

THE

# Freemason's Chronicle.

A WEEKLY RECORD OF MASONIC INTELLIGENCE.

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## PROGRESS OF THE ARCH DEGREE.

IT will be fresh in the memory of English Freemasons—or, at least, of that section who are members of the Royal Arch, or take an interest in its working—that a few months since Grand Chapter decided to reduce the probationary period necessary ere a Master Mason could be admitted to the Supreme Degree, the new rule requiring one month to elapse, in place of the twelve months interval previously enforced.

The alteration did not meet with universal approval, but it seemed to be generally recognised that something must be done to improve the status of the Arch Degree in this country, and this amendment was adopted as the most likely method for bringing about the desired result, although, as we said at the time, we had no faith in the result of the efforts that were made, believing rather they would have no appreciable effect on the Degree, so far as popularising it in this country was concerned. If we mistake not, our surmise has proved substantially correct, the eighteen months that has elapsed since the alteration was confirmed having produced no appreciable increase in membership or popularity for the Royal Arch. It is true we have no general official statement on which to base this opinion, but we think the remarks of Companion Philbrick Provincial Grand Superintendent of Essex, whose high position among the Officers of the Grand Chapter of England give him special facilities for forming a reliable judgment, seem to imply that the alteration has fallen flat.

At the annual meeting of his Provincial Grand Chapter, reported elsewhere in this issue, Comp. Philbrick, in reviewing the present position of his Province, said the effect of the alteration in the Constitutions had hardly yet been felt, and although he was then perhaps confining his remarks more particularly to Essex, he may be taken as implying England generally, else he would have pointed out that his Province was an exception. We may therefore assume that the amendment has not had the effect that was intended, for it is pretty certain that any improvement likely to result from the change would have shown itself within the eighteen months that has elapsed; in fact, at the time, it was anticipated by many who thought they could estimate the possibilities of the future, that there would be an immediate rush for the Supreme Degree.

That those who counted on improvement have been disappointed we think is generally recognised, and the question now seems to present itself—what is to be done to bring about the improvement that was deemed necessary nearly two years since, and which has not followed from the steps that were then taken in the hope of securing it? No doubt many will say, leave things as they are, and probably the Royal Arch will continue to attract its body of followers in the future if that is done, but it is doubtful if it will make any rapid progress under such conditions, and for anything to stand still in the present age is regarded as almost tantamount to failure.

Looking back to the period when this subject was before the governing body of the Arch Degree we have no difficulty in discovering the cause of the opinion existing in regard to it in this country—it is not so attractive as the Mark Degree, or is less zealously pushed by its adherents, with the result that the Mark progresses in a satisfactory manner, while the Arch makes little or no advance, and even bears the impression of being likely to fall into decay, unless some change takes place in the near future. That this would be matter for regret few will doubt, but that it is a possible, nay even probable contingency is equally certain, and the question may ere long be again submitted to the Companions of England: What shall be done to uphold and extend the Holy Royal Arch Degree in this country?

To satisfactorily answer this question will doubtless prove a difficult undertaking, but it seems pretty clear that the attempt made at the November meeting of Grand Chapter in 1893 was not successful, and if something was absolutely necessary then how much more so is it now, when a remedy has been tried and found to be useless? There are some who consider the Royal Arch should be discontinued as a separate body, and merged into the Craft—will it ever come to that?

## SCHOLARSHIPS FOR THE BOYS SCHOOL.

THE report of the meeting of the Provincial Grand Chapter of Essex, already referred to, supplies us another subject for consideration at the present moment—the raising of a Fund to found a Scholarship in connection with the Royal Masonic Institution for Boys, for which project a grant of two guineas was made from the funds of the Province.

The announcement made by Bro. Hebb, Head Master of the School, on the occasion of the annual distribution of prizes in July last, was the first intimation many of us received that anything of the sort had gone beyond the initial stage of being among the things hoped for. Then we were gratified with the announcement that the necessary sum of one thousand guineas had been all but raised by the Committee Dinner Club, which naturally includes most of the more active workers on behalf of this Institution, but the action of the Provincial Grand Chapter of Essex in voting a sum for this purpose would seem to imply that the good work is not wholly completed, and leads to the conclusion that outside help will be acceptable.

We believe there are many Brethren sufficiently interested in the future of the pupils of the Boys School to induce them to lend a hand in this matter, and in the hope of bringing it under the notice of some such we have referred more fully to it here. We are not in a position to say how far matters have progressed in connection with this first Scholarship Fund, but imagine when it has been fairly launched others will endeavour to extend the good work by establishing further Scholarships.

## ESSEX.

ON Wednesday of last week the twelfth annual meeting of the Provincial Grand Chapter of Essex was held at Maldon, the Grand Superintendent Comp. Frederick A. Philbrick, Q.C., Grand Registrar, Recorder of Colchester presiding. The meeting was held in the Masonic Hall, which is in the tower of Old St. Peter's Church.

The minutes of the last annual meeting (held at Chelmsford) having been read and confirmed, letters, regretting their inability to attend, were read from several distinguished Companions, including Comps. E. Letchworth G.S.E., R. Clowes P.G.Std.B., Andrew C. Durrant Prov.G.H., W. Ernest Dring P.P.G.H., J. J. C. Turner P.P.G.J., H. C. Jones Prov.G.Reg., W. T. Warner Prov.G.Soj., &c.

The roll was next called, and the twelve Chapters comprising the Province were all found to be represented.

The report of the Board of General Purposes, which had been previously printed and circulated, was taken as read, and ordered to be received, adopted, and entered on the minutes. The Board reported that by the consecration of the Ixion Chapter the Roll of Chapters had been increased to twelve, with membership of 304, as against 289 last year. There had been twenty-nine exaltations, twenty-three joining members, twenty-five resignations, six deaths, and four exclusions during the year. The Board recommended a grant of £2 2s to the fund now being raised to found a scholarship in connection with the Royal Masonic Institution for Boys. The statement of accounts appended to the report showed that there was a balance in hand, after paying all expenses, of £18 5s 5d.

The next business was the election of three members of the Provincial Board of General Purposes, in accordance with Bye-Law V., and only the requisite number having been nominated, they were declared elected as follows:—Comps. G. H. Finch P.Z. 2005 P.P.G.J.; John J. C. Turner P.Z. 51 P.P.G.J.; and Francis A. White P.Z. 1437 P.P.G.J.

The Grand Superintendent then addressed the Companions. He said that it gave him great pleasure to be amongst them again. He took a keen interest in Royal Arch Masonry, and it was most gratifying to find himself surrounded by the kind faces of those with whom he had been associated ever since the formation of the Province. This was the thirteenth time he had had the privilege of presiding over the Grand Chapter of the Province of Essex. On the first occasion, when he was installed at Chelmsford, the Province consisted of but four Chapters, now, with the newly consecrated Ixion Chapter, there were twelve, which was a large increase. There were thirty-eight Craft Lodges, and, with twelve of them holding charters for Royal Arch Chapters, he found that looking to the proportion of Chapters and Lodges on the roll of the Grand Chapter of England, the degree in Essex was maintaining and more than maintaining its way, both on the number of Chapters and of Companions. He thought, therefore, they had reason to thank the M.H. for favours already received, and to take courage for the future. For that future there were good signs. At the meeting of the Grand Chapter which was being held that afternoon, a petition was to come up for a Chapter to be attached to the Royal Victorian Jubilee Lodge, which, if granted, would bring up their numbers to thirteen—those fond of coincidences would notice that this was the thirteenth year of Provincial Grand Chapter—and he trusted he was violating no confidence, when he mentioned that a movement was on foot for the establishment of a Chapter at the north-east corner of the Province, at Harwich, which would probably before long take definite shape. But whatever was in store for them, one thing was quite clear, that all who belonged highly valued the privileges of this degree as a fuller development of those secrets which are not expounded to the Master Mason, secrets, which while they had a mystical meaning, had a very real meaning to all their hearts. No one could have seen, as he had done, the ceremonies of the Order worked in one or two of the Chapters of the Province, without feeling that the degree was held in high estimation amongst the Companions, and while desiring to keep up their numerical strength he might say that they wanted the thoughtful, consistent Mason to join their ranks—it was not for the frivolous unthinking one, but to the earnest zealous Mason, the Royal Arch was the legitimate crown. Referring to the present strength of the Province, the Grand Superintendent said, of the twenty-three new members, the great bulk, as might be expected, came with the new Chapter, but though their actual increase seemed small, he thought in these days of depression in trade and agriculture not to go back was a substantial increase. After remarking that the effect of the alteration in the Constitutions by which a Master Mason could now receive the privileges of the Royal Arch sooner than formerly had hardly yet been felt, the Grand Superintendent concluded by congratulating the Companions on the happy and united condition of the Province—there was no element of discord amongst them, the Province was never worked better, and for himself he felt that he had the loyal support of them all.

Comp. Andrew Durrant P.Z. 276 was, on the motion of

Comp. George Corble H. 453 P.P.A.G.S.E., seconded by Comp. H. E. Dehane J. 276, elected, for the thirteenth time, as Prov. Grand Treasurer.

The Officers of the Provincial Grand Chapter for the year were then appointed and invested as follow:—

Comp. Robert Martin 453	-	-	-	H.
A. G. Hayman 2005	-	-	-	J.
Thos. J. Ralling 51	-	-	-	Scribe E.
Edmund Gowers 1024	-	-	-	Scribe N.
J. M. Knight 2154	-	-	-	Registrar
H. E. Dehane 276	-	-	-	Principal Sojourner
James Pinder 2374	-	-	-	1st Assistant Sojourner
R. S. Cushing 214	-	-	-	2nd Assistant Sojourner
J. G. Renshaw 51	-	-	-	Sword Bearer
F. Geo. Green 1024	-	-	-	Standard Bearer
A. Lucking 1000	-	-	-	Director of Ceremonies
A. Vandervord 1000	-	-	-	Assistant Dir. of Cers.
C. F. Rush 1024	-	-	-	Organist
F. S. Guy 1437	-	-	-	Assistant Scribe E.
A. W. Martin	-	-	-	Janitor.

A hearty vote of thanks was passed to the members of the Plume Chapter for the excellent arrangements they had made for the reception of Provincial Grand Chapter, and the Grand Superintendent announced that he proposed to hold the next meeting at Buckhurst Hill.

Provincial Grand Chapter was then closed, and between thirty and forty Companions adjourned to the Blue Boar Hotel, and partook of an excellent dinner, well served by the hostess, Mrs. Hickford, and her nephew, Bro. Eve, the members of the Plume Chapter doing their best to contribute to the comfort of the Companions. The Grand Superintendent was the guest for the night of Comp. F. H. Bright, at Cromwell House.

## HAMPSHIRE AND ISLE OF WIGHT.

THE annual meeting of the Provincial Grand Lodge was held at the Guildhall, Winchester, on Friday, 9th inst., when there was a very large attendance from all parts of the county, over 200 Brethren assembling, including many present and Past Provincial Officers, under the presidency of the Provincial Grand Master Bro. W. W. B. Beach, M.P., with Bros. Bramsdon and Bernard Harfield in the Wardens' chairs.

The report of the Treasurer Bro. Gieve having been submitted, the D.P.G.M. Bro. Le Feuvre moved its reception and adoption, congratulating the Brethren that the year had ended with the satisfactory balance of £228 in hand, after making the ordinary payments to the Central Charities, and the Provincial Charity, and paying £66 in grants to distressed Brethren or widows. Bro. Eve seconded the motion, remarking that the accounts showed assets of £1,443, whilst the liabilities were nil. The motion was carried.

Bro. Mortimer proposed, and Bro. Miller seconded, the re-election of Bro. Gieve as Provincial Grand Treasurer, and the motion was supported by the Prov. Grand Master, who paid a high compliment to Bro. Gieve for the services he had rendered to the office for many years. The proposition was agreed to with acclamation, and Bro. Gieve returned thanks.

The Audit Committee having been appointed, the report of the Provisional Grand Lodge Committee was read, which stated that three girls and one boy had been elected to the schools, and one Brother and one widow to the Benevolent Institution. During the year 275 Brethren had been initiated, the total number of subscribing members being 3,503, or a nett increase on the year of 135. The report was agreed to.

A letter from Bro. Speth Secretary of the Quatuor Coronati Lodge thanked Provincial Grand Lodge for the fraternal reception given to the members of the Lodge on their recent visit to Winchester. The visit to the Province and the evening spent at the Guildhall at Winchester was not likely to be soon forgotten.

On the motion of the D.P.G.M., seconded by Bro. Bramsdon, Provincial Grand Lodge decided to support the candidature of Brother Gieve for the Grand Treasurership next year.

The Provincial Grand Master, prior to investing the Officers for the year, congratulated Provincial Grand Lodge on the large attendance, showing as it did the active interest taken by the Brethren in all parts of the county in the progress of Freemasonry. He also congratulated the Lodges generally on the way in which the minute books were kept, at the same time making one or two suggestions to Secretaries, which he hoped would not be lost sight of. He spoke in terms of satisfaction of the reception by the Province of the distinguished body known as the Quatuor Coronati, a Lodge, he said, which performed great services to Freemasonry by elucidating antiquity, and showing how it bore upon the history of their great Order. The Lodge had an outing once a year, and came recently to Winchester, and he was glad to know by the letter read that the members were pleased with their reception. He was sure

that Provincial Grand Lodge was pleased to render hospitality to so distinguished a body of Masons, and he hoped, indeed he was sure, it would be ready to do so again whenever they had any distinguished visitors to the Province. He congratulated the Brethren on the progress of Masonry in Hampshire, and on the high position the Province had attained among the Masonic Provinces of England. He made a few remarks as to the principle on which he acted in the appointment of Officers, and those which should govern Lodges in making nominations—in which he was supported by the D.P.G.M.—and then appointed the Officers for the year as follow:—

Bro. Colonel Joshua Cooper King 2475	-	Senior Warden
A. Lamb 694	-	Junior Warden
Rev. W. C. Witham 698	-	Chaplains
Rev. W. C. Hawksley 257	-	
J. W. Gieve 309	-	Treasurer
T. G. Trimbrell 2016	-	Registrar
E. Goble P.G.S.B.Eng. 309	-	Secretary
J. J. Brazier 2208	-	Senior Deacons
C. W. Reep 195	-	
A. Savill 723	-	Junior Deacons
W. H. Chapman 1461	-	
F. Bascombe 1883	-	Superintendent of Works
R. F. Osborne 130	-	Director of Ceremonies
Major J. T. Thackara 487	-	Deputy Dir. of Cers.
W. Cole Norman 551	-	Assistant Dir. of Cers.
L. Litchfield 2203	-	
S. Dacombe 394	-	Sword Bearer
A. G. Prickett 1869	-	
R. G. Pither 2068	-	Standard Bearers
H. J. Bundy 2074	-	
J. E. Thornton 903	-	Organist
G. F. Lancaster 903	-	Assistant Secretary
F. Jerome 1958	-	Pursuivant
G. A. Dunbar 2153	-	Assistant Pursuivant
E. Hinxman 76	-	Stewards
A. Best 319	-	
D. H. Watney 928	-	
W. Stewart 1428	-	
H. Sherwood 1373	-	
G. Rogers 2169	-	
J. Exall	-	Tyler.

Some other business was transacted, and Provincial Grand Lodge was then closed in ancient form, the Brethren afterwards dining together under the presidency of the Provincial Grand Master.—“Hampshire Independent.”

### CHURCH SERVICE.

ON Sunday afternoon a Masonic service was held in Donaghadee Parish Church, under the auspices of the Provincial Grand Lodge of Down, on behalf of the Masonic Orphan Schools, when, exclusive of the Brethren, who numbered about three hundred, there was an exceptionally large congregation.

Bro. L. A. Pooler preached on the text St. John i., 4, “The life was the light of men.” He said: There are three great mysteries, three problems of human thought—self, the world, and God. I do not say that everyone here has consciously said to himself, “These three final existences sum up all being.” But I do say that everyone does take up a definite position in regard to these three. Each has answered the questions for himself. It is generally when we come to think about Christianity that these three final mysteries force themselves upon our notice. But Christianity did not create them. Christianity deals with mysteries which already existed. In all ages we see men standing in perplexity or faith before them. In Egypt three thousand years before Christ, in old Babylonia, in Assyria, India, Greece, Alexandria, and Europe, down to our own day, down to the books that are being written now—at the back of all human thought lie these three—self, the world, and God. Some one says, “When you talk of books you are thinking, I suppose, of philosophical works, treatises on metaphysics, theology, and such like, and I wouldn’t be paid to read them.” Certainly not; I am thinking of all books—even the flimsiest novel of the day; even the blasé society sketch, which would persuade you that truth and manhood, purity and modest womanhood, have ceased to exist in that little circle which is called society, and that the majority of men are merely healthy animals or clever scamps, while the woman of the future is a loud and vulgar female who has doubts and poses as intellectual. Even in these flimsiest of books, so far as they attempt to deal with human life at all, they have to deal with these three great mysteries—self, the world, and God. The unbeliever, I know, proceeds to solve the difficulty by leaving out one of the factors. He eliminates God. For him, he says, there are but two mysteries—self and the world. But this does not simplify the solution; it rather intensifies the difficulty. It is like trying to make a triangle with only two angles. But suppose for a moment that this position is true, and that there is no God. To most minds this is unthinkable, but suppose it. Then you are still left face to face with two of the great mysteries, self and the world. What

answer have you? If there be nothing above man but blind force, then man becomes the end of all things, for man is the crown of creation so far as we know. But then the crown of creation is the only discontented part of creation. He is conscious of longings and desires which find no satisfaction in this world. “He feels he is not made to die.” But if there be no God he is made to die, and so an infinite melancholy steals over him, for all his aspirations are in vain, or, as a modern writer puts it, “a waste of moral energy.” No wonder the same writer calls his history of humanity “The Martyrdom of Man,” and ends it in these words:—“Mental anguish is at hand. The hope of immortality must die; a sweet and charming illusion will be taken from the human race as youth and beauty vanish never to return.” Thus unbelief starts from matter, and it ends with matter. It begins from the mud, and it ends in the mud. But let us look a little more closely at these three, “self, the world, and God.” We shall first take “self.” There is no one, I suppose, who has not in some form or other asked himself the angel’s question to Hagar, “Whence comest thou, and whither wilt thou go?” What is the origin of myself? Shall I go out at death as a candle that is burned out, or shall I live on under altered conditions of which at present I can form no clear picture? If I am to live on, how far am I responsible for my life, and how far am I the slave of circumstances into which I was born, and of a nature which I have inherited? Nay, at times I seem almost to feel as if I were two men. At one time I long for what is pure and true, and at another something within me, “a certain baseness in the blood,” urges me to what I know to be unworthy, and I have a real fellow-feeling for the man who wrote—

“Within my earthly temple there’s a crowd,  
There’s one that’s humble, and there’s one that’s proud,  
There’s one that’s broken-hearted for his sins,  
And one that unrepentant sits and grins.  
There’s one that loves his neighbour as himself,  
And one that only cares for greed and pelf.  
Of much corroding care would I be free,  
If anyone would tell me which is me.”

These are a few of the questions which the word “self” suggests to us, and which each of us does practically answer every day. Or take the thoughts suggested by “the world.” The duration of the universe, we are told by scientific men, is essentially finite. It had a beginning, and it will have an end. The Bible says so, too. But is the Bible right when it tells us that it was God Who in the beginning created the heavens and the earth? Is the world what the great German called “the visible garment of God?” Can the ear of faith indeed hear the voice of God behind the whisper of the wind and beneath the murmur of the stream? Or is it rather true that “nature is one with rapine, a harm no preacher can heal?” Will the world end simply in a great catastrophe, or is there “one far off divine event to which the whole creation moves?” These are some of the questions suggested to us by “the world.” These thoughts lead us into the presence of the third great mystery—the idea of God. Man feels there must be Someone who will be the realisation of his longings after goodness; he feels that his life is finite, and the world is finite, but behind the finite there must be One who is unchangeable and eternal. He feels that the world had a wise Designer, a Designer who may indeed dwell in light unapproachable, and robed in awful majesty, and yet who may be loved by men, because He Himself is loving. My Brethren, what answer does our Christian faith give you to the mysteries of existence? Christianity assumes three things—1. That the world was made by God. 2. That man was made in the image of God. 3. That man by self-assertion has broken his rightful connection with God. Further back than this it does not go. It does not explain the origin of evil, but it recognises its existence, and it promises its extinction. Christianity, I say, assumes these three, and it does so, first, on the authority of Revelation, and secondly, because they have the instinctive mark of truth. We learn from Revelation—1. That in the beginning the great Architect of the Universe created the heavens and the earth, and that when the work was finished He looked on it and it was good. 2. That God created man in His own image. 3. The Bible gives us another picture, and, whether literal or allegorical, we know that it is true, and the closing scene of it is this—“And the Lord God called unto Adam and said unto him, ‘Where art thou?’ And Adam answered, ‘I was afraid.’ This is the Bible account of “self” and “the world”—two of the mysteries which puzzle us. But is man to be left so—a creature half good and half evil—a soul that grovels and aspires in turn? Is that the end? The answer of Christianity is the Incarnation. It is the sole and adequate explanation of the puzzles of existence. The old mysteries are alone solved as we stand in the presence of a greater mystery—God manifest in the flesh; and we realise that, wide and far-reaching as are the results of the Fall, the results of the Incarnation will be at least as wide and as far-reaching. In Jesus Christ man and God once more meet. The old barriers are broken down. The human Brother is united to the Eternal Spirit. The life of Christ is the light of men. Once

more take the question of "self." Take the angel's question—"Whence comest thou, and whither wilt thou go?" And God Incarnate answers—"I came forth from the Father, and am come into the world; again I leave the world and go unto the Father. In my Father's house are many mansions; I go to prepare a place for you." Ah! how it comes to us, this voice of God, breathing peace over troubled minds. "In my Father's house are many mansions." "The life is the light of men." There is no human experience; there are no human personal questionings; there are no human aspirations that the life of Jesus does not satisfy. In its light human life ceases to be pitiful and paltry, for it becomes eternal and progressive. "Whither shall I go?" And Christ speaks to me of a Father's house here and hereafter; and the world is God-loved and God-directed; and even in the darkest hour we can realise that the great world's altar stair, though it be in the darkness, yet it slopes through darkness up to God.

My Brothers in the Masonic Order, we, too, recognise the existence of the mysteries about which we have thought to-day. Above the world we recognise the great Architect of the Universe, whose wisdom has contrived, whose strength supports, and whose beauty adorns His works. As Masons we recognise, too, the mystery of existence. We see around us pain and suffering and sin, but we believe that these are but the concomitants of "this little while;" that Heaven, in spite of these, is joined to earth, and faith and hope and charity, these three are steps on a celestial stairway. And we believe that in the realisation of our human Brotherhood and in the bearing of one another's burdens we become likest God, until we pass from the Lodge below into that Grand Lodge above where the world's great Architect lives and rules for evermore. My Brothers and my Christian Brethren, I pray God that you and I may so live our lives, so do our work as under the eye of the great Master Builder and amid the darkness which enshrouds the future may so keep our eyes fixed upon the bright and morning star that in the great hereafter we may be united in the eternal world, where in the realised presence of our Father, amid the glory of that Temple whose polished ashlar are the souls of men, the mysteries of life shall be made plain, and sorrow and orphanhood shall be no more; neither shall be any more pain where God himself is moon and sun.—"Northern Whig."

### "A SPRIG OF ACACIA."

IT is with deep personal regret that we have to announce the decease of Bro. George Radcliffe Cobham, who passed away peacefully, but with painful suddenness, on the 8th inst., at his residence, Edwin Street, Gravesend. Bro. Cobham was born at Camberwell in 1837, and was therefore in his 59th year. He was initiated into Freemasonry at Chatham, in the Royal Kent Lodge of Antiquity, No. 20, which is the most ancient Lodge in the Province, and became a P.M. in 1890. He was also a P.M. (1888) and Secretary of the Lodge of St. John, No. 1343, a Past Grand Superintendent of Works of the Province of Essex, P.Z. of Royal Arch Chapter of Antiquity, Grand Standard Bearer of the Province of Kent, one of the founders, P.M. and Sec. of the Gordon Mark Lodge, No. 364, Gravesend, Grand Senior Overseer of the Province of Kent, a member and Past Preceptor of the Lullingstone Priory of the United Religious and Military Order of the Temple, Past Grand Chamberlain of Kent, Past Sovereign and Sec. of the Pentangle Conclave, No. 147, of the Masonic and Military Orders of the Knights of Rome and Red Cross of Constantine, Recorder of the Divisional Grand Conclave of Kent, Grand Histogrammer of the Grand Conclave of England, and member and office bearer of the Saye and Sele Sanctuary and Commandery, No. 22, of the Patriarchal Order of Knights of St. John. For the past two years he acted as assistant editor of the "Freemasons' Manual and Official Directory for Kent," which position he recently resigned through ill-health. The funeral took place last Monday, when, in spite of the inclement weather, a large number of Brethren and personal friends attended to show their respect. The body was first taken to Christ Church, Gravesend, which was built by his father, and of which he was a member, and acted as a sidesman for many years, being also a member of the choir. Several beautiful wreaths were sent, notably that from Gordon Mark Lodge in shape of a Keystone, and that from the St. John's Lodge. The service was conducted by the Vicar, the Rev. F. A. Marsh, and the coffin was subsequently deposited in the family grave in the cemetery, where his wife and a daughter already lay. Among those present were the following Brethren: R. J. Beamish Prov.G.S.B., J. A. Whitfield W.M. 77, C. Westwood W.M. 1343, Rev. F. Haslock Prov.G.C. Essex, F. Hitchens P.M., G. Masters, W. H. Archer, A. C. Rayner, W. Swaffer, E. B. Wilks, J. Hyde, Fred Mitchell, and others whose names we could not gather. Mr. George M. Arnold, late Mayor of Gravesend and chairman of the Technical School, and several gentlemen representing the various societies to which he belonged, were also present.

### HERE AND THERE.

IN reply to "Strebo" we are pleased to receive from Bro. W. J. Hughan an article written by him on "The Blue Blanket," and which appeared in the "Freemason" for 30th January 1886. Bro. Hughan says: "You may like to reprint it. Since then my friend, Brother G. W. Bain, of Sunderland, has added to his grand Masonic Library the real 2nd edition of 1756, through that of 1780 is so entitled."

### THE BLUE BLANKET.

A CURIOUS and interesting work was published in 1722, the author being Alexander Pennecuik, Burgess and Guild-Brother of Edinburgh, the title being "An Historical Account of the Blue Blanket; or Crafts-Men's Banner. Containing the Fundamental Principles of the Good-Town, with the Powers and Prerogatives of the Crafts of Edinburgh, &c.," Psalm lx., 4, and Gen. iv., 22, being quoted on the same page.

In the series of "Sketches of notable Masonic works" I wrote in the defunct "Freemason's Magazine," will be found one on this wee book, 15th August 1868. A second edition of it was issued in 1780, "enlarged and adorned with the fourteen Incorporations' Arms," and another edition was published in 1826, as a supplement to the "Municipal Constitution of the City of Edinburgh," to which I alluded in an article recently in the "Freemason," under the heading of the "Free Crafts of Edinburgh."

Who Pennecuik was is not known, save that he wrote a small collection of poems—"Streams from Helicon," in 1720, and another volume in 1726, "Flowers from Parnassus." Whatever may have been his skill as a poet and author generally, he does not appear to have been "worldly wise," according to Claudero's (Wilson's) Miscellanies, in his "Farewell to the Muses and Auld Reekie":

"To shew the fate of Pennycuik,  
Who starving died in turnpike neuk;  
Though sweet he sang, with wit and sense,  
He, like poor Claud, was short of pence."

As with the early Masonic historians, the author begins with Adam, and gradually comes down to more modern times. He dates the origin of the "Blue Blanket," or Craftsmen's Banner, as far back as A.D. 1200, so that "it is older than any of the Orders of Knighthood, save that of St. Andrew, or the Thistle," which may, or may not be. The "Blue Blanket," it seems, was so named because of its colour, and has been for many years highly valued by the various Incorporated Trades of Edinburgh. King James III. "was the first that gave it the Civil sanction," and from that period it was known as "The Standard of the Crafts within Burgh," bearing the Inscription—

"Fear God, and honour the King,  
With a long Life, and prosperous Reign,  
And we the Trades shall ever pray."

The interest Masonically centres in the account by Pennecuik of the Crafts, many of the particulars afforded being both curious and valuable. The Arms of the Fourteen Incorporations are given in a series of six plates, viz., those of the Surgeons, Goldsmiths, Hammermen, Wrights and Masons, Skinners, Furriers, Tailors, Baxters, Fleshers, Cordiners, Websters, Waulkers, and Bonnet Makers. The Arms of the Surgeons are certainly suggestive of instruments, which make "the flesh creep," indicative of surgical operations; those of the Hammermen (closely identified with the Masons in the olden time) having a hammer in the centre of a shield surmounted by a coronet. The "Wrights and Masons," though on separate shields, are placed in juxtaposition, those of the former having a Square and Compasses interlaced, and the Masons being the ordinary operative Arms, which have been incorporated in those of our Grand Lodge, since its origin early last century, and are still a prominent feature thereof.

The "Hammer-Men" included the following Trades:—Blacksmiths, Cutlers, Saddlers, Lock-smiths, Loriners, Armourers, Peutherers, and Shear-Smiths.

"The Seal of Cause for the Hammer-Men," 12th April 1496, and a ratification of date 16th September 1681, are worth a careful study. The former provides that "Na Parsonis of the Hammyrman Craft sett up Buth to wyrk within the said Burgh quhill he be made an Freeman thairof, and be examinit be thrie of the best Mastars of the said Craft, gif he be sufficient and wyrkand good and sovir wark, fyne stuff, and habill to serve our Soverane Lord and his Leiges, and then to be admittit to set up Buth, he pay and therefor to the said Uphold of Divyne Service to be done at St. Elio's Altar, and Reparacioune of the Ornaments thairof, Fourtey Shillings." Though all the copies preserved of the old Masonic Charges formerly used in Scotland are clearly of English origin, the foregoing of 1496 indicates that portions of the texts of those old Rolls were in use years prior to their formal adoption from South Britain, and not confined to the Masonic trade. The "Buth" [Booth] of the Hammermen



answered to the Lodges of the Masons. Apprentices had to complete their time in the former Craft before being engaged as journeymen, under pain of twenty shillings fine, and Masters had to pay a similar sum to the Altar aforesaid on taking "ane Prentice to teach him the said Craft," and they had on Saturday afternoons to examine and pass the work. Even the Surgeons, with St. Mungo as their Patron Saint, were not allowed to practise "any Poynts of our saids Crafts of Surgery, or Barbar Craft, within this Burgh, but gif he be first frie man and Burges of the samen. . . . Every man that is to be made frie man be examined and provit on their Points," &c.

Free to use the Crafts as a means of livelihood, in the city of Edinburgh evidently, after a lawful apprenticeship and satisfactory workmanship, constituted a "Frie-man" Craftsman, and hence the notion that "Frie" was a corruption of Frère nowhere suggests itself in an examination of the old laws of the Crafts in Edinburgh or elsewhere.

Another item provides (A.D. 1505) that "Every Master that is receiv'd frie man to the said Crafts ("Chirurgeons") shall pay his oukly Penny with the Priest's Myte, as he shall happen to come about." The 6th Rule enacts "That nae Person nor frie man of the said Crafts purchase any Lordships in contrair the Rules and Statutes above-written in heredring or skaithing of the Crafts foresaid or common, weall thereof, under the Pain of Tinsel of their Freedoms;" and the following item requires that "All the Masters, frie men and Brether of the saids Crafts. readily obey, and come to their Kirk Master, or Deacon, at all Tymes."

But enough has been given from this history of the "Blue Blanket" to illustrate the customs of Craftsmen in the "dayes of yore," and that the freedom conferred in those times meant admission to the privileges and monopolies of the Crafts in the City aforesaid.

W. J. HUGHAN.

It is the general belief that Freemasonry was introduced into England so early as 674, the Grand Lodge of York being founded in England in 926. In the year 1424 Freemasonry was temporarily interdicted in this country. The Grand Lodge of England was established in 1717, and that of Ireland was founded in 1730. Freemasons' Hall, Great Queen Street, London, was built in 1771, and again in 1869, when it was consecrated anew. The Earl of Zetland and the Duke of Sussex each occupied the position of Grand Master for a quarter of a century. The Prince of Wales was installed into that position (which he still holds) on 28th April 1875.

Freemasonry has its ramifications all over the world, and Lodges are to be found in Africa, China, India, the West Indies, North and South America, Cape of Good Hope, New Zealand, Australia, Palestine, &c.

It is computed that in England between two and three thousand persons are initiated every year, in spite of papal allocations and feminine denunciations. Though not generally known, I believe I am right in saying that Freemasonry is strictly prohibited in the following countries: Austria, Poland, Russia, and Spain.

STREBO.

### OLD CHARGES OF BRITISH FREEMASONS.

BRO. W. J. HUGHAN P.G.D. England, of Dunscore, Torquay, has now in the press a second edition of his well-known work on "The Old Charges of British Freemasons," which was published in 1872. The new volume will be entirely re-written on quite another plan, and be "up to date." Full particulars of all the known MSS. will be given, and a complete reproduction of the Haddon MS. There will be numerous illustrations. The edition will be limited to 250 copies at 12s 6d each, post free. Names of subscribers will be received by the author.

### THE MASON'S APRON.

AS the years pass by changes take place in the details of Masonry one by one, which, in the abstract, are deemed unimportant. But when we look back, how many of those changes are discernible (take the Mason's apron as an instance)? The "New York Masonic Chronicle" tells us that immediately after the Masonic revival of 1717 it was not the custom with Brethren to wear aprons, membership being designated by a blue ribbon and a jewel, worn the same as knights in chivalric orders carry decorations the present day. The Officers displayed their jewels suspended from a wide ribbon ensautior, i.e., round the neck. When aprons came in vogue and the Royal Arch and the Degree of the Temple was appended to ancient Masonry by some capitular Lodges, wherein all the degrees were conferred, an extra colour was added to the apron's edging to denote the

exaltation its wearer had attained. Consequently red, in conjunction with blue, showed the Brother to be a Companion of the Royal Arch, while an additional black announced him to have the Chivalric Degree of the Temple.—"Trestle Board."

Our paragraph last week as to the consecration of a new Lodge in the district of Cheetham Hill, Manchester, appears to have been founded on a misapprehension. It reached us from a usually most reliable source, but we are now officially informed there is not a word of truth in the statement. We are very sorry we have been led into the error, more especially as we are told that some who might have interested themselves in such a project are greatly annoyed at the paragraph. This latter item would seem to imply that such a Lodge as was referred to is not wholly impossible, and we hope ere long we may be able to officially announce its formation. The particulars we published may have been premature, but we fail to see any reason for secrecy when operations are in progress for the formation of a new Lodge—all the same, we regret the announcement having been inserted in our pages apparently against the wishes of those moving in the matter.

o o o

Worcester Freemasons learn with pleasure that Lieut.-Col. Warner Ottley succeeds Bro. Godson, M.P., in the distinction of Deputy Provincial Grand Master. Colonel Ottley, says the "Worcester Journal," is a Past Master of the Royds Lodge, Malvern, has held the office of Treasurer in the Lodge for some years, and has also been honoured in Provincial Lodge. He is well known outside Freemasonry, in patriotic service and in public life. Last week he was in camp at Towyn, as the popular commander of the Worcestershire Volunteer Artillery. He also does good work as chairman of the Malvern Link Urban District Council.

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A series of Instruction meetings will be held on Fridays, 23th and 30th August and 6th and 13th September, at 8 p.m., at the "Northampton Arms," Goswell Road, in connection with the Duke of Connaught Lodge of Mark Master Masons, No. 199, when the attendance of members of the Degree is requested. Bro. Alfred W. Humphreys P.M. 199 P.Prov.G.Swd.Br.Middx. is acting as Hon. Sec.

## GAIETY RESTAURANT, STRAND.

### LUNCHEONS

(HOT and COLD)—At Popular Prices, in BUFFET and RESTAURANT (on 1st floor). Also Chops, Steaks, Joints, Entrées, &c., in the GRILL ROOM.

### AFTERNOON TEA—

Consisting of Tea or Coffee, Cut Bread and Butter, Jam, Cake, Pastry, *ad lib*, at 1/- per head; served from 4 till 6 in RESTAURANT (1st floor).

### DINNERS IN RESTAURANT—

From 5.30 till 9 at Fixed Prices (3/6 and 5/-) and à la Carte. Smoking after 7.45.

### AMERICAN BAR.

### THE GRILL ROOM

is open till Midnight.

PRIVATE DINING ROOMS FOR LARGE AND SMALL PARTIES.

## GREAT WESTERN RAILWAY.

**D**URING August and September Special Fast Excursions will leave Paddington Station as under:

### NEW DAYLIGHT SERVICE BETWEEN WEYMOUTH AND CHANNEL ISLANDS.

SATURDAY TO MONDAY TRIPS.

Direct Steamers between WEYMOUTH and GUERNSEY.  
Direct Steamers between WEYMOUTH and JERSEY.

Shortest Sea Passage.

\*Every Saturday at 9.15 a.m. (Special Daylight Service Express), and at 9.15 p.m. (Night Boat Express) for Guernsey and Jersey, for 3, 8, 10, 15 or 17 days. Return Fare, Third Class and Fore Cabin, 24s 6d.

3, 8, 10, 15 or 17 days in NORTH WALES.

Weekly Excursions to Shrewsbury, Aberystwyth, Barmouth, Rhyl, Llandudno, &c.

Every Saturday. At 8.10 a.m., for Shrewsbury, Oswestry, Borth, Aberystwyth, Llangollen, Corwen, Bala, Blaenau Festiniog, Dolgelly, Barmouth, Harlech, Criccieth, Rhyl, Llandudno, Conway, Bettws-y-coed, Bangor, Carnarvon, Llanberis (for Snowdon), &c.

Every Friday Night. At 10.10 p.m. for Exeter, Dawlish, Teignmouth, Plymouth, Devonport, Lcdmin, Wadebridge, Newquay, Truro, Falmouth, St. Ives, Penzance, &c., for 3, 8, 10, 15 or 17 days.

Every Saturday. At 7.55 a.m. for Minehead (for Lynton and Lynmouth), Barnstaple, Ilfracombe, Plymouth, Devonport, Newquay, Truro, Falmouth, St. Ives, Penzance, &c., for 3, 8, 10, 15 or 17 days.

At 8.20 a.m. for Weston-Super-Mare, Exeter, Dawlish, Teignmouth, Torquay, Kingswear, Dartmouth &c., for 3, 8, 10, 15 or 17 days.

At 11.15 a.m. for Frome, Shepton Mallet, Wells, Yeovil, Bridport, Dorchester, Weymouth (for the Channel Islands), Portland, &c., for 3, 10 or 17 days.

At 12.5 p.m. for Newbury, Marlborough, Devizes, Trowbridge, Warminster, &c., for 3, 10 or 17 days.

At 12.35 p.m. for Clevedon, Bridgwater, Taunton, Minehead (for Lynton and Lynmouth), Barnstaple, Ilfracombe, Wellington (Som.), Tiverton, &c., for 3, 10 or 17 days.

At 3.30 p.m. for Swindon, Chippenham, Bath and Bristol, for 3, 10 or 17 days.

At 4.0 p.m. for Cirencester, Stroud, Gloucester, Cheltenham, Chepstow, Newport, Cardiff, Neath, Swansea, &c., for 3, 10 or 17 days.

At 10.10 p.m. for Weston-Super-Mare, Exeter, Dawlish, Teignmouth, Torquay, Kingswear, Plymouth, &c., for 3, 8, 10, 15 or 17 days.

Tickets, pamphlets, and lists of Farmhouse and Country Lodgings can be obtained at the Company's Stations and at the usual Receiving Offices.

HY. LAMBERT, General Manager.

## PHOTOGRAPHY.

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**N**EGATIVES sent to us by Parcels Post, securely packed, receive prompt attention, and Prints in SILVER, PLATINOTYPE, P.O.P., giving best obtainable results, forwarded without delay. We are also pleased to answer inquiries, and give information and advice, for which our large experience fully qualifies us.

Price Lists on application.

## Candidates for the Institutions.

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Announcements are inserted under this head at the rate of five shillings per inch, to appear each week from the time the ballot papers are issued up to the day of election, for cash with order.

## BOYS SCHOOL.

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Votes and interest are earnestly solicited on behalf of  
**CECIL HERBERT WORRELL (AGED 8 YEARS).**

Whose Mother, the late Madame Worrell (Associate Royal Academy Music), died recently after a long and lingering illness. Father left with four children, entirely dependent upon him, has also a bed-ridden Mother over eighty years of age, whom he has to support on his small salary as a Clerk. Bro. William Worrell was initiated in the William Preston Lodge, No. 766, in the year 1869, and was a Member for twenty-four years, occupying the position of Secretary for eighteen years. Was one of the Founders of the William Preston Chapter, 766, and the first M.E.Z., also a Founder and second Master of the Stockwell Lodge, No. 1339, and continued a member for some years, and Secretary of the Clapham Lodge, No. 1818, for a few years from its consecration. Proxies will be thankfully received by Bro. William Worrell, 102 Amesbury Avenue, Streatham Hill, S.W.

**B**OOKBINDING in all its branches. Price list on application. Morgan, Fleet Works, Bulwer Road, New Barnet.

## LONDON AND NORTH WESTERN RAILWAY.

### SUMMER HOLIDAYS.

**C**HEAP EXCURSIONS will be run from London (Euston), Kensington (Addison Road), Broad Street, Willesden Junction, &c., as follow:—

On Thursday, 22nd August,

To Dublin, Cork, Killarney, Limerick, Bray, Ballina, Galway, Sligo, &c., for 16 days.

On Monday, 26th August,

To Birmingham, Walsall, Dudley, Dudley Port, Wednesbury, Wolverhampton, Leamington, Warwick, Kenilworth and Coventry, for 1 and 4 days.

For fares, times, and full particulars see small bills, which can be obtained at any of the Company's Stations and Town Offices.

FRED HARRISON, General Manager.

London, August 1895.

## HOTELS, ETC.

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**E**ALING—Feathers Hotel.

**E**ASTBOURNE—Pier Hotel, Cavendish Place. View of Sea and Pier.  
A. TAYLOR, Proprietor.

**E**AST MOLESEY—Castle Hotel, Hampton Court Station. Specimen Menus, with Tariff, on application. JOHN MAYO, Proprietor.

**H**AVERFORDWEST—Queen's Family and Commercial Hotel.  
BEN. M. DAVIES, Proprietor.

**R**ICHMOND—Station Hotel, adjoins Railway Station. Every accommodation for Large or Small Parties.

**S**ANDWICH—BELL Family and Commercial Hotel. Good Stabling.  
J. J. FILMER, Proprietor.

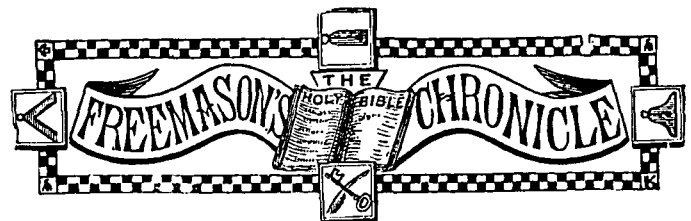
**C**OWES (WEST)—Gloucester and Globe Hotels.  
G. A. MURSELL, Proprietor.

## New Barnet School of Music, STATION ROAD, NEW BARNET.

For all Particulars and Prospectus, apply to the Secretary,

THE NEW BARNET SCHOOL OF MUSIC will be happy to provide high class entertainments and Ceremonial Music for Masonic Meetings, Consecrations, Installations and Ladies' Nights. For terms:—Bro. John Probert, Station Road, New Barnet, N.

**O**LD Books and Curiosities relating to Freemasonry, Knights Templars, Rosicrucians or other Secret Societies wanted. Address, W. W. Morgan, New Barnet.



SATURDAY, 17TH AUGUST 1895.

## SUPREME GRAND CHAPTER.

**T**HE Quarterly Convocation was held on Wednesday, 7th inst., when the business set out in the agenda given in our issue of the 3rd inst. was regularly disposed of, the various recommendations of the Committee of General Purposes being agreed to.

On Sunday, 8th September, at 3.30 p.m., it is proposed to hold a service similar to that so successfully inaugurated last year at Knotty Ash. The Rev. Frank Powell, M.A., Chaplain of the Bootle Wilbraham Lodge, will carry on divine service, the Brethren being expected to attend in morning dress and full regalia. The collection will be for the West Lancashire Educational Institute. Rendezvous, the Village Hall, at 3 p.m.

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The "high up" Mason is not he who sports a Knight Templar's or thirty-second Degree charm, but he who is a friend indeed to those in need; he whose sympathetic ear and helping hand is at the service of the poor and afflicted, whose counsels are ever ready to those who need proper advice in their hour of trouble, and whose charity is ever ready to assist in the reformation of the repentant. This Mason may be only a Master Mason, but he will be "way high up" when he finally enters that "celestial Lodge not made with hands," compared with he who wears richly jewelled charms and is a drone in the Masonic bee-hive.—"Texas Freemason."

## CORRESPONDENCE.

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

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

We cannot undertake to return rejected communications.

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## RETURN FOR GRANTS TO THE INSTITUTIONS.

To the FREEMASON'S CHRONICLE.

DEAR SIR AND BROTHER,—I think it is a mistake to make too much distinction of local contributions to and benefits secured from the great Institutions, although I quite agree that very much may be said in favour of an apportionment of benefits for each district in proportion to amounts contributed. I think we should regard the Institutions as national charities, whose benefits are distributed among deserving cases irrespective of locality, and it seems to me that the mode of securing those benefits—by the accumulation of votes—lends itself to that principle alone, for it is very certain that no benefits can be secured without the proxies, and it appears to me to matter very little where those proxies come from, or what district they find their way into for use.

I notice you particularly refer to the case of Devonshire; and I think the words you quote are in themselves sufficient explanation of the whole affair. The Brethren who have worked for Devonshire in recent years have done their work so thoroughly that they have won more than they pay for, and they use that very fact as a special incentive to urge further contributions from the Devonshire Lodges and Brethren, in fact they are particularly active in the cause of Charity, and therein lies the whole secret of their success.

Then, again, it is well known that Devonshire and West of England men generally show lifelong regard for the place of their birth. A Devonshire Mason may leave his county, but his sympathies remain there, and it is very probable any votes he obtains will also go to his early home, with a naturally corresponding drain on some other quarter; but I think Devonshire is by no means alone in this particular. I know several London Masons, for instance, who invariably promise their votes to some one or other of their acquaintances, mostly agents of Provincial firms or workers on behalf of Provincial Lodges, where a more personal interest seems to be taken in the different candidates, and a more active and wide spread canvass is made on their behalf.

Here in London it may happen that a Lodge is interested in a candidate and not even all the members of the Lodge know of it, whereas in the country the matter is thoroughly discussed, and each member is not only asked for his own votes, but is urged to solicit proxies from friends and acquaintances, no matter what part of the country they are to be found in.

After all, Devonshire has to get the votes before it can get the benefits, and although they apparently recognise that there should be some sort of uniformity between payments and receipts they cannot be blamed for making better uses of their opportunities than some of their neighbours or far-away friends.

Yours, &amp;c.

A LONDON SUBSCRIBER.

## TRACING BOARDS IN LODGES.

To the FREEMASON'S CHRONICLE.

DEAR SIR AND BROTHER,—Your correspondent who, under the heading "Points in working," has referred to the exhibition of the Tracing Boards in Lodges in order to show the Degree in which the work is being performed—information on the subject being refused by the Tyler or Inner Guard—has certainly hit on a good point, but I fear he would lead a number of us into trouble, for I am not at all sure I should at once recognise the degree by the Board. That is to say, I would not guarantee being able to do so now, but I will take very good care to learn the distinctions at the very first opportunity, and I thank "DEPUTY PRECEPTOR" for thus arousing me to my senses.

It is in such apparently minor matters as this that a careful and efficient Preceptor can make himself useful to Brethren who place themselves under his care, far more so than if they merely devoted themselves to teaching the words of the ritual, for as in one case every member of the Order is interested, in the other it may be said that Office bearers are alone concerned. I must say I do not find much to interest me in a regular Lodge of Instruction, but perhaps that may be my fault, and may be one cause of the ignorance I must candidly confess to in regard to the Tracing Boards.

Yours, &amp;c.,

IGNORAMUS.

## "FEASTING" AS A PRELIMINARY FOR MASONRY.

To the FREEMASON'S CHRONICLE.

DEAR SIR AND BROTHER,—Let me thank Brother "PROVINCIAL" for his criticism of "Blennerhasset's" remarks in the "Echo," I need not say I am surprised at a Mason of forty years standing describing Freemasonry as "a question of fees, feasting, initiating, passing, &c.," because I believe some old men like "Blennerhasset" seems to be really appear to look upon the Craft in that light. Either they were never properly initiated, they have forgotten what they were taught, or they are getting foolish in their old age—either of which contingencies entitles them to our pity.

But in expressing themselves as "Blennerhasset" has done these old men do an injury to the good name of Freemasonry, which by its practices in the past has proved itself something far better than a "feasting" organisation, and will doubtless continue in the same course, thereby winning the respect of all who have the sense to recognise the good work done by its members.

Yours, &amp;c.

ON THE ROAD.

## REPORTS OF MEETINGS.

We shall be pleased to receive particulars of Masonic meetings for insertion in our columns, and where desired will endeavour to send a representative to report Lodge or other proceedings.

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## LODGE OF FREEDOM, No. 77.

THE Lodge of Recreation recently held by the members of the Lodge of Freedom, No. 77 appears to have been not only a pleasant outing but was equally satisfactory from a financial point of view. Bro. Joseph Davis, under whose management the trip was arranged, presented the Balance sheet at the last meeting of the Lodge of Instruction and was congratulated upon the result. A vote of thanks was also accorded to him and Brother Rackstraw Treasurer, for the trouble they had taken in the matter. As regards the balance it was not decided what should be done with it—various propositions for its disposal being suggested.

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## PRINCE OF WALES LODGE, No. 1035.

THE members and friends held their annual picnic, driving out in waggonettes by way of West Derby, Fazakerley, Aintree, Kirkby, Netherton, Sefton, Ince Blunder to Thornton, where dinner was served at 1.30 at the Nag's Head Hotel. After dinner, sports were held, and prizes, which were given by the Past Masters and Officers of the Lodge, were distributed to the successful competitors by the W.M. Brother John Jones. After tea, songs were rendered by members and friends. A drive home via Crosby, Waterloo, and Seaforth brought to a close a very enjoyable day.

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## DUKE OF EDINBURGH LODGE, No. 1182.

ON Thursday, 8th inst., a numerously attended meeting was held at Hope Street, Liverpool, of the members of this Lodge, formed at Wavertree some twenty-five years ago. The chair was taken by Bro. George Johnstone W.M. who, assisted by Bro. R. Tunnicliffe I.P.M., afterwards effectively installed the new W.M. (who had been unanimously elected) Bro. David Lowther.

Bro. J. Casey afterwards catered very successfully for the Brethren, and during the evening a handsome P.M.'s jewel was presented to the retiring W.M. on behalf of the Lodge. The music was provided by Bro. H. B. Wright and a numerous party.

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## ROYAL ARCH.

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## PATRIOTIC CHAPTER, No. 51.

THE Quarterly meeting was held on Thursday, 8th inst., where the following Companions were elected as Officers for the ensuing year:—John G. Renshaw M.E.Z., Edmund Gowers H., A. J. H. Ward J., Thomas J. Ralling S.E., S. D. C. Ablitt S.N., J. J. C. Turner Treas., H. J. Skingley P.S., H. Giles and Harold Francis Assts., A. Wright Janitor.

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## MARK MASONRY.

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## DERWENT LODGE, No. 282.

AT the Masonic Rooms, Workington, on Wednesday, 7th inst., Brother J. Bouch P.G.S. was installed as Worshipful Master for the ensuing year by Brother I. Paterson P.M. P.P.G.I.W., and Brother J. J. Little P.M. P.P.G.S.O.

After the Lodge was closed the Brethren were entertained by the Worshipful Master in the Lodge Room, an enjoyable evening being spent.

## THE LIGHTER VEIN.

SEVERAL years ago I was paying a visit to some friends who resided in Hertford. During my stay I was introduced to a young lady poet, aged twelve, who had just composed the following clever lines upon seeing an account in one of the papers that Her Majesty Queen Victoria, having left Brighton for Osborne House, had sent away her guards.

"So England's Queen has sent away  
The guards who waited on her,  
Oh! blessed be the happy day  
She trusts to England's honour;  
No guard she needs  
When people's hearts  
Do ever wait upon her."

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It may be interesting to our readers to learn that the wedding anniversaries are:—

1st	Cotton Wedding.
2nd	Paper "
3rd	Leather "
4th	Wooden "
7th	Woollen "
10th	Tin "
12th	Silk and fine linen "
15th	Crystal "
20th	China "
25th	Silver "
30th	Pearl "
40th	Ruby "
50th	Golden "
75th	Diamond "

## THE PRACTICAL AND IMPORTANT QUESTION.

MASONRY is a sham and means nothing if it is confined to the Lodge Room, if it fails to permeate our conduct and actions throughout life, or if it fails in some cases to restrain, and in other cases to prompt us in the course we are about to pursue in any direction. Perplexing questions of duty arise when business interests conflict with the charitable consideration due from one Mason to another, or when one's instinctive Masonic partiality is combated by notions of what on other grounds may be right or wrong. Such difficulties might, in my opinion, be more frequently the subject of informal and fraternal counseling together in the Lodge Room, with the advantages of safer conclusions in the specific cases and educative influences upon the Brethren generally. The ideal of a Freemason is difficult of attainment. We are human, and humanity is very weak and imperfect. But we are not good Masons if we do not strive to the best of our ability to exemplify our professions by the practical record we from day to day are making. We are prone to boast of the antiquity of our Order, to descant in grandiloquent terms upon its stability and world-wide diffusion, and, with pardonable pride, to grow eloquent in referring to its lofty aims and the everlasting principles on which it is founded. But the practical and important question for each of us is whether, by reason of being Masons, we are better men than we would have been if we had not been Masons.—J. M. GIBSON Grand Master Ontario, Canada.

## THE FUTURE DUTY OF MASONRY.

EVEN if the Masonic Order did for humanity in the past all that is claimed for it, the question remains, What can it accomplish now? In this pushing period it is capability and not sentiment that determines the usefulness of institutions. What can one do, not what has one been, is the vital test. Look through and under the surface of our magnificence. Are there men to be elevated, great purposes to be accomplished? Are there still slaves of injustice, still toilers to be aided, still right principles to be inculcated, still need for inviolable union of Brothers in the cause of Brothers and of all the world, still need for a sanctuary for the weak and a confidence unbreakable for those who strive? Is man anywhere in bonds, do vast oppressions still survive? Then there is need for Masonry, and the great order of mankind. And this is the judgment of the people. To-day in America alone we number three-fourths of a million.

Our younger Brothers, the Odd-Fellows, molded in part on our ancient fashions, number even more; and near a half million Pythians, in their way, tell the story of fraternity and power; and besides these are other aids and allies in the cause, which in degree inculcate the solemn rights of man and the power of organisation. And whatever may be the excellence of these multitudinous associations, they will all acknowledge that before they were formed a vast and solemn host marched before them, making their paths straight and leading the blind by ways they knew not; which taught organisation, practiced order, afforded asylum, and made confidences inviolable. And in this age, the age of gigantic philanthropies, look where, like angels whose shining feet are on the mountain top all radiant with the dawn, stand art and science and invention. See how the light steals down the crags into the valleys of oppression and wrong. Listen to the far voice of the trumpets blown at the head of the hosts of advancing men as they overcome resistance and strive to make the world a habitation of righteousness. See how the forms of all civilisation move on to conquer. Yes, great is the glory of the age, great its accomplishments, great the peace it will bring and is bringing; but, as in peace and war, throughout all our national life, from Valley Forge to to-day, Masonry has taught patriotism, true democracy, a broad republicanism, so through the coming years it will practically assist in solving national and social problems. It will teach that on the American trestle-board all the designs displayed for the guidance of the workman, however intricate their tracings, must begin and end at the ballot-box. For it is all powerful and stays violence. It accomplishes in due season and order all reforms and all needed changes.—John C. Black Grand Orator Illinois, in "Voice of Masonry."

## MASONIC RELIEF.

HOW to relieve distress without pauperising the recipient of charity is yet an unsolved problem; and in these days of tramps and travelling impostors claiming to be Masons, the old haphazard method of individual relief without investigation is becoming impracticable, and, necessarily, organised charity takes its place. Of course no one will contend that organisations relieve any Brother of the duty of individual charity; but outside of all organisations he will find ample opportunity for its exercise, and, as a rule, he will not be obliged to seek the opportunity. It is not disputed that the relief of a distressed worthy Brother is a duty devolving either upon the individual Mason or upon the Lodge. It naturally follows, then, that the Brother has a claim for relief, and that claim must be upon the Lodge. The question then arises, upon which Lodge, the one of which the Brother is a member, and to which he has been paying dues, or the one where he happens to be temporarily located? The latter must obviously be the almoner of the charity, because the only one in position to investigate; but which should finally foot the bills?

We give two out of many examples within our experience which may

throw light upon the question: In one of our interior cities a Brother in good standing in another jurisdiction has been sick, and requiring care and support for two or three years. The two local Lodges have paid for his support and medical attendance hundreds of dollars, without reimbursement from his own jurisdiction, and are still sustaining the burden, although with plenty of poor of their own to support. Another Lodge, with all it could possibly do to take care of its own indigent members, had a Brother from a neighbouring state taken sick within its limits, and, being unable to obtain anything from his home Lodge, had to call upon our Grand Lodge for help. This serves to illustrate the following point: If a Brother is sick and destitute away from home in the jurisdiction of a Lodge unable financially to relieve him, either his home Lodge must come to the rescue, or he must go without aid, to the everlasting disgrace of the Fraternity.

The Grand Lodge of Wisconsin has always recognised and acted upon the principle that each Lodge under its jurisdiction should take care of its own members, wherever they might be, and when they were unable to do so, she has come to their aid. As a consequence of a different custom in other jurisdictions we were called upon, at our late communication, to pay to our subordinates in small towns, with small incomes, about one hundred and fifty dollars to relieve distressed Brethren of their own Lodges, and about five hundred dollars for relief of Brethren among us from foreign jurisdictions, and in addition bills to amount of several hundred dollars were sent us by Lodges outside our limits who had relieved members of our Lodges. It is seldom that a Lodge outside our jurisdiction, relieving one of our distressed Brethren, hesitates to send in the bill, but it is no uncommon thing to have our own bills repudiated.

All this shows a diversity of method which might be remedied. There are but two courses from which to choose to produce uniformity. One is, that when a Lodge relieves a distressed Brother, it does it at its own expense, without any expectation of being reimbursed. This is open to the decided objection, as shown above, that where the Lodge is impecunious, the Brother must do without relief. The other, and it seems to us the only practicable method, is the one we submit for your consideration. It will cost no more to the Fraternity, but will equalise the expense, instead of putting it all upon those who think it their duty to take care of their own families. We call your attention to this proposition:

It is the duty of each Lodge to take care of its own members in distress, wherever they may be. In case of its inability to do so, this duty devolves upon the Grand Lodge from which it holds its charter. It being understood that in no case is the Lodge furnishing the relief and asking reimbursement, to go beyond actual necessities, without express authority from the reimbursing body.

Will you kindly submit this proposition to your Grand Lodge for its action? If you have any suggestion which will improve it, we shall be glad to hear from you. It is our opinion that as soon as any Grand Lodge adopts it, it practically enters into a compact with all others which have taken the same action, and all will eventually see the benefit of the arrangement, and come into it.—Committee, Grand Lodge Wisconsin.

## PRE-HISTORIC FREEMASONRY.

AN address before the Grand Lodge of Freemasons of Illinois, in Chicago, 4th October 1893, by Bro. Geo. W. Warvelle, Grand Orator.

We live in a progressive age; the achievements of science and the developments of art give daily emphasis to this assertion. In many particulars we have outgrown the ideas of our ancestors, and in the intellectual advancement of the last twenty-five years this fact is nowhere more apparent than in the marked departure from the methods formerly employed in the treatment of historical subjects. Indeed, a new theory of history has been evolved, based upon the principle that nothing is now to be gained to the world's progress by concealment; that presumptions and opinions, from whatever source emanating, do not constitute facts, and that the duty of the historian is to display the past as it was, and not as he thinks it should have been or might have been, in order to fit the views, theories or beliefs of to-day. The force of tradition, so long exerted, has lost its effectiveness; the unverified legend no longer passes current as authentic data; critical inquiry has superseded complacent credulity, and in the reaction many a time-honoured myth has been destroyed. The entire complexion of modern historical investigation has been changed through the unearthing of old documents and records, the opening of closed archives and the publication of long suppressed evidence, and as one after another the hitherto inaccessible avenues of knowledge are laid bare to our inspection, we are arriving at clearer conceptions and more distinct views of the past than was permitted to our predecessors.

In no department of archaeological research do these remarks apply with greater force than to the antiquities, customs, traditions and ceremonial observances of the Freemasons; and while the past has as yet yielded up but a moiety of its hidden stores of learning, sufficient has already been obtained to cause a revision of our old beliefs and a practical rewriting of the history of the Craft.

It was the policy of the men who guided the destinies of Freemasonry at, and for many years subsequent to the revival of 1717, to envelop its origin with an air of mystery, and to conceal, rather than make known, the facts immediately antecedent to that event. The early commentators and historians of the Craft, disregarding the means within their reach, all sought



to invest it with a romantic glamour, by showing a descent from the learned and mystical societies of the ancient world, and a fabulous history was constructed to support the theories thus advanced. Its genealogy was traced, with ingenious details and lucid explanations, from the commencement of time, and imagination filled the gaps and bridged the chasms during the long ages that were supposed to have intervened. In a few instances some gifted seer, more wise than his fellows, with retrospective vision pierced the ever deepening shadows of the past and revealed the actual time and place of its birth; others, less bold but equally imaginative, have been content with finding it already in active life in the ancient mysteries of the far East, but, as a rule, the voracious historian has silenced cavil and carefully concealed his own lack of knowledge by ascribing to it an origin which "is lost in the dim mists of antiquity."

It is not strange that in this enlightened age the repetition of these old tales should have produced in many a feeling of revulsion and a general tendency to discredit all claims of ancient lineage and descent. Indeed, I have frequently heard it asserted, by many of the more skeptically inclined, that the assembly of 1717 was not a revival, but a birth; that the four old London Lodges were but a pleasant fiction, and that from the fertile brains of Anderson and his confreres was evolved a social club, which unforeseen circumstances subsequently developed into a vast, far-reaching Fraternity; and so, between the Scylla of blind credulity and the Charybdis of open skepticism the student of Masonic history must carefully feel his way with but little, I regret to say, to guide his steps or throw light upon his investigations.

Yet, notwithstanding the assertions of the skeptics on the one hand, and despite the fairy tales of the writers of imagination on the other, Freemasonry has a past; it has, to some extent, an authentic history, and its existence does extend to a time "whereof the memory of man runneth not to the contrary."

There are few subjects of historical inquiry that present to the investigator at any one period or point of time so wide and well defined a line of demarkation between the unquestioned and authentic and the doubtful or unknown, as that afforded by the so-called revival of Masonry in 1717. Since that time a fairly well established line of evidence supports the general features of an accepted history, and but little room is left for disputation, but beyond it lies the debatable land.

For nearly two centuries Masons of all rites and degrees have been exploring this terra incognita, penetrating its concealed recesses and sounding its abysmal depths; but the sum total of all the discoveries thus far reported, exclusive of those graphic delineations drawn wholly from the inner consciousness of the writers, are a few manuscript constitutions of uncertain age, with here and there a causal reference in contemporary documents. But if the direct line of search has yielded little to reward the efforts of the seeker after facts, collateral inquiry has thrown upon the meagre data thus far attained a strong side light that goes far to clear the mists of the past and enable us to form some adequate ideas of Masonry as it existed prior to the historic revival. And one of the most significant of the lessons taught is, that we shall seek in vain for the lost records of a former grandeur or the missing evidence that shall connect us with an illustrious past, and while the proud boast of a noble ancestry may still be made, it is yet the nobility of labour and our highest titles came to us through the long heritage of toil.

I have no desire to pose as an iconoclast, nor to parade my humble opinions in opposition to those of the wise and the great who have preceded me; therefore, I do not say that Masonry has not existed in unbroken continuity for countless ages; that the Dionysian artificers were not our progenitors; that the Roman Colleges were not of our Fraternity in the direct line of succession, nor that we are not legitimately descended from them. Indeed, a positive denial of these statements does not lie in the mouth of any man, but I can safely assert that no proof to sustain this pedigree has ever been produced, and that the tendency of modern discovery leads to a contrary conclusion.

Our views and opinions respecting the antiquity of the Fraternity must, in a large measure, be shaped by the old manuscript constitutions to which I have alluded, and of which at least sixty are now known to be in existence. These are the only authentic memorials that have come down to us from the early Freemasons, and from the internal evidence which they afford much of our present knowledge is derived. These constitutions are all similar in general characteristics, and consist in the main of two parts, the first being a recital of legendary history, now called, for want of a better name, the "legend of the Craft," and the second consisting of what are popularly known as the "Ancient Charges," or the general regulations of the Craft. They are written on strips of parchment or vellum and are of various dates known or surmised, from 1390 until the commencement of the eighteenth century. The majority of these interesting documents show signs of long and active use, and would seem to have been actually employed in the work of the pre-historic Lodges and to have been read to candidates at the time of their initiation. They prove beyond a doubt that the society, during the three hundred years which preceded the revival of 1717, was not an ordinary guild like the livery companies or other strictly operative associations, but professed to teach, and bound its members to the practice of, a high morality, obligating them to be true men, not only in their relations to one another and those around them, but also in the observance of their duties to God, the Church and the King. They contain much that unmistakably stamps them as emanating from an operative society, however, and the conclusion now generally accepted is that they represent the transition period, when Masonry was passing from a strictly operative to a purely speculative condition.

The internal evidence so presented has itself been the subject of much speculation and widely differing opinion. Thus these parts, which, by way of introduction to the charges, recite the so called "legend of the Craft," have been seized upon by the fiction writers as fully substantiating the traditions of our esoteric ceremonies, and to the casual observer this assertion may not seem altogether unfounded. The legend in question purports to be a history of the manner in which "this worthy Craft of Masonry," was founded and afterwards maintained, commencing with the sons of Adam and continuing down to the times of the later Saxon kings of England. But this "history," as will be seen on closer inspection, does not purport to be that of a society or guild, but is rather a summary, and not a very accurate one at that, of the general course of the building art or geometry, and attempts to describe its vicissitudes in much the same manner as might be done in the case of music, astronomy, or any other of the seven liberal arts and sciences. Indeed, it is not claimed in these old chronicles that a formal institution of the Masonic guild was effected until the time of King Athelstan, who at the traditionary assembly at York in the tenth century, is said to have given them a charter, and at which time the charges and rules for the government of the Craft were formulated. Here then is the genesis of Masonry as revealed by its own writings; whether it be true or false I do not now assume to decide, but can only say that secular history verifies the time, if not the manner of its institution. From the tenth to fourteenth century it remained a working-man's guild, differing probably in no essential feature from the other Craft guilds of the period, and with nothing of an esoteric character, so far as known, except its trade secrets. During all these years it left no sign, and for all of our information concerning it we are dependent on general history. In 1356 was enacted the first Statute of Labourers which forbade the congregation of artisans, who, it was alleged, were thereby incited to unjust and illegal demands, contrary to the spirit of the English Constitution. At this time, then, must be dated the first change in the character of the guild, and the earliest written memorial which we possess, the Regius Poem, is ascribed to a period about forty years later. It was not until 1424, however, that effective measures were taken to suppress trade organisations or assemblies of workmen, and from this period may be observed the speculative character and the growing tendency towards that system of symbolic philosophy which culminated in the formation of the Grand Lodge of 1717.

There are those, and their learning and ability command for them the highest respect for their opinions, who, while repudiating the traditionary origin of the Craft, nevertheless contend that the old constitutions clearly point to the existence of a symbolic or speculative society at the earliest date from whence they assume to speak. According to the theory of these savants it would seem that as early as the fourteenth century (the date of the earliest known manuscript), there was a guild or Fraternity commemorating the science, but without practicing the art, of Masonry; that such guild was not composed of operative Masons; that the persons to whom the text of these manuscripts was recited were a society from whom all but the memory or tradition of its ancient trade had departed, and that certain passages may be held to indicate rather the absorption of a Craft legend by a social guild than a gradual transition from operative to speculative Masonry by a Craft or Fraternity composed in the first instance of practical builders. It must be admitted that there is something very fascinating about this theory, but the view is not considered tenable by the majority of Masonic students, and finds its adherents mainly among those who seek to avoid the very evident plebeian birth of the institution.

But whatever may have been the origin or anterior purpose of this fraternity matters little at this time. Whether in its rude and primitive form it fulfilled the merely utilitarian purposes of trades union, or whether rising to a higher plain it taught the workman that the tools with which he wrought were endowed with a symbolic significance in the shaping of his own life and character, is, after all, of but a trivial inquiry compared with the momentous question—what is Freemasonry to-day? The pre-historic age lies far behind us, never to return; the present is ours and the future will be, and the record which we make to-day will itself become history to-morrow.

So let us live and act that by the Masonic application of the tools of our art we shall raise for ourselves an imperishable monument of virtue and morality, and when this living present shall have become the dead and distant past, the student of Masonic lore, standing as I do now, and discoursing to the generations yet unborn, shall find in us an example worthy of all imitation, and derive a new inspiration from the contemplation of the faded but not forgotten glories of an historic past.—"Voice of Masonry."

## THE MARCH OF MASONRY.

IN many respects Masonry is one of the wonders of the world, for, kindred with the primitive ages, its antiquity has made it venerable, without fossilisation, or the detriment of organic feebleness. It has travelled down along with the ages as a favoured child of time, as simple and modest in its pretensions as it has ever been in its movements and practical charities. It has witnessed the rise of kingdoms with dignity and complacency, and seen their fall without a single relative injury. Revolutions have not convulsed it, or in any sense scattered it in any of its vital parts. Even in the darkest storms of the nation it has stood unshorn in the raiments of its own moral beauty, and under all vicissitudes dispensed its charities to the destitute with an unselfish but cautious frugality.

Never intermingling with the bigotry of political chicanery, or with the intolerance of speculative theology, it has escaped the mutations of the one

and the asseverations of the other, and hence it lives in the divinity of its universality, to fulfil its mission of "Brotherly Love, Relief and Truth," with the hand of readiness and the heart of charity. To give aid to the needy—consolation to the afflicted—protection to the orphan—comfort to the dying, and burial to the dead, are some of the labours of its mission; and, making no entangling alliances, it has been enabled to "live and move and have its being" under any and every form of government which human whims and prejudices have instituted, and which revolutions have destroyed.

Never selfish, never disinterested or indifferent of the public welfare, it has always, in every government, acted publicly in the display of its principles and in its vindication of virtue and morality. Holding jurisdiction only over its own memberships and standing responsible only for its own perpetuity, its prosperity never hangs with the advancement or the overthrow of any other institution or government either ecclesiastical or political.

It lived as well in the hearts of the ancient Hebrews as they wandered in captivity along the banks of the rivers of Babylon, as it did amid the splendours of the throne of Solomon.

The thousand years of the dark ages did not quench the glory of its sunlight, or check the onward march of its progress, for it has ever been faithful in finding enough personal integrity to save it from destruction, and a sufficient work of humanity to preserve it from decay and fossilisation. Hence its light has been found burning on its mystic altars among all nations, without regard to the particular forms of their governments or the changes of their administrations. Our own Republic has been sustained from the beginning by Masonic faith and Masonic integrity, and in the aggregate it has never enrolled greater numbers in its ranks, or more talent, or more learning, or more weight of character than its present showing.

The great prestige of its American progress has preserved much of its ancient honour, while the other nations and people of the earth, in the one faith of humanity vindicate the same mystic integrity. And until this humanity shall lose the type of its character, and morality, philanthropy and beneficence cease to be cardinal virtues, the crowning excellence of the "Mystic Tie" will doubtless continue to be exemplified in promoting the universal Brotherhood of man.—"Masonic Advocate."

### A MASON.

WHAT is a Mason? Is Brother Wrestler, of Stumbling Lodge, No. 672, a Mason? Look at him when he is at work, and then answer the question. Observe how he struggles with the ritual, and is thrown; see how he strives to make a Mason by pure force of magisterial authority, with the assistance of only an apprentice's knowledge, and note his failure. A W.M. is not a pope, who can dispense with most of the forms, and yet make a Mason. Even a Grand Master, when he makes a Mason "at sight," as it is termed, must go through all the forms. But Brother Wrestler has almost made Masons "at sight" without more, for his ritual was like the play of Hamlet with Hamlet left out, so bald was it, so fragmentary, so garbled, so expurgated and abbreviated. If he can make a Mason, his creature exceeds in Masonic qualities his creator.

Is Brother Gourmand a Mason? He may not be able to build up a Lodge, but he always keeps built up a first-class appetite, and if he has viands enough to satisfy it he can get rid of it after from one to two hours' steady application. He joins all the rites and takes all the degrees which have a banquet as their central feature, and he always maintains that the "knife-and-fork degree" is the most ancient in Freemasonry. When the Lodge has a banquet, he is there; when it has not, he is "unavoidably detained away." He is one of those of whom the Good Book speaks—"whose God is in their belly and whose glory is in their shame, who mind earthly things." Some persons call them "belly Masons."

Is Brother Parrot a Mason? Listen to his work. It is all there—that is, all the skeleton of the work; and the skeleton is perfectly articulated, and jumps with regularity, just like a Jumping Jack; but it is a skeleton without flesh and blood, a sort of dried up mummy, void of life. The standard work when thus given, without expression, without force, without intelligence, in an impassive, dead-and-alive manner, is like so many words void of ideas, is the merest empty formalism. Parrots should be confined in cages, for they have no place on the chequered floor.

Is Brother Caritas a Mason? Why, he would break the Lodge's bank rather than not "give to everyone that asketh." To every seeming impostor he would give the benefit of a doubt. He would cheerfully spend the Lodge's last penny to aid a soliciting Brother—but his own funds he administers on a different principle. Strange, is it not? He has never discovered that there may be "too much of a good thing." We should love our Lodge as well as our Brother, and give the Lodge the benefit of the doubt.

Is Brother Antiquas a Mason? He would have been a Mason if he had lived several centuries ago. He worships the past—something that is certain, as he says, while the present and the future are so uncertain. But is there anything more uncertain than the past? He is almost a mummy, wrapped up in the ceremonies of antiquity. Wake him up, and perhaps he will unwrap himself, and recognise the Masons of to-day as his contemporaries, instead of Elias Ashmole, Christopher Wren and Henry Price.

Is Brother Cheatem a Mason? He is a mercenary wretch, and if a mercenary wretch can be a Mason he may be one. He loves lucre more than honour, more than truth, more than honesty. King David had him in mind when he wrote, "the wicked borroweth, and payeth not again." Some persons once were Masons and fell from Grace, but Brother Cheatem never lived above the level of cupidity, and hence could not fall.

Is Brother Sanctimony a Mason? Yes, a goody-goody sort of Mason. He makes Masonry a conduit for his religion. Now, Masonry is religious, but it is not religion—hence, the whole Bible need not be emptied into it. Some of the essentials of religion are in Masonry, but all of them are not.

Is Brother Mohammed a Mason. Yes, a kind of Mason. "Once a Mason always a Mason," you know. He may not have been a member of a Lodge, or a visitor to a Lodge, for ten, twenty or thirty years, but that is the Lodge's fault, he says. He would go to the Lodge, if the Lodge would first start out to meet him. He would have it adopt all of his views. The trouble is, he did not adopt all of Masonry's views when he was made a Mason. The rest of us are satisfied with Masonry, and Mohammed must come to the mountain.

Is Brother Reckless a Mason? Can a man who is running amuck of Masonry be a Mason? Will a Mason cast in his lot with innovators, dissentients, sore-heads, and pursue a rule-of-ruin policy? Will he run the risk of injuring the body of Masonry, for the purpose of grafting a new limb on it?

What is a Mason?

The reader is a Mason—provided the reader is not a profane, nor a female, nor a crank.

Is the writer a Mason? We leave that to the reader, and the Craft.—"Keystone."

### THE INSTITUTION OF JUNIOR ENGINEERS.

THE annual summer meeting of this institution, whose headquarters are in London, takes place from 17th to 24th August, the rendezvous being Belgium. The towns to be visited include Antwerp, where the municipal docks, M. Kryn's diamond-cutting works, and other places of interest will be opened to Members' inspection. At Ghent, M.M. Carels' Engine Works, M. de Hemptinne's Cotton Spinning Works, and M. Van Houtte's Nursery Gardens will be seen; at Brussels, the Electric Lighting Station; whilst at Liège the Works of the Société Cockerill, the Vieille Montagne Zinc Works, the St. Leonard Locomotive Works, the Val St. Lambert Glass Works, the Small Arms Factory, and the Electric Tramway Installation will be visited. In honour of the Institution a banquet is to be given by the Liège Section of the Society of Engineers from the University, and the Members will also be guests of the Société Cockerill. An excursion to Verviers, where the Chamber of Commerce will entertain the visitors, is arranged for the purpose of seeing Works in connection with the woollen cloth industry. Here M.M. Peltzer's Works, and those of M. Duesberg-Delrez, La Vesdre, and M. Hauzeur Gerard fils, will be opened. The celebrated Gileppe reservoir, from which Verviers receives its domestic and manufacturing supply, is also included in the programme. A large number of members have notified their intention of being present at the meeting, which promises to be one of the most successful the Institution has held.

The judicious use of the black ball will help to solve some of the difficulties with which Masonry has to contend. "Good fellows" are not so much needed in Masonic Lodges as good Masons. While the social features of Masonry are to be nourished in all proper ways, it should be distinctly understood that the Lodge is in no sense a rival of the club, and does not depend for its support upon the people who join for what there is in it, if money, business or pleasure. Masonry enjoins duties which no selfish or unscrupulous person cares to assume, or having done so, will hesitate to wholly disregard. Numbers in such a case do not add strength, since the chain is no stronger than the weakest link.—"Square and Compass."

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A matter frequently and regretfully commented upon at annual meetings where balance sheets are read is the disparity always exhibited between the item on the credit side for refreshments and that for charity. An example of this is at present before us, where the first mentioned is credited with £53 14s 7d and the latter with £2 2s. There may be various reasons for this, the most acceptable being that the Lodge comprises members who are fortunately without the necessity of soliciting the aid of their more prosperous and generous Brethren. But during the year many general appeals have been made, and a Lodge which starts the year with a credit balance of £36 and ends with a similar balance of as much again, might surely have been more eager to display that attribute which is the "distinguishing virtue of a Freemason's heart."—"Masonry."

Criterion Theatre.—A most lively and amusing, yet unpretentious little piece has just been produced here, and being exactly suited to the present season should ensure a successful career. "All Abroad" is termed a musical farce, and is written by Messrs. Owen Hall and J. T. Tanner, the music being the composition of Mr. Frederick Rosse. It is full of laughable incidents though it really contains no plot, the interest being centred in Connie, a ward in Chancery and a presumed heiress, and her unknown sister Madame Montesquien, a music-hall singer. These ladies have various admirers, but do not swerve from their choice, with whom they eventually pair off. Miss Kate Cutler and Miss Ada Reeve, as the two ladies, were charming in their respective characters. Mr. Chas. E. Stevens, reminding us very strongly of Mr. Arthur Williams, was capital as Mr. Bowles, a musical solicitor. Mr. Horace Mills as his partner was also amusing, and Messrs. H. de Lange, C. P. Little, Lionel Rae and G. Carroll worked hard in the cause of genial merriment. Mr. John Coates sings the songs allotted to Ernest, Connie's sweetheart, in excellent style, and a bevy of pretty young ladies in handsome costumes fill up the numerous supplementary characters. Mr. Rosse's music, though largely reminiscent of other composers, is bright and sparkling, the principal morceaux being a song by Connie, "From Childhood's Days" with a quaint old world air, a Sailors' Chanty, "The Phonograph" a very droll effect, the quartett "To Paris we go," which concludes the first act, "Obedient Mary" which threatens to develop into topical song, and "The Business Girl" song and chorus. A clever troupe of French dancers are introduced in the second act and are most diverting.

MEETINGS THIS MONTH.

Monday, 19th.

77 Freedom, Gravesend  
236 York, York  
248 True Love and Unity, Devon  
312 Lion, Whitby  
359 Peace & Harmony, Southampton  
424 Borough, Gateshead  
872 Lewis, Whitehaven  
949 Williamson, Monkwearmouth  
986 Hesketh, Croston, Preston  
1199 Agriculture, Yatton  
1238 Gooch, Twickenham  
1255 Dundas, Plymouth  
1397 Anchor, Northallerton  
1443 Salem, Dawlish  
1631 St. Andrew, Gorleston  
1814 Worsley, Worsley  
1833 St. Keyna, Keynsham  
2074 St. Clair, Landport  
2086 Dacre, Stevenage  
2208 Horsa, Bournemouth  
2327 St. Oswin, North Shields  
2425 Ecclesburne, Duffield

Tuesday, 20th.

Board of General Purposes, Freemasons' Hall, at 4.  
1399 Stockwell, Camberwell  
1695 New Finsbury Park, Viaduct H.  
223 Charity, Plymouth  
418 Menturia, Hanley  
667 Alliance, Liverpool  
880 Endeavour, Dukinfield  
958 St. Aubin, Jersey  
1006 Tregullov, St. Day  
1225 Hindpool, Barrow-in-Furness  
1424 Brownrigg Unity, Old Brompton  
1570 Prince Arthur, Liverpool  
1787 Grenville, Buckingham  
1893 Lumley, Skegness  
1903 Prince Edward of Saxe Weimar, Portsmouth  
1941 St. Augustine, Rugeley

Wednesday, 21st.

General Committee Grand Lodge and Board of Benevolence, F.M.H. at 5.  
619 Beadon, Upper Norwood

2140 Huguenot, Criterion  
32 St. George's Harmony, Liverpool  
121 Mount Sinai, Penzance  
137 Amity, Poole  
200 Old Globe, Scarborough  
311 South Saxon, Lewes  
325 St. John, Salford  
342 Royal Sussex, Landport  
376 Perfect Friendship, Ipswich  
591 Buckingham, Aylesbury  
610 Colston, Bristol  
726 Staffordshire Knot, Stafford  
823 Everton, Liverpool  
962 Sun and Sector, Workington  
1040 Sykes, Driffield  
1086 Walton, Kirkdale  
1136 Carew, Torpoint  
1212 Elms, Stoke Damerel  
1301 Brighthouse, Brighthouse  
1334 Norman, Durham  
1353 Duke of Lancaster, Lancaster  
1511 Alexandra, Hornsea  
1634 Starkie, Ramsbottom  
1638 Brownrigg, Kingston-o-Thames  
1774 Mellor, Ashton-under-Lyne  
2135 Constance, Consett  
2203 Farnborough and North Camp, Farnborough  
2258 W.D. United Service, E. Stonehouse  
2330 St. Lawrence, Pudsey

Thursday, 22nd.

House Committee, Girls School, Battersea, at 4.30  
202 Friendship, Devonport  
346 United Brethren, Blackburn  
403 Hertford, Hertford  
594 Downshire, Liverpool  
787 Beaureper, Belper  
1418 Fraternity, Stockton-on-Tees  
1971 Army and Navy, Aldershot  
2184 Rl. Victorian Jubilee, Rainham  
2214 Josiah Wedgwood, Etruria  
2261 Armitage, Milsbridge  
2263 St. Leonards, Sheffield  
2335 Cycling & Athletic, Liverpool  
2375 Hilbre, Hoylake  
2387 Manchester Dramatic, Manchester  
2462 Clarence, West Hartlepool  
2474 Hatherton, Walsall

Friday, 23rd.

Board of Management, Boys School, Wood Green, at 2.30  
2371 Felix, Felixstowe

Saturday, 24th.

1511 Alexandra Palace Hol. Via. H.  
2353 Broxbourne, New Barnet

Monday, 26th.

48 Industry, Gateshead  
491 Royal Sussex, Jersey  
557 Loyal Victoria, Callington  
999 Robert Burns, Manchester  
1177 Tenby, Tenby  
1325 Stanley, Liverpool  
1753 Obedience, Okehampton  
1861 Claremont, Croydon  
1991 Agricola, York  
2068 Portsmouth Temperance, Landport

Tuesday, 27th.

253 Tyrian, Derby  
954 St. Aubyn, Morice Town  
1007 Howe & Charnwood, Loughboro  
1016 Elkington, Birmingham  
1052 Callender, Manchester  
1390 Whitwell, Millom  
1580 Cranbourne, Hatfield  
1609 Liverpool Dramatic, Liverpool  
1636 St. Cecilia, Brighton  
1650 Rose of Raby, Staindrop  
1675 Ancient Briton, Liverpool  
1942 Minerva, Fenton  
1958 Hundred of Bosmere, Portsea  
2025 St. George, Plymouth

Wednesday, 28th.

220 Harmony, Garston  
304 Philanthropic, Leeds  
439 Scientific, Bingley  
461 Fortitude, Newton Moor  
724 Derby, Liverpool  
1119 St. Bede, Jarrow  
1283 Ryburn, Sowerby Bridge  
1296 Vale of Brislington, Brislington  
1343 Saint John, Grays  
1756 Kirkdale, Liverpool  
1760 Leopold, Scarborough  
1775 Leopold, Church, nr Accrington  
1783 Albert Edward, Huddersfield

1989 Stirling, Cleaton Moor  
2019 Crook, Crook  
2064 Smith Child, Tunstall  
2149 Gordon, Hanley  
2320 St. Martin, Castleton  
2357 Barry, Cadoston  
2444 Noel, Kingston-on-Thames  
2448 Bradstow, Broadstairs

Thursday, 29th.

General Committee, Girls School, F.M.H., 5  
39 St. John the Baptist, Exeter  
116 Royal Lancashire, Colne  
208 Three G. Principles, Dewsbury  
275 Harmony, Huddersfield  
337 Candour, Uppermill  
426 Shakespeare, Spilsby  
590 La Cesaree, Jersey  
630 St. Cuthbert, Howden  
636 De Ogle, Morpeth  
710 Pleiades, Totnes  
807 Cabbell, Norwich  
904 Phoenix, Rotherham  
1032 Townley Parker, Chorley  
1151 St. Andrew, Tywardreath  
1164 Elliot, St. Germans  
1166 Clarendon, Hyde  
1235 Phoenix of St. Ann, Buxton  
1576 Dee, Park Gate, Cheshire  
1578 Merlin, Pontypridd  
2091 Castleberg, Settle

Friday, 30th.

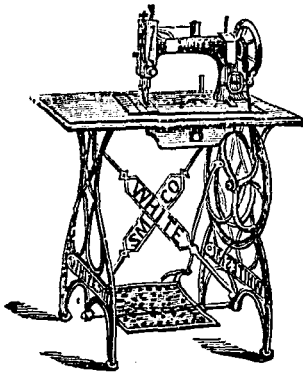
318 True and Faithful, Helston  
445 Fidelity, Towcester  
516 Phoenix, Stowmarket  
566 St. Germain, Selby  
712 Lindsey, Louth  
810 Craven, Skipton  
1224 Stour Valley, Sudbury  
1822 St. Quintin, Cowbridge  
2415 Tristram, Shildon  
2431 Kingsley, Northampton

Saturday, 31st.

House Committee, Royal Masonic Benevolent Institution, Croydon, 3.  
308 Prince George, Todmorden  
336 Benevolence, Marple  
1462 Wharnccliffe, Penistone

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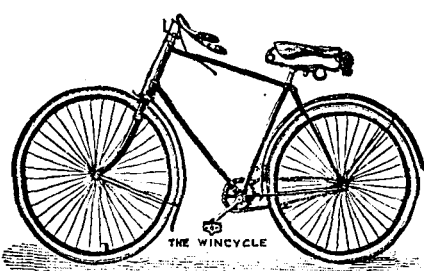
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Princess's.—7.45, Saved from the Sea.  
Terry's.—8.30, The Prude's Progress.  
Trafalgar.—8.15, In an Attic. 9, The Passport. Matinée, Wednesday, 3.  
Globe.—8, The Journey's End. 9, Charley's Aunt.  
Prince of Wales's.—7.35, A Woman's Caprice. 8.15, Gentleman Joe. Matinée, Thursday, 3.  
Gaiety.—8, The Shop Girl. Matinée, Saturday, 2.  
Criterion.—8, All abroad.  
Strand.—Monday, A Youngster's Adventure.  
Lyric.—8.15, The revised version of An Artist's Model. Matinée, Saturday, 2.30.  
Vaudeville.—8.20, Between the Posts. 8.55, The Strange Adventures of Miss Brown.  
Avenue.—8, Daggers drawn. 8.40, Qwong-Hi.  
Grand.—7.30, The Gaiety Girl.  
Alhambra.—Variety Entertainment. 8.5, A day out. At 9.45, Titania. Grand Ballets, Juggling, Wrestling, &c.  
Empire.—7.45 Variety Entertainment. 10.10, Faust.  
Palace.—7.50, Variety Entertainment, Tableaux Vivants, &c.  
Oxford.—7.30, Variety Entertainment. Matinée, Saturday, 2.30.  
Royal.—7.30, Variety Company. Matinée, Saturday, 2.30.  
Tivoli.—2.30 and 7.45, Grand Variety Entertainment.  
Crystal Palace.—Africa in London. Varied attractions daily.  
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Moore and Burgess Minstrels.—St. James's Hall. Re-open Bank Holiday.  
St. George's Hall.—8, Mr. and Mrs. German Reed's Entertainment.  
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## LODGES AND CHAPTERS OF INSTRUCTION.

### Monday.

- 22 Neptune, Gauden Hotel, Clapham, 7-30  
 27 Egyptian, Atlantic Tavern, Brixton, S.W., 8  
 45 Strong Man, Bell and Bush, Ropemaker St.  
 174 Sincerity, Railway Tavern, Fenchurch St., 7  
 180 St. James's Union, St. James's Restaurant, 8  
 211 St. Michael's, Noland Arms, Addison Road, Notting Hill, 8  
 1227 Upton, Three Nuns Hotel, Aldgate, E., 8  
 1320 Blackheath, Milkwood Tav., Loughboro' Junction  
 1339 Stockwell, White Hart, Abchurch Lane, 6-30  
 1349 Friars, White Horse, White Horse Lane, Mile End Road, 8  
 1425 Hyde Park, Prince of Wales Hotel, Bishop's Road, W., 8  
 1445 Prince Leopold, 202 Whitechapel Road, E., 7  
 1489 Marquess of Ripon, Queen's Hotel, Victoria Park, 7-30  
 1507 Metropolitan, The Moorgate, E.C., 7-30  
 1548 Wellington, White Swan, High St., Deptford, 8  
 1585 Royal Commemoration, Railway Hotel, 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, Deacon's Tavern, Walbrook, 7  
 1891 St. Ambrose, Baron's Court Hotel, W. Kensington, 8  
 1901 Selwyn, East Dulwich Hotel, East Dulwich, 8  
 1975 Rose of Denmark, Gauden Hotel, Clapham, 7-30  
 2030 Abbey, Town Hall, Westminster, S.W., 7-30  
 2150 Tivoli, Frascati, Oxford Street, W., 7  
 2192 Walthamstow, Chequers Hotel, High Street, Walthamstow, 8  
 2427 Hampden, Hampden House, St. Pancras, 8  
 R.A. 1471 North London, Cock Tavern, N, 8

### Tuesday.

- 25 Robert Burns, Frascati, Oxford Street,  
 55 Constitutional, Bedford Hotel, Holborn,  
 177 Domatic, Surrey Masonic Hall, Camberwell, 7-30  
 188 Joppa, Manchester Hotel, Aldersgate Street, 8  
 212 Euphrates, Mother Red Cap, Camden Town, 8  
 238 Pilgrim, Guildhall Tavern, E.C. (1st and 3rd Tuesday), 6-30  
 263 Clarence, Midland Grand Hotel, St. Pancras, 7-30  
 554 Yarborough, Green Dragon, Stepney, 8  
 700 Nelson, Star and Garter, Woolwich, 7-30  
 733 Westbourne, Prince Alfred Hotel, Queen's Road, Bayswater, 8  
 753 Prince Frederick William, Eagle Tavern, Maida Hill,  
 820 Richmond, Station Hotel, Richmond, 8-30  
 829 Sydney, Black Horse Hotel, Sidcup, 7  
 861 Finsbury, King's Head, Threadneedle St., 7  
 933 Doric, Plough Tavern, Bow Road  
 1044 Wandsworth, St. Mark's School Rooms, Battersea Rise, 8  
 1321 Emblematic, St. James's Restaurant, W., 8  
 1349 Friars, Liverpool Arms, Canning Town, 7-30  
 1446 Mount Edgumbe, Three Stags, Lambeth Rd., 8  
 1471 Islington, Cock Tavern, Highbury, N., 7-30  
 1472 Henley, Three Crowns, North Woolwich  
 1540 Chaucer, Old White Hart, Borough High St.  
 1695 New Finsbury Park, Hornsey Wood Tav., N.  
 1767 Kensington, Scarsdale Arms Hotel, Kensington  
 1769 Clarendon, Guildhall Tavern, E.C. (1st Tuesday), 6-30  
 1839 Duke of Cornwall, Queen's Arms, E.C., 7  
 1949 Brixton, Prince Regent, East Brixton, 8  
 2146 Surbiton, Maple Hall, Surbiton  
 2411 Clarence and Avondale, M. H., Leytonstone, E.  
 East London Club of Instruction, The Plough, Bow Rd. 8  
 Metropolitan Chapter, White Hart, Cannon St., 6-30  
 R.A. 704 Camden, 15 Finsbury Pavement, E.C., 8  
 R.A. 1365 Clapton, White Hart, Clapton, 8  
 R.A. 1642 E. of Carnarvon, Ladbroke Hall, Notting Hill, 8

### Wednesday

- 3 Fidelity, Alfred, Roman Road, Barnsbury, 8  
 30 United Mariners, Lugard, Peckham, 7-30  
 65 Prosperity, Old Parr's Head, Knightbridge Street  
 72 Royal Jubilee, Mitre, Chancery Lane, W.C., 8  
 73 Mount Lebanon, George Inn, Borough, 8  
 193 Confidence, The Bunch of Grapes, Lime Street, E.C., 7  
 228 United Strength, Hope, Regent's Park, 8  
 538 La Tolerance, Frascati, Oxford Street, W., 8  
 720 Panmure, Balham Hotel, Balham, 7  
 781 Merchant Navy, Silver Tav, Burdett Road, 7-30  
 813 New Concord, Jolly Farmers, Southgate Road, 8  
 860 Dalhousie, Lord Stanley, Paragon Road, Hackney, 8  
 862 Whittington, Red Lion, Fleet Street, 8  
 1269 Stanhope, Fox and Hounds, Putney  
 1475 Peckham, 516 Old Kent Road, 8  
 1601 Ravensbourne, Rising Sun, Rushby Green, Catford, 8  
 1604 Wanderers, Victoria Mansions Restaurant, S.W., 7-30

- 162 Beaconsfield, Chequers, Walthamstow, 7-30  
 1681 Londesborough, Berkeley Arms, May Fair, 8  
 1791 Creaton, Wheatsheaf, Shepherd's Bush, 8  
 1922 Earl of Lathom, Station Hotel, Camberwell New Road, 8  
 1963 Duke of Albany, Clock House, Battersea Park Road, 8  
 2206 Hendon, Welsh Harp, Hendon, 8  
 2346 Warrant Officers, 38 Old Compton Street, W., 7-30  
 R.A. 177 Domatic, 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.

- 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 Street, W.C., 8  
 754 High Cross, Coach and Horses, Tottenham, 8  
 879 Southwark, White Hart, New Cross Gate, S.E., 8.  
 890 Hornsey, Masonic Room, Lewisham, 8  
 902 Burgoyne, King's Arms, John Street, Bedford Row, W.C., 8  
 1017 Montefiore, St. James's Restaurant, W.  
 1158 Southern Star, Sir Sydney Smith, Kennington, 8  
 1178 Perfect Ashlar, Bridge House Hotel, S.E., 7  
 1182 Duke of Edinburgh, Masonic Hall, Liverpool, 7-30  
 1259 Duke of Edinburgh, Eastern Hotel, Commercial Road, Lime house, 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, Wimbledon, 7-30  
 1426 The Great City, Masons' Hall Avenue, 6-30  
 1558 Duke of Connaught, Palmeston Arms, Camberwell, 8  
 1571 Leopold, City Arms Tavern, E.C., 7  
 1602 Sir Hugh Myddelton, 45 Upper Street, N., 8  
 1612 West Middlesex, Bell, Ealing Dean, 7-45  
 1614 Covent Garden, Criterion, W., 8  
 1622 Rose, Stirling Castle, Camberwell, 8  
 1625 Tredegar, Wellington, Bow, E., 7-30  
 1673 Langton, White Hart, Abchurch Lane, 5-30  
 1744 Royal Savoy, Blue Posts, Charlotte Street, 8  
 1950 Southgate, Railway Hotel, New Southgate, 7-30  
 1677 Crusaders, Old Jerusalem, St. John's Road, Clerkenwell, 9  
 1996 Priory, Constitutional Club, Acton  
 R.A. 753 Prince Fred. William, Lord's Hotel, St. John's Wood, 8  
 R.A. 1365 Clapton, Three Sisters Hotel, Hackney Downs, 8

### Friday.

- Emulation, Freemasons Hall, 6  
 General Lodge, Masonic Hall, Birmingham, 8  
 167 St. John's, York and Albany, Regent's Park  
 507 United Pilgrims, Surrey Masonic Hall, 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 Beacontree, Green Man, Leytonstone, 8  
 1298 Royal Standard, Castle, 81 Holloway Road, N., 8  
 1365 Clapton, Great Eastern Hotel, Liverpool Street, 7  
 1381 Kennington, The Horns, Kennington, 8  
 1642 Earl of Carnarvon, Ladbroke Hall, Notting Hill, 8  
 1677 Crusaders, Northampton Arms, Goswell Road  
 1897 Citadel, Farleigh Hotel, Amhurst Road (near West Hackney Church), 8  
 1901 Selwyn, Montpelier, Choumont Road, Peckham, 8  
 2021 Queen's Westminster, 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, Bishop's Road, W., 8  
 R.A. 1275 Star, Stirling Castle, Church Street, Camberwell, 7

### Saturday.

- 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', Southgate Road, N., 8  
 1275 Star, Dover Castle, Deptford Causeway, S.E.  
 1283 Finsbury Park, Cock Tavern, Highbury, 8  
 1364 Earl of Zetland, Royal Edward, Hackney, 7  
 1524 Duke of Connaught, Lord Stanley, Hackney  
 1624 Eccleston, Windsor Castle Restaurant, Victoria Stn., S.W., 7  
 1719 Evening Star, Rutland Hotel, Percy Hill, Catford, S.E., 8  
 2012 Chiswick, Windsor Castle, Hammersmith, W.  
 R.A. Sinai, Red Lion, King Street, Regent St. W.

*We shall be glad if Secretaries and others interested in Lodges of Instruction will inform us of any error or omissions in the above list. We shall also be pleased to receive Reports of the different meetings, forms for same will be forwarded on application.*