,249 5s 3d. There were ten annuitants on the fund, and four cases to which educational grants were made, further grants being confirmed at the meeting referred to. In addition to this we direct the attention of our readers to the record of work done by the County Charity Association, which has collected £2,300 for the central Charities during its eight years existence.

Even as far afield as Melbourne members of the Craft are getting tired of “the eternal P.M.’s jewel rule,” and hail with satisfaction the presentation of a clock and other articles to mark their satisfaction of a Brother’s work in the chair of his Lodge. It is, perhaps, little short of treason to advocate the abolition of the custom of presenting jewels as marks of esteem, but surely something better might be gradually introduced into the Craft than what we are now accustomed to. In years gone by it has been advocated in these pages that Lodges would do infinitely more good if they allowed the price of the Past Master’s jewel to go to one or other of the Charities in the name of the Brother they intended to honour, and spent a few shillings extra on a decoration which should sufficiently distinguish the recipient, and explain what he had done in advancing the true principles of Masonry. We think it was suggested that the three Institutions should prepare special “iron crosses” for the purpose, which would

certainly prove a profitable investment if it could be made popular.

The Grand Lodge of Scotland very wisely decided that the publication of the objectionable “Notes for Freemasons,” to which official attention was directed, was unworthy of serious notice. As we said at the outset there was, perhaps, a little too much levity in the remarks complained of, but beyond that there does not seem to be anything calling for interference, unless one cares to recognise the possibility of some individual’s personal feelings requiring official soothing. The Craftsmen across the border, while probably as anxious as any of us to uphold the rights and dignities of Freemasonry, are evidently alive to the fact that it is not always wise to enforce the strict letter of the law. In laughing at the remarks to which we have referred they showed much greater tact than if they had commenced a tirade against the press, which would, in all probability, have led them into all manner of difficulties, notwithstanding the fact that the Constitutions of the Order forbid the publication of Masonic matters.

It may be worthy of recording that one of the “Notes” particularly complained of had reference to “the new collar designed and executed for the Right Worshipful Grand Master Mason of Scotland,” which is severely criticised on account of its size, the writer describing it as “ponderously massive, ornamentally embellished, obsoletely antiquated, and every way suited to adorn the neck of a prize Clydesdale stallion; but to place it upon a man is to inflict upon him one of the tortures of the dark ages.” Of course such comments are far from flattering to those who designed the collar, but we presume there is some ground for such scathing criticism. We imagine Scotch Craftsmen are in many ways like their English brethren, and we are well aware there are some among us who seem to take great delight in making exhibitions of themselves with tawdry finery, and expecting others to do the same. Neatness and humility do not enter into their calculations, and as a result they are sometimes ridiculed by their less pretentious fellows. We imagine that is the sum and substance of what has recently been done in Scotland.

A former member of one of the best Glasgow Lodges, now resident in London, recently visited his old home, and is reported to have borne testimony in his Lodge to its “efficiency as compared with those over the border.” We are very pleased to hear such an opinion from a reliable source, as it tends to show an improvement in Scottish Masonry. A few years back it would not have been possible to make such an assertion, and as we cannot admit there has been any great falling off in the quality of English Masonry in recent years we must account for the change by recognising Scotland’s improvement. Friendly rivalry never did any harm, and our Scotch friends need have no fear of our being jealous if they surpass us, but they will have to work pretty hard, and to the purpose, if they hope to keep ahead of their English brethren.

Something out of the common has evidently been prepared by the wife of an Australian Craftsman, in the form of a handsome hand painted banner, which she has presented to her husband’s Lodge, and which is thus described in a local paper:

“On its beautiful folds are depicted a life-like and accurate portrait of one of the ancient Grand Masters of Freemasonry, which occupies the foreground, whilst the background is hemmed in with every attention to historic, architectural, and artistic detail, a magnificent representation of Solomon’s temple.”

Who is the ancient Grand Master portrayed with such

life-like accuracy, and so intimately associated with Solomon's temple? Surely our lady friend has not succeeded in giving us the picture of the great Solomon himself? Yet the printed account of her work seems to almost suggest it.

MASONIC SOCIABILITY.

(From an Address to the Kensington Square Association, by Bro. George W. Hall P.M. of Lodge No. 211, and Member of the Library Committee of the Grand Lodge of Pennsylvania).

NOW we all know that in its lowest and meanest sense sociability is sometimes used as a term of reproach and censure to Freemasons by the ignorant and profane. But let us briefly consider the subject in its higher and nobler meaning. In this light sociability expresses all there is in Freemasonry. It means noble and extensive charity. Free and Accepted Masonry is a Society—free to take into its midst all who are accepted by its members; opening its arms to embrace all the worthy who knock upon its portals; taking all who desire to meet each other upon the Level and to part upon the Square, and cementing them into the grandest Society (excepting the free Church) upon which God has smiled since the beginning of time. All its beautiful teachings and sublime precepts are imparted and impressed with hand to hand, voice to voice, and heart to heart. The immortality of Freemasonry consists not only in its scientific researches and their artistic interpretation, but more especially in their moral application and adaptability to human affairs, and moreover in that perpetual and living fellowship that exists the world over between its members.

Indeed, sociability in its highest and most comprehensive sense is the very foundation and requisite of government and of law, of civilisation and of the nation. Nothing of human contrivance that now is could be without that law of mutual attraction that binds the human family together, as well in private and personal as in public and general association. The law of attraction permeates all nature. Without it the stars would not keep their places in the heavens, the earth would not remain suspended in space—all creation would become involved in helpless and hopeless ruin in the wreck of matter and the crush of worlds. Without the attraction called gravitation nothing would remain upon the surface of the earth. Suspend the law of gravitation for the shortest imaginable fraction of time and everything upon the earth's surface would go plunging headlong into destruction. Without that mutual attraction which human beings possess for each other, call it what you please, and the result would be antagonism and confusion indescribable. Men would wage open and constant warfare upon each other, and human affairs would be plunged into the discord and darkness of pandemonium. Therefore all the blessings we enjoy are due to that law of God which makes it desirable and necessary for men to combine for help and protection, for pleasure and for profit. Hence—

"All nature is but art unknown to thee,
All chance, direction which thou canst not see,
All discord, harmony not understood,
All partial evil, universal good."

The recluse who flees from society wrongs himself and the community. People have tried, and in vain, to sever all human ties, and the voice of our common nature is heard loudly and repeatedly asserting itself within the hermit's cave and behind the cloister's veil. But who does not remember the beautiful story of "Abou Ben Adhem," with its universal lesson of the Brotherhood of man? Abou Ben Adhem (may his tribe increase) awoke one night from a dream of exceeding peace; he thought he saw an angel in his room writing men's names within a ponderous tome. And Abou said:—

"I pray thee write me as one who loves his fellow-men."

The angel wrote and vanished. Next night reappeared, with great awakening light, and showed the names of those whom God loved best; and lo: Ben Adhem's name led all the rest.

It is indeed inconceivable that mankind ever lived without recognising the social ties. But some theoretical

writers have imagined a period when men lived in a state of nature, that is, when each one actually lived separate and apart from all others, until after a time, driven by want and fear, these individuals came together in a large field and chose the tallest man present to be the governor. The idea is wild and improbable. Certainly there never was a time when two human beings coming together did not owe a mutual duty to each other and a common duty to God. And the Bible teaches that mankind was first preserved by the family relation, single families forming the first natural society among themselves, with the Grand Parent as the head. These families increased in size, and, uniting and becoming related, grew into tribes, with an old man, the Patriarch, as the leader. Originally men were roving and restless creatures, and some of them have the same nature unto this day. As Artemus Ward says: "You may have noticed that." And the ancients were free to come and go, wandering towards every point of the compass, and driving their flocks before them, until they got tired of travelling—as men will—and settle down in favourable spots where pasture and water abounded. Now when men settle they learn something they never knew before, and our ancients soon learned that they could dig in the ground, plant a seed and wait for the increase. That developed their faith in the Supreme Being. In the words of Bulwer, there is no unbelief, for

He who plants a seed beneath the sod,
And waits to see it push its way above the clod,
He believes in God.

From shepherds men became farmers. Once settled and a society followed as a matter of course. Various tribes located near to each other united, by the same characteristics that draw us together to-day. Agriculture increased, and some failed, some prospered, some fought, some married, some combined by arrangement, and some by accident, until, through compulsion or conquest, want or fear, the tribes located in the same neighbourhood were cemented into a common association. After awhile they built a wall around their place of habitation for better protection and closer union, and thus cities were born. Cities having common interests joined larger unions, over them all a king arose, and the nation was complete. So while it was the invisible but ever-potent law of attraction that drew men together, it was and it is a sense of weakness and imperfection that keeps us together and saves us from disruption and disunion. The bonds sometimes chafe. States and individuals stand arrayed against each other in battle, yet the ruler and the ruled must continue to yield, to give up certain natural rights for his own and for the common good. Woe be to him who thinks otherwise, for he then becomes a tyrant or a traitor. Divided we fall, only in union is there strength.

I have tried to show in this hasty sketch that man is a social being by nature and it is a wrong to try to get away from it. He is made to live in the society of others; when true to himself a very little solitude suffices. You would rather be a private in the tent of an army than be the king over a desert. But if it is curious and interesting to consider how men first came to see their relation to each other as brothers, God being the same Father of us all, it is next necessary to reflect upon how the wheel came to be placed within the wheel, and why the smaller circles were drawn within the larger circumference. No sooner did mankind come together into a great and general society, than they saw the necessity of smaller and private associations—a necessity that bred the pride of nations, the strength of armies and the power of the church. The pendulum of time swings from side to side. At first a scattering of individuals, then the desire and necessity for sociability. Without taking the time now to go fully into the reasons of why and how private and secret societies came to be established, it is sufficient for our present purpose to say that it was in obedience to the same innate law of human nature that first subdued the roving dispositions of men and brought them together into a general society. Thus it is that we say Freemasonry was coeval with mankind. We mean that its principles were implanted within the breasts of Adam and his progeny, and their complete development was only a question of time. Every Brother has a sufficient and substantial reason for the faith that there is within him in our exalted society of Freemasons. Speaking generally, however, the human family became so large, the world's society was so great and still men were so divided by selfish and individual interests that it became a matter of charity and philanthropy for good

and true men to unite alone as a quiet, busy wheel within the large circle of humanity working its way to the heights that elevate and ennoble mankind. And the association of workers and builders-up, the Masons, was the most ancient, most honourable and the parent of all other private and secret societies. * * * So much being so well understood, it only remains for the completion of my thought this evening to touch briefly upon the fraternal characteristics or sociability of our beloved Fraternity of Freemasons. Its earliest traditions point out the resemblance of Lodges to the family relation. Its Keystone is the brotherhood of man. Its Great Light teaches the divinity of love. And Masons year by year are learning and putting into practice the immemorial precepts of associating together at all times and under all circumstances as Brethren united by solemn and necessary vows. In Freemasonry men find all the elements required for happiness and prosperity. Within its boundaries are unity of thought, of feeling and of action.

When man associates with his fellows and exchanges ideas with them the progress of the world is assured. And it is the mission of Freemasonry to reconcile men, with all their differences, one with the other—to overlook their faults so far as the frailties of human nature will permit and to develop the best that there is within every one. The watchword is: "in essentials unity, in non-essentials liberty, in all things charity." * * * The Saviour of the world laid this injunction upon His disciples, that they should not neglect to assemble themselves together. And the lessons drawn from King Solomon's Temple are precepts taught by the building of the *first house* ever erected for the worship of the true God, Jehovah. It was while engaged upon such a religious undertaking, under the auspices of the Wise Man and two other Grand Masters, that a Lodge or Association was formed among the workmen, whose principles we are here and now endeavouring to perpetuate and to follow.—*Keystone*.

A DAY AT SYDENHAM.

A VISIT to the Crystal Palace recalls to our minds the exclamation elicited by Cleopatra's charms from the unwilling lips of Mark Antony's friends, for "age cannot wither, nor custom stale its infinite variety." Beautifully situated and stocked with treasures of Art and Nature, reminiscent of every country and of every age of the world's history, small wonder that like Egypt's famous queen, the "stately pleasure dome" after forty years still reigns unrivalled in its resources of attraction and amusement.

Year in, year out, the *beau ideal* of a pleasure resort, this glorious summer weather is *par excellence* the time to visit it. Strolling the other day through its flowery gardens and shady courts, the bewildering variety of sounds, guttural, nasal, liquid, of facial types, and of "modes et robes" to be heard and seen, here, there, and everywhere, left us no doubt that the stranger within our gates was not slow to appreciate the feast of reason and flow of soul spread for his delectation on the slopes of Sydenham. All tastes, from grave to gay, are catered for satisfactorily; the architectural courts present the lover of history with historical romance embodied and illustrated from the times of the old Pharaohs to pleasant Mediaeval England, with its quaint elaborate grace. Nor is music wanting to complete the charm; within and without the building, bands, orchestral and military, contribute their portion, no inconsiderable one, to the day's and evening's enjoyment.

From nineteenth century culture we may pass at a step to view the simplicity of savagery, as the splendid and picturesque women warriors of the Dahomeyan king perform their spirited military exercises to the strains of their native music, more novel than harmonious to European ears. A "Variety" entertainment on the great stage draws a full house; that is to say, the four thousand free, and several hundred reserved seats are occupied by an audience who testify considerable satisfaction at the exploit of the learned elephants that prelude the very clever exhibition of jugglery to the accompaniment of popular airs.

The illuminations in the grounds recall the splendour of the Arabian Nights, and Messrs. Brock & Co., those mighty wonder workers in fire, present us with a display before which the Eastern Genii might well retire from the profession of magic, worsted and disheartened. Here is Niagara, no longer in water, but in fire-falls; Canton bombarded by men, ships and shells of fire; fire-balloons ascending, aerial festoons of all colours descending; gigantic fire flies hovering betwixt earth and heaven and between the area whence proceed these marvels and the great front of the palace is a sea of spectators, covering slopes, terraces and steps, hushed into a dead calm of breathless interest and wonder, by the dazzling deafening delightful spectacle.

Space and words alike fail us to note a half of the curiosities and wonders of the big glass treasure house; towards the close of the day we noticed that even voluble foreign friends around (and their name was legion), lapsed into ejaculations, monosyllabic but unmistakably unanimous, in expressing unqualified satisfaction.

SUMMER HEAT AND OBESITY.

Summer, with its sultry heat, is not a source of unmixed pleasure to those who suffer from excessive corpulence. Health cannot be maintained under conditions of great obesity. In general the mental energy of the highly corpulent becomes impaired, and their capacity for the conduct of business is consequently much diminished. Our readers, will, therefore, be interested to know it is an indisputable fact that excessive corpulency can, in all cases, be cured by the system which has now for many years been successfully practised by Mr. F. C. Russell, of Woburn House, Store Street, Bedford Square, W.C. Mr. Russell possesses hundreds of testimonials from persons in all classes of society, many of them holding distinguished positions in the learned professions and in Her Majesty's services, which, taken collectively, prove to a demonstration that any one suffering from obesity, who systematically applies his remedy for a few weeks consecutively, can be cured. The patients under his treatment are not asked to be "fasting men;" and it is remarkable that in the case of many of Mr. Russell's subjects their appetite increases as their weight diminishes. A pamphlet containing most interesting and trustworthy information, *together with the recipe*, may be had by writing to Mr. Russell, enclosing 4d stamps for postage. With such a remedial agent at their command as Mr. Russell's specific, excessively corpulent persons have only themselves to blame if their unwieldy persons are not speedily reduced to fitting proportions.

EXTRAORDINARY SUCCESS IN THE TREATMENT OF OBESITY.

Our corpulent readers will be glad to learn how to positively lose two stone in about a month with the greatest possible benefit to health, strength, and muscle, by a comparatively new system. It is a singular paradox that the patient, returning quickly to a healthy state, with increased activity of brain, digestive, and other organs, naturally requires more food than hitherto, yet, notwithstanding this, he absolutely loses in weight one to two pounds daily, as the weighing machine will prove. Thus there is no suggestion of starvation. It is an absolute success, and the author, who has devoted years of study to the subject, absolutely guarantees a noticeable reduction within twenty-four hours of commencing the treatment. This is different with other diseases, for the patient, in some cases may go for weeks without being able to test whether the physician has rightly treated him, and may have derived no real or apparent improvement in health. Here, we repeat, the author guarantees it in twenty-four hours, the scale to be the unerring judge. The treatment aims at the actual root of the disease, so that the superfluous fat does not return when discontinuing the treatment. It is perfectly harmless. We advise our readers to call the attention of stout friends to this, because, sincerely, we think they ought to know. For their information we may say that, on sending cost of postage (fourpence), a reprint of Press notices from some hundreds of medical and other journals—British and foreign—and other interesting particulars, including the "recipe," can be had from a Mr. F. C. Russell, Woburn House, Store Street, Bedford Square, London, W.C.—*Belfast News Letter*.

GOOD NEWS FOR STOUT PEOPLE?

It does not follow that a person need to be the size of Sir John Falstaff to show that he is unhealthily fat. According to a person's height so should his weight correspond, and this standard has been prepared by Mr. F. C. Russell, of Woburn House, Bedford Square, London, W.C., so that any one can see at a glance whether or no he is too stout. People in the past have been wont to regard fatness as constitutional, and something to be laughed at rather than to be prescribed for seriously; but this is evidently an error, as persons whose mode of life has caused a certain excess of flesh require treating for the cause of that excess, not by merely stopping further increase, but by removing the cause itself. It is marvellous how this "Pasteur" and "Koch" of English discoverers can actually reduce as much as 14 lbs. in seven days, with a simple herbal remedy. His book only costs 4d stamps, and he is quite willing to afford all information to those sending as above; it is really well worth reading.—*Forget-Me-Not*, 19th November 1892.

A POSITIVE CURE FOR CORPULENCE.

Any remedy that can be suggested as a cure or alleviation for stoutness will be heartily welcomed. We have recently received a well-written book, the author of which seems to know what he is talking about. It is entitled, "Corpulency and the Cure," and is a cheap issue (only 4d), published by Mr. F. Russell, of Woburn House, Bedford Square, London. Our space will not do justice to this book; send for it yourself. It appears that Mr. Russell has submitted all kinds of proofs to the English Press. The editor of the *Tablet*, the Catholic organ, writes:—"Mr. Russell does not give us the slightest loophole for a doubt as to the value of his cure; for in the most straightforward and matter-of-fact manner he submitted some hundreds of original and unsolicited testimonial letters for our perusal and offered as plenty more, if required. To assist him to make this remedy known, we think we cannot do better than publish quotations from some of the letters submitted. The first one, a marchioness, writes from Madrid:—"My son, Count—, has reduced his weight in twenty-two days 16 kilos.—i.e. 34 lbs." Another writes:—"So far (six weeks from commencement of following your system) I have lost fully two stone in weight." The next (a lady) writes:—"I am just half the size." A fourth, "I find it is successful in my case, I have lost 8 lbs. in weight since I commenced (two weeks)." Another writes: "A reduction of 18 lbs. in a month is a great success." A lady from Bonnemouth writes: "I feel much better, have less difficulty in breathing, and can walk about." Again, a lady says: "It reduced me considerably, not only in the body, but all over." The author is very positive. He says: "Step on a weighing machine on Monday morning and again on Tuesday, and I can guarantee that you have lost 2 lbs. in weight without the slightest harm, and vast improvement in health through ridding the system of unhealthy accumulations."—*Cork Herald*, 27th August 1892.

DIARY FOR THE WEEK.

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

—:—

Saturday, 26th August.

1541 Alexandra Palace, Holborn Viaduct Hotel
R.A. 1185 Lewis, King's Arms Hotel, Wood Green
R.A. 1623 West Smithfield, Anderton's Hotel, E.C.

149 Peace, New Masonic Hall, Meltham
368 Pr. George, Station Hotel, Bottoms, Eastwood
336 Benevolence, Jolly Sailor Inn, Marple
441 Union, Courtenay Arms, Sturcross
453 Chigwell, Forest Hotel, Chingford
1146 De Moulham, Mowlem Institute, Swanage
1462 Wharnccliffe, Rose and Crown Hotel, Penistone
2353 Broxbourne, Crown Hotel, Broxbourne
2421 Carrington, Crown Hotel, Amersham
R.A. 178 Harmony, Royal Hotel, Wigan

Monday, 28th August.

48 Industry, Masonic Hall, Gateshead
302 Hope, New Masonic Hall, Bradford
307 Pr. Frederick, M.R., New Rd., Hobden Bridge
388 Prudence, Masonic Hall, Halesworth
401 Royal Sussex, Masonic Temple, Jersey
557 Loyal Victoria, Masonic Hall, Callington
699 Roseawen, Masonic Hall, Chacewater
827 St. John, Masonic Temple, Dowsbury
900 Robert Burns, Albion Hotel, Manchester
1177 Tenby, Masonic Hall, Tenby, Pembroke
1271 Friendship & Unity, M.R., Bradford-on-Avon
1272 Tregenna, Masonic Hall, St. Ives
1325 Stanley, Masonic Hall, Liverpool
1393 Marlborough, Marlborough Arms, Woodstock
1486 Duncombe, Masonic Hall, Knightsbridge
1561 St. John, Prince of Wales Hotel, Woking
1753 Obedience, White Hart, Okehampton
1977 Blackwater, Blue Bear Hotel, Maldon
1991 Agricola, Masonic Rooms, Castlegate, York
2373 Hardwick, Star Hotel, Chesterfield
R.A. 100 Friendship, Crown and Cushion, Great Yarmouth
R.A. 219 Justice, Masonic Hall, Todmorden
R.A. 411 Commercial, Masonic Hall, Nottingham
R.A. 730 Earl of Lathom, Town Hall, Chorley
M.M. 9 Fortescue, Masonic Hall, South Molton

Tuesday, 29th August.

378 Loyal Welsh, Masonic Hall, Pembroke Dock
396 Unity, Town Hall, Wareham
449 St. James, Freemasons' Hall, Halifax
1024 St. Peters, Masonic Hall, Maldon
1029 Royal Alfred, The George, Alcester
1260 Honour and Friendship, M.H., Blandford
1587 St. Giles, The Bank, Bank Street, Chelsea
1636 St. Cecilia, Royal Pavilion, Brighton
1650 Rose of Raby, Scarth Mem. Hall, Staindrop
1942 Minerva, Public Hall, Fenton, Staff.
R.A. 74 Athol, M.H., Severn Street, Birmingham

Wednesday, 30th August.

898 Temperance in the East, 6 Newby Place, Poplar
128 Prince Edwin, Bridge Inn, Bury, Lancashire
187 Royal Sussex of Hospitality, F.M.H., Bristol
274 Tranquillity, Boar's Head Inn, Newchurch
290 Huddersfield, Masonic Hall, Huddersfield
304 Philanthropic, Masonic Hall, Leeds
372 Harmony, Rolle Arms, Bulleigh Salterton
387 Airedale, Institute, Saltairo, Shipley
439 Scientific, Masonic Rooms, Bingley
461 Fortitude, Commercial Hotel, Nen Moor
533 Eaton, Masonic Hall, Congleton
555 Fidelity, The Crown, Framlingham
730 Ellesmere, Town Hall, Chorley
750 Friendship, Freemasons' Hall, Clockheaton
861 Worthing of Friendship, Steyne Assembly Rooms, Worthing
1119 St. Bede, Masonic Hall, Jarrow
1283 Ryburn, M.H., Central Bldg., Sowerby Bridge
1363 Tyndall, Town Hall, Chipping Sodbury, Glos.
1544 Mount Edgecumbe, Masonic Hall, Camborne
1645 Colne Valley, Masonic Hall, Slaithwaite
1775 Leopold, Commercial Hotel, Church
1808 Suffield, Angel, North Walsham
1959 Stirling, Mkt. Hall, Cleator Moor, Cumberland
2084 Smith Child, Town Hall, Tunstall, Staff.
2250 St. Nicholas, Peace Hall, W. Yorkshire
R.A. 86 Lebanon, Masonic Hall, Prescott
R.A. 322 Hope, Vernon Arms Hotel, Stockport
R.A. 376 Royal Sussex of Perfect Friendship, M.H., Ipswich
R.A. 409 Stortford, Chequers, Bishop Stortford
M.M. Howe, Masonic Hall, New St., Birmingham
M.M. 178 Wiltshire Keystone, M.H., Devizes
R.C. Philips, Masonic Rooms, Athenaeum, Lanc.

Thursday, 31st August.

House Committee R.M.B.I., Croydon, at 3

39 St. John the Baptist, F.M.H., Exeter
215 Commerce, Commercial Hotel, Haslingden
286 Samaritan, Green Man Hotel, Bacup
324 Moira, Wellington Inn, Stalybridge
500 La Cesaree, Masonic Temple, Jersey
625 Devonshire, Masonic Hall, Gloucester
636 D'Oyley, Masonic Hall, Morpeth
807 Cabell, Masonic Hall, Norwich
964 Phoenix, Masonic Hall, Rotherham
971 Trafalgar, Masonic Hall, St. James St., Batley
1151 St. Andrew, Masonic Hall, Tyndreath
1166 Clarendon, Wellington Hotel, Hyde
1514 Thornhill, Masonic Hall, Lindley
1578 Merlin, Masonic Hall, Pontypool
2342 Easterford, Angel Hotel, Kelvedon

R.A. 57 Humber, Freemasons' Hall, Hull
R.A. 337 Confidence, Masonic Hall, Upper Mill
R.A. 448 Regularity, Freemasons' Hall, Halifax

Friday, 1st September.

1275 Star, Ship Hotel, Greenwich

44 Friendship, Albion Hotel, Manchester
242 St. George, Guildhall, Doncaster
291 Rural Philanthropic, Railway Hotel, Highbridge
306 Alfred, Masonic Hall, St. George St., Leeds
521 Truth, Freemasons' Hall, Huddersfield
751 Eastnor, Masonic Rooms, Lebury
837 De Grey and Ripon, Town Hall, Ripon
839 Royal Gloucestershire, Bath Hotel, Gloucester
936 Adair, Private Room, A'deburgh
1102 Mirfield, Masonic Hall, Mirfield
1230 Barnard, Masonic Hall, Barnard Castle
1375 Architect, Mas. Hall, Chorlton-cum-Hardy
1405 Southwell, Masonic Hall, Nottingham
1529 Duke of Cornwall, Masonic Hall, St. Colum's
1561 Morecambe, King's Arms, Morecambe
1618 Prince of Wales, Freemasons' Hall, Bradford
1664 Gosforth, Freemasons' H., Gosforth
1754 Windsor, M.H., Landowae, Penarth
1993 Wolseley, Trevelyan Hotel, Manchester
2376 Carnarvon, L. de and Child Inn, Layland, Lancashire
2380 Benevolence, W. & A. Hotel, Daventry
2433 Minerva, Masonic Chambers, Birkenhead
R.A. 359 Peace, F.M.H., Albion Ter., Southampton
R.A. 632 Concord, Masonic Hall, Trowbridge

Saturday, 2nd September.

R.A. 975 Rose of Denmark, Star and Garter, Kew
1223 Amherst, Amherst Hotel, Riverhead
1362 Royal Albert Edward, Town Hall, Redhill
1388 Canynges, Freemasons' Hall, Bristol
1458 Truth, Wheatheaf Hotel, Manchester
1530 Prudence, Freemasons' Hall, Plymouth
2077 Epping, Cock Hotel, Epping
2148 Walsingham, M.H., Walsingham, Kent
2205 Pegasus, Falcon Hotel, Gravesend, Kent
2323 Busby Hall, The Hall, Busby, Herts
2442 St. Clements, Bull Hotel, Leigh
2450 Loxfield, Maiden's Head Hotel, Uckfield
R.A. 1326 Lebanon, Greyhound, Hampton Court
M.M. 14 Prince Edward's, Station Hotel, Stansfeld

INSTRUCTION.

—:—

Saturday, 26th August.

87 Vitruvian, Duke of Albany, St. Catherine's Park, near Nunhead Junction, 7:30
179 Manchester, 8 Tottenham Court Road, W.C.
193 Percy, Jolly Farmers' Tav, Southgate Rd., N. 8
1375 Star, Dover Castle, Deptford Causeway, S.E.
1249 Finsbury Park, Cock Tavern, Highbury, 8
1361 Earl of Zetland, Royal Edward, Hackney, 7
1524 Duke of Connaught, Lord Stanley, Hackney, 7
1621 Eccleston, 13 Cambridge Street, Pimlico, 7
2012 Chiswick, Windsor Castle, Hammersmith, W.
R.A. Sinai, Red Lion, King Street, Regent St., W.

Monday, 28th August.

22 Neptune, Gauden Hotel, Clapham, 7:30
27 Egyptian, Atlantic Tavern, Brixton, S.W., 8
45 Strong Man, Bell and Bush, Rope-maker St., 7
174 Sincerity, Railway Tavern, Fenchurch St., 7
190 St. James's Union, St. James's Restaurant, 8
211 St. Michael's, Noland Arms, Addison Road, Notting Hill, at 8
248 True Love & Unity, F.M.H., Brixham, Devon
332 Royal Union, Chequers' Hotel, Uxbridge
513 Wellington, White Swan, High St., Deptford, 8
975 Rose of Denmark, Gauden Hotel, Clapham, 7:30
1227 Upton, Three Nuns, Aldgate, E., 8
1320 Blackheath, Milkwood Tav., Loughboro' Junc.
1339 Stockwell, White Hart, Abchurch Lane, 6:30
1425 Hyde Park, Prince of Wales's Hotel, corner of Eastbourne Terrace, and Bishop's Rd., W. 8
1445 Prince Leopold, 292 Whitechapel Road, E., 7
1449 Royal Military, Masonic Hall Canterbury
1480 M. of Ripon, Queen's Hot, Victoria Park, 7:30
1507 Metropolitan, The Moorgate, E.C., 7:30
1535 Royal Commemoration, Railway Ho, Putney
1608 Kilburn, 46 South Molton Street, W., 8
1623 West Smithfield, Manchester Hotel, E.C., 7
1693 Kingsland, Cock Tavern, Highbury, N., 8:30
1707 Eleanor, Rose and Crown, Tottenham, 8
1743 Perseverance, Deacons' Tavern, Walbrook, 7
1891 St. Ambrose, Baron's Ct. Hot, W. Kensington, 8
1901 Selwyn, East Dulwich Hotel, East Dulwich, 8
2030 Abbey Westminster, Town Hall, S.W., 7:30
2192 Walthamstow, Chequers Hotel, High Street, Walthamstow, 8
2427 Hampden, Hampden House, St. Pancras, 8

Tuesday, 29th August.

25 Robert Burns, Frascati, Oxford Street, 8
55 Constitutional, Bedford Hotel, Holborn, 7
74 Athol, M.H., Severn Street, Birmingham, 6:45
177 Donatic, Surrey M.H., Camberwell, 7:30
188 Joppa, Manchester Hotel, Aldersgate Street, 8
212 Euphrates, Mother Red Cap, Camden Town, 8
241 Merchants, Masonic Hall, Liverpool
554 Yarrowburgh, Green Dragon, Stepney, 8
700 Nelson, Star and Garter, Woolwich, 7:30
753 Prince Fred, William, Eagle Tav., Maida Hill, 8
920 Lily of Richmond, Station Ho., Richmond, 7:30
829 Sydney, Black Horse Hotel, Sidcup, 7
869 Dalhousie, Middleton Arms, Dalston, 8
861 Finsbury, King's Head, Threadneedle St., 7
1044 Wandsworth, East Hill Hotel, Wandsworth, 8
1321 Emblematic, St. James's Restaurant, W., 8
1343 St. John, Masonic Hall, Grays, Essex
1349 Friars, Liverpool Arms, Canning Town, 7:30
1446 Mount Edgecumbe, Three Stags, Lambeth Rd., 8
1471 Islington, Cock Tavern, Highbury, N., 7:30
1472 Henley, Three Crowns, North Woolwich
1473 Bootle, 148 Berry Street, Bootle, 6
1540 Chaucer, Old White Hart, Borough High St.

1638 Brownrigg, Alexandra Hotel, Norbiton, 8
1695 New Finsbury Park, Hornsey Wood Tav, N.
1767 Kensington, Scarsdale Arms Ho., Kensington
1849 Duke of Cornwall, Queen's Arms, E.C., 7
1949 Brixton, Prince Regent East Brixton, 8
2146 Sirbiton, Maple Hall, Surbiton
2411 Clarence and Avondale, M.H., Leytonstone, E.
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. 1612 E. of Carnarvon, Ladbroke Hall, Notting Hill, 8

Wednesday, 30th August.

3 Fidelity, Alfred, Roman Road, Barnsbury, 8
30 United Mariners', Lugard, Peckham, 7:30
65 Prosperity, Old Parr's Head, Knightbridge St.
72 Royal Jubilee, Mitre, Chancery Lane, W.C., 8
73 Mount Lebanon, George Inn, Borough, 8
193 Confidence, Hercules Tavern, Lendhall St.,
228 United Strength, Hope, Regent's Park, 8
538 La Tolerance, Portland Hot, Gt. Portland St., 8
591 Downshire, Masonic Hall, Liverpool, 7
673 St. John, Masonic Hall, Liverpool, 8
720 Panmure, Balham Hotel, Balham, 7
733 Westbourne, 112 Queen's Road, Bayawater,
781 Merchant Navy, Silver Tav, Burdett Rd., 7:30
813 New Concord, Jolly Farmers, Southgate Rd. 8
862 Whittington, Red Lion, Fleet Street, 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, 513 Old Kent Road, 8
1511 Alexandra, Hornsea, Hull
1601 Ravensbourne, Rising Sun, Rusby Green, Catford, 8
1604 Wanderers, Victoria Mansions Restaurant, S.W., 7:30
1662 Beaconsfield, Chequers, Walthamstow, 7:30
1691 Lonsborough, Berkeley Arms, May Fair, 8
1692 Hervey, White Hart Hotel, Bromley, Kent, 8:30
1791 Creation, Wheatheaf, Shephard's Bush, 8
1923 Earl of Lathom, Station Hotel, Camberwell New Road, 8
1963 Duke of Albany, 153 Battersea Park Road, 7:30
2206 Hendon, Welsh Harp, Hendon, 8
R.A. 177 Donatic, St. James's Restaurant, W., 8
R.A. 720 Panmure, Goose and Gridiron, E.C., 7
R.A. 933 Doric, 202 Whitechapel Road, E., 7:30
M.M. Grand Masters, Mark Masons' Hall, W.C.

Thursday, 31st August.

144 St. Luke, White Hart, Chelsea, 7:30
147 Justice, Brown Bear, Deptford, 8
263 Clarence, 8 Tottenham Court Road, W.C.
749 Belgrave, Albion Tavern, Russell St., W.C., 8
754 High Cross, Coach and Horses, Tottenham, 8
879 Southwark, Sir Garnet Wolseley, Rotherhithe New Road
890 Hornsey, Masonic Room, Lewisham, at 8
902 Burgoyne, King's Arms, John Street, Bedford Row, W.C., 8
1017 Montefiore, St. James's Restaurant, W.,
1158 Southern Star, Sir Syd. Smith, Kennington, 8
1178 Perfect Ashlar, Bridge House Hotel, S.E., 7
1182 Duke of Edinburgh, M.H., Liverpool, 7:30
1259 Duke of Edinburgh, Eastern Hotel, Commercial Road, Limehouse, E., 7:30
1278 Burdett Coutts, Swan, Bethnal Green Road, 8
1306 St. John, Three Crowns, Mile End Road, 8
1360 Royal Arthur, Prince of Wales, Wembley, 7:30
1426 The Great City, Masons' Hall Avenue, 6:30
1558 D. Connaught, Palmerston Arms, Cambo well, 8
1571 Leopold, City Arms Tavern, E.C., 7
1580 Cranbourne, Red Lion, Hatfield, 8
1602 Sir Hugh Myddelton, 45 Upper Street, N., 8
1612 West Middlesex, Bell, Faling Dean, 7:45
1614 Covent Garden, Criterion, W., 8
1622 Rose, Stirling Castle, Camberwell, 8
1625 Tredegar, Wellington, Bow, E., 7:30
1673 Laughton, White Hart, Abchurch Lane, 5:30
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, 1st September.

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
765 St. James, Princess Victoria, Rotherhithe, 8
780 Royal Alfred, Star and Garter, Kew Bridge, 8
834 Ranelagh, Six Bells, Hammersmith
1056 Metropolitan, Portugal Hotel, Fleet Street, 7
1185 Lewis, Fishmongers' Arms, Wood Green, 7:30
1228 Beaconsfield, Green Man, Leytonstone, 8
1293 Royal Standard, Castle, 81 Holloway Rd., N., 8
1365 Clapton, G.H. Hotel, Liverpool Street, 7
1391 Kennington, The Horns, Kennington, 8
1457 Bagshaw, Public Hall, Loughton, Essex, 7:30
1642 E. Carnarvon, Ladbroke Hall, Notting Hill, 8
1677 Crusaders, Northampton Arms, Goswell Road
1901 Selwyn, Montpelier, Choumont Rd., Peckham, 8
2021 Queen's (Westminster) and Marylebone, The Criterion, W., 8
R.A. 95 Eastern Star, Hercules Tavern, E.C.
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

Saturday, 2nd September.

87 Vitruvian, Duke of Albany, St. Catherine's Park, near Nunhead Junction, 7:30
179 Manchester, 8 Tottenham Court Road, W.C. 8
193 Percy, Jolly Farmers' Tav, Southgate Rd., N. 8
1275 Star, Dover Castle, Deptford Causeway, S.E. 7
1298 Finsbury Park, Cock Tavern, Highbury, 8
1361 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.

GLEANINGS.

—O:—

Official communications addressed to the Lodge or sent out by the Lodge should always be submitted to the consideration of the W.M. He should be kept informed of everything that is being done in the name of the Lodge, and for which he alone is held responsible.

—Keystone.

Iron is mentioned in the Bible as early as the twenty-second verse of the fourth chapter of Genesis. Tubal Cain is described as having been "an instructor of every artificer in brass (copper) and iron." On the sepulchres in Thebes, Egypt, butchers are depicted as sharpening their knives on a round bar of metal which, from being blue, is assumed to be iron. The steel weapons in the time of the Egyptian monarch, Ramesses II., are also painted blue. There are with them the representations of bronze weapons, which are painted red. Iron ore is said to have been discovered in Mount Ida, Asia Minor, about 1406 B.C.—*Freemasons' Repository*.

There can be no malice among Masons. A malicious spirit destroys all real Masonry in the heart and changes harmony into discord, which is the reverse of all Masonic teaching. After a battle for opinion the differences which existed during the struggle should be for ever buried. Only in this way will the great work of charity be carried forward, and the real beauty of the greatest of human institutions exemplified. A manly antagonist, when once he has vanquished his foe, regards him no longer an enemy, but extends to him that mercy that is "twice blest—blessing him that gives and him that receives."—*Exchange*.

The crossed hilt of the Templar's sword, according to one of the suggestive lessons impressed upon the mind of the candidate, should remind him that humility, love, and pure benevolence, were the effulgent rays that emanated from the teachings of Him who is Son of God—Prince Emmanuel. Is this symbolism kept uppermost in the minds of Knights Templars? Do members of the valiant and magnanimous Order, as they look upon the symbols in which they have been instructed—specially the sword sign of the cross—think of the virtues thus signified? Are they sufficiently impressed with a true humility—an ardent, unselfish love—a pure benevolence—so that their words and works are like those which distinguished the Great Captain of their Salvation? Then are they true, Christian Knights.—*Freemasons' Repository*.

Our Masonic Brotherhood is no more than a name and an idle word, if it does not greatly strengthen and enhance and make more quick, alert and active among us the sympathies and the warm interest in each other's welfare, of which, chiefly, true Brotherhood consists; or if these sympathies do not manifest themselves in action, becoming authors of good deeds and kind and generous offices of friendship. Deeds are greater than words. There is neither religion nor Masonry in sloth and inaction, but only in work. When our little day of life shall have passed, like a shadow flitting over the water, and our night of death shall have come, our happiness and sorrows, our successes and reverses, our schemes and plans, will have vanished, and have become as things that never were. But our work will not be abolished and will not vanish away. It, or the want of it, will remain in perpetuity.—*Keystone*.

In answer to the question, "What is Freemasonry?" Bro. G. W. Speth, who speaks with the authority of a Past Master, replies that it is not a religion, since it admits men of all religions. A striking example of this comes from the Deputy District Grand Master of Burmah, who lately wrote from Rangoon: "I have just initiated Moung (i.e. Mr.) Bah Ohm, a Burman, who has so far modified his religious belief as to acknowledge the existence of a personal God. The W.M. was a Parsee, one Warden a Hindoo or Brahmin, the other an English Christian, and the Deacon a Mohammedan." This piece of negative information, however, will fall short of satisfying the curiosity of the "two barmaids," concerning whom Bro. Speth has a story to tell from his own personal recollection. When the Prince of Wales was installed Grand Master at the Albert Hall, these two young women, impelled by the hope of discovering great "secrets," hid themselves on the glass roof. They were detected, however, and the stewards hunted them out and politely conducted them off the premises, a full hour before the Grand Lodge assembled.—*Preston Chronicle*.

It is a somewhat singular fact that whilst the majority of provincial towns possess either a Masonic Hall or a Social Club in connection with the Order, Brighton has hitherto not been able to boast of either. This is all the more remarkable when it is remembered how strong the Craft is in the town. The reproach, however, if one it be, no longer exists, for during the past week a Social Club, confined to Freemasons, has been informally inaugurated. The Arch 91 has been secured for the purpose. It is admirably furnished, and when the few projected alterations to the electric light and the ventilation are completed, the arch should prove a very attractive and comfortable resort. The membership has been limited to sixty, though there have been treble that number of applicants. The Chairman of the Club is Bro. T. Shrivell, and the Secretary, Bro. Frederick Hart. We shall no doubt soon hear of something on a larger scale being attempted in this direction.—*Brighton Gazette*.

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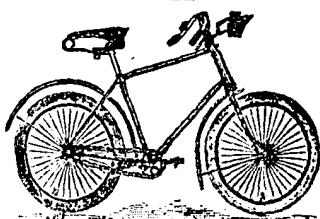
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