

THE

Freemason's Chronicle.

A WEEKLY RECORD OF MASONIC INTELLIGENCE.

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THE GIRLS SCHOOL ELECTION.

THE ballot papers have been issued for the half yearly election of the Royal Masonic Institution for Girls, to take place on Thursday, 10th October next, and contain a list of thirty-four candidates, for whom there are seventeen available vacancies, so that exactly one half of the applicants can be admitted. Nineteen of these candidates have made previous applications, and fifteen are new to the present list. Of the former two appeal for the fourth, six for the third, and eleven for the second time, the votes brought forward ranging from 2,586, 2,538, 2,536, and 2,466 down to as low as 5.

There are three last application cases on the list, one of whom, No. 1, A. M. Robinson, is a fourth appearance, with only 134 votes to her credit. Both her parents are living, and there are five children dependent on them. The father was associated with the Provinces of Warwickshire and Oxfordshire, but we fear those districts have not so far shown much interest in his daughter's case. Let us hope they may be able to do so ere it is too late. No. 11, Lydia Stevenson, is one of the four fortunate candidates we have just referred to, she having 2,538 recorded votes in her favour, from the April election of this year. The case is accredited to East Lancashire, and is apparently adopted by that district, which may safely be left to see it through successfully next month; it is almost fair to imagine the failure of the candidate at the last election was the result of an error of judgment as to the probable number of votes required to carry a case. The other "last" is No. 17, Mabel Alice Heaps, a Cheshire girl whose mother is left with seven dependent children, for whose benefit we hope this important district will concentrate its power on the 10th proximo.

There are no less than six cases in which neither parent is living, a condition of affairs we always regard as affording a special plea for assistance from the Educational Institutions of Freemasonry, although we are quite prepared to admit that no general rule can be said to apply in all such cases, as some of the orphans may possess funds in their own right which, through inadvertency or wilfully, are unannounced by the friends, in the hope they may be kept intact until the child becomes of full age, education and maintenance being meanwhile secured at the expense of the Masonic Institution. But we cannot believe such a misapplication of Charity funds is by any means common, and are rather of opinion that it is of the rarest occurrence, although we are sufficiently well acquainted with such cases in the past as to be convinced that they do occur, of course to the detriment of others really deserving.

No. 6, Edith Wadsworth, is one of two parentless children; 217 votes have been recorded at the last two elections on her behalf. Her father was an initiate and Past Master of the Lodge of Truth, No. 1458, East Lancashire, and we have no doubt the case will receive the attention it deserves from that quarter. No. 13, Isabel Hargreaves, one

of two children left to the care of friends, received 2,586 votes last April, and may be regarded as tolerably safe for a place in the School after next month's contest, her case being accredited to the well organised Province of Cheshire, and being evidently officially supported by the district executive. No. 14, T. K. C. Canova, is not in such fortunate circumstances, as only 166 votes were recorded on her behalf last election. She is the only dependent child of a former well-known member of the Province of Suffolk, the Brethren of which district will hardly ignore her claims on their generosity, if it is in their power to help her. No. 15, M. A. Rouse, is one of four parentless children of an initiate of the Arnold Lodge, No. 1981, Surrey, on whose behalf 1,262 votes have already been recorded. The father had not a particularly long Masonic career, but appears to have virtually subscribed until the time of his death; let us hope his daughter may secure the scholarship sought by her friends on her behalf. No. 23, Ethel Dobson, and No. 33, E. H. Taylor, are new cases, the former being one of a family of four children, the father being accredited to the Western Division of Yorkshire, and the latter an only dependent left by an old member of the Earl Spencer Lodge, No. 1420, London. We can only hope these nine special cases may prove successful at the coming election, or at another early contest, for it must occasion regret to every supporter of the Schools to find a child ultimately excluded from the benefits by the application of the age law, when once they have been passed as worthy.

London Lodges supply eight of the thirty-four candidates—a very small proportion if we consider the share they take in providing the funds for our Institutions, but displaying a happy state of affairs in our midst, there being so small a number of candidates available from the great metropolis; or is it that many London Brethren begin to know they have a very difficult task before them when they attempt to carry a case against the systematic organisations of the Provinces, and so hold aloof? We know this has been urged by some, but on the other hand recent elections have demonstrated in the most unmistakeable manner that London can still hold its own, and carry its cases with flying colours, when the necessity arises.

Cheshire, Hampshire and Sussex are each accredited with two cases, while Somerset is jointly interested with other districts in two also. The rest are pretty evenly distributed over the remaining counties, and there are apparently few districts that are not represented on the list, which may justly be described as a light one, in view of the substantial number of vacancies to be competed for, a fact that is doubtless due as much to the more stringent regulations now enforced before the admission of a candidate, as compared with what was done years back, as to the action of Provincial authorities, who prefer to put forward single cases with the certainty of success rather than have four or five on the roll with little or no prospect of dealing with them within a reasonable period.

CORNWALL.

AT the Provincial Grand Lodge, to be held at Saltash on 16th inst., the Prov. Grand Sec. Bro. E. D. Anderton will move three important alterations in Prov. Bye-law No. 9, viz.:—(A) To insert after the word "meantime" in seventeenth line, "In cases of urgency, when there is no other business necessitating a meeting of the committee, the Prov.G.Treasurer, Prov.G.Sec., the Treasurer of the C.M.A. and B. Fund, and one elected member each from East and West Cornwall, or any three of them, shall have power to grant temporary relief to the extent of £5, as aforesaid." (B) To omit the second paragraph "N.B. to Form," and in lieu thereof to add at end of Bye-law, "Petitions must be sent to the Prov.G.Sec. at least a month before the meeting of Prov.G.Lodge, and unless this rule is complied with no grant (other than for temporary relief) shall be made." (C) To alter heading to form of Lodge recommendation so as to read, "To prevent mistakes in the recommendation of petitions the following form is suggested, which may be altered as circumstances require."

KENT.

AT a meeting of the Provincial Grand Mark Lodge, held on the 29th ult., upon the proposition of Bro. H. Ward, of Canterbury, it was unanimously decided to recommend Bro. the Rev. H. Cummings for appointment as Provincial Grand Master.

SUSSEX.

THE annual meeting of this Provincial Grand Lodge will be held at Eastbourne in November, and it is gratifying to learn that the Provincial Grand Master H.R.H. the Duke of Connaught has intimated that he will make an especial effort to preside on that occasion.—"Sussex Daily News."

CHURCH SERVICE.

THE second annual Masonic service, under the auspices of the Bootle-Wilbraham Lodge, No. 2463, took place on Sunday afternoon, at Knotty Ash Church, and, favoured by fine weather, was attended by about 600 members of the Craft, besides a considerable number of the general public. Special tram and train facilities were afforded for the occasion, and the influx of so many visitors created great interest among the villagers and others, who gathered in large numbers to witness the proceedings. The rendezvous was the Village Hall, where the Brethren donned their full Masonic clothing, with the badges and jewels of their respective offices, and afterwards, headed by the Officers of Provincial Grand Lodges, proceeded in processional order to the church.

The choral service, conducted by the Rev. Frank Powell, M.A., vicar of Knotty Ash, and Chaplain of the Bootle-Wilbraham Lodge, included the anthem "Behold, how good and joyful a thing it is," which was splendidly rendered by the members of the choir.

Bro. Powell occupied the pulpit, and preached from Neh. iv., 17, "They which builded on the wall, and they that bare burdens, with those that laded, every one with one of his hands wrought in the work, and with the other hand held a weapon." He pointed out that the workers mentioned in the text showed an example in earnestness, vigour, and watchfulness which all might imitate in building up the fabric of individual spiritual life and the walls of the Church of Christ. The words also taught them a lesson as members of the ancient and honourable institution of Freemasonry. If Masonry was to fulfil its high and noble ideal, if its three fundamental principles of Brotherly love, relief, and truth were to be an example to the world at large, then every Mason must be vigorous and watchful in doing his part. Linked together in a common Brotherhood, men of every station had laboured side by side in the cause—emperors and kings, princes and nobles, the rich and influential with the more humble and lowly, had been promoters of the art, and had united in justifying the boast that they were Brethren indeed. It lay with them now to vigorously build up the impregnable walls of this world-wide society, and to be watchful by adhering to the ancient landmarks of the Order, by obedience to its laws and regulations, by preserving inviolate its rites and ceremonies, and maintaining its dignity and beauty. At the conclusion he appealed for a liberal offertory in aid of the funds of the West Lancashire Masonic Educational Institution.

The collection, which was subsequently made, realised £38 17s 4d, as against £48 5s 3d, last year, when the offertory was in aid of the Hamer fund.—"Liverpool Courier."

ARCH MASONRY IN CANADA.

THE indifference displayed in many places to the interest of Capitular Masonry induces a hesitation in extending the work by the issue of dispensations or of Warrants to new Chapters. Our printed records, with the roll of Chapters scattered over all parts of the Jurisdiction, are external evidences of internal welfare. And yet, it is an easy thing to have an army on paper, with cannons on the ramparts and shot and shell stored ready for any emergency. But paper armies have vanished before to-day, and the sad lessons of defeat have shown that what is represented on paper must have material existence in the field. So it is with the work of Royal Arch Masonry. We may issue dispensations and establish Chapters, but if the workers are only represented by names on the roll call, but if the Officers are those who are on hand only at a church parade, an "At Home," or an official muster, where Masonic Millinery is the best thing in the outfit, then is not a Grand First Principal justified in refusing to touch the button and give vitality to an organisation which would not reflect credit upon Masonic life.

Chapters cannot prosper in small centres. One Lodge rarely develops searchers after the higher mysteries of the Royal Arch in sufficient numbers to give strength to a Chapter. Different Lodges have different characteristics, but these are harmonised in the higher and unified life of the Chapter. One great element of strength in our system is its power to build stones hewn from many quarries into the perfected beauty of the Royal Arch.

While outward and visible signs of revival cheer our hearts, we have, nevertheless, to contend with difficulties which have not to be surmounted by other institutions.

The ground floor of our fraternal structure holds the initial part of the work, which gives, by the three sections of the Craft degrees, the right to go up higher and seek in the fourth section the brighter and clearer light of Masonry in the degrees of the Royal Arch. The Capitular degrees are of admitted antiquity. They contain the essentials of knowledge that give perfection to the Craft degrees, and which were not manufactured to suit the whims of those whose delight it was to face the camera and look pleasant as the artist perpetuates the grandeur of their regalia for the edification of generations yet unborn.

These thoughts meet us when we find that there are those who claim that the higher light shines elsewhere, that the Royal Arch is but a minor constellation, and that if the Craft Mason desires to see the sun of knowledge in all its radiance and eventually finds himself placed amongst the immortals, he must have a guide who knew not Moses, one of a tribe that is not descended from the princes and rulers of the Craft, but who can lead the wayfarer by pleasant roadways, where obligations vegetate and good company is the leading characteristic.

For other degrees in the field of Masonic labour one has, and truly, every regard and veneration. Men have the right to join any branch of Masonic work, but no man or men have the right to better the condition of the rites, to which they are partial, at the expense of an institution which saw the sunlight almost half a century before the rites alluded to were known to have either a father or mother.

The Royal Arch degree is one of merit. Its worth is shown in the fact that in the motherland it was for years an integral part of the Craft work. It stands and will stand as the perfection of Masonry. Other degrees may have in them the essentials and be good enough Masonry for those who want them. Our degrees, however, are counted as the millionaire counts his cash. We are not turning into the highways and byways Companions as moving advertisements of our work. Nor do we call to our aid the notation table, and teach the innocent Craftsman to believe that a concentration of numerals proves that the possessor has the pathway to his greatness lined with libraries of knowledge, when every friend knows that all he owns are the steps that lead up to the empty shelves.

The higher rites, any that you may select, are not the exalted end of the Masonic student's journey. They are pleasant pic-nic grounds on the upward road, were worthy Brothers, with the price of admission, may turn aside to be refreshed with good companionship and adorn their names with Roman numerals indicative of nothing but ability to pay for degrees. The Royal Arch Chapter is the real summit of the true Mason's journey, a height which is not to be attained by the sweat of a pocket-book, but which must be won by mental toil.

The Royal Arch has the right of way. It follows in the van of the primal degrees, and is the living impersonation and the recognised terminus of all that is legitimate in the Masonry that has been handed down by our fathers in the Craft.—Extracted from address of Grand Z at thirty-eighth Annual Convocation.

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FOREIGN FREEMASONRY.

Its Position Vis-a-Vis of Christianity, and of Catholicism. By D. Moncrieff O'Connor, in the "Tablet."

His face the semblance of a just man's wore,
So kind and gracious was its outward cheer;
The rest was serpent all
The fell monster with the deadly sting
Who passes mountains, who breaks through fenced walls
And firm embattled spears, and with his filth
Taints all the world.

"Dante's Inferno" (c. xvii.).

At a time when most of the Catholic courts of Europe were in either covert or open hostility to his throne, a keen intellect which had risen to power through a brilliant past, in whom the full maturity of a life-long study of men and affairs had, deepening into wisdom, impressed itself on Christendom in these words:

"We strictly forbid . . . the faithful . . . to dare or presume under whatever pretext . . . to enter the said Societies of Freemasons . . . or to spend, entertain, or receive them; to give them asylum or cover; to be inscribed, received among, or help them. . . . We absolutely ordain they totally refrain from such Societies . . . under pain of excommunication incurred by such act. . . . Further, we will, and order . . . all Inquisitors of Heresy to . . . proceed against the transgressor . . . of whatever . . . dignity or pre-eminence."

One greater than he, a man steeped to the lips in learning, bolder and more comprehensive in his grasp of policies; a leader of men ever superior to events; having analysed with scrupulous care the Bull containing these weighty words, emphasised the condemnation they contained. The "In Eminent" of Clement XII., of 28th April 1738, was then confirmed by Benedict XIV. in his "Providias Romanorum," of 8th May 1751. By a constitution "Si Antiqua" of August 1814, Pius VII., three months after his restoration accentuated this antagonism. Condemned once more by Leo XII., their aims were so closely prescinded by Pius VIII., in his Encyclical of 24th May 1829, that his exactitude of knowledge excited suspicion of treachery somewhere, in the mind of the Leading Lodge of Italy, clearly expressed in a letter from the Carbonaro Felice, dated Ancona, 11th June 1829.¹ Again, in an allocution, 25th September 1865, Pius IX. laid bare their designs and recalled the still existing anathema against them. And our venerated Head, Leo XIII., in his "Humanum Genus" of 20th April 1884, and his Encyclical of 15th October 1890, is no less explicit in his warning and reprobation.

The pronouncement of Clement not a little astonished his Catholic subjects. So ill apprehended was the trend of Masonry that Catholics not only joined, but created Lodges. A relic of this may still be found in the faded embroidery from Catholic ceremonial with which some Masonic symbolism is yet shrouded. Indeed, fifty years after Clement's condemnation a man of so Catholic a home, of such Catholic training and feeling, as the Count de Vivieu, obeyed summons to attend the famous Congress of Wilhelmsbad.² Even in 1810, so acute an observer as the loyal and devoted Count de Maistre, a man of singularly penetrative mind and very curious political foresight, of imagination virile and profound, had but partially seized its real significance.³ When, again, Cardinal Gonsalvi, in January 1818, endeavoured to rouse the Courts of Europe to a sense of the danger lurking in Masonry, the Emperor of Russia, and the Kings of Prussia and France, showed themselves incapable of grasping the situation.⁴ As lately as 1875, an English writer, conscious to repletion of the necessary knowledge, delivered himself of two volumes on Secret Societies, in which, speaking of French Masonry, he says: "Modern Masonry is a very tame affair, and though very fond of being dressed up as knights, Masons, as a rule, are mere carpet knights." And of Italian Masonry: "Very little need or can be said as regards the active proceedings of Italian Masonic bodies of the present day, though they have been re-constituted and united under one or two heads."⁵

We will endeavour a truer appreciation of a Society whose secrecy, subtlety, and penetration have been anxiously marked by Princes and by Popes; of this Eyeless Titan of the years to be.

Perhaps the most general opinion finds the origin of Masonry in the Templars. And it would appear not a little of the cast-off clothing of that discredited body is worn by the society. Some will have Cromwell and his fellows as their forefathers; others the Crusaders, the Druids, the builders of Solomon's Temple; while many cast longing eyes on Eleusinian Mysteries, the Rites of Memphis or Heliopolis. Bolder spirits would even clothe the naked Gymnosophists of India with their origin, though no one less than Adam himself will satisfy at least two writers. But this claim has the inconvenience of putting Adam in a false position—which Eve alone has hitherto been considered capable of doing. It presupposes him holding Lodges with Eve, thus contravening a strict principle of early Masonry, the rigid exclusion of woman from its assemblies; a principle adhered to till 1774, when our gallant and gallant cousins, the French, naturally abrogated

it. The neatest theory is the most simple, having an added value of the prehistoric—"God made light, therefore God was the first Mason."

But the founder of modern speculative Masonry lies in an exile's grave, outside the small village of Luclavia, not far from Cracow, on whose neglected tomb may be deciphered these words:

Tota licet Babylon destruxit tecta Lutherus;
Muros Calvinus, sed fundamenta Socinus.

Faustus Socinus was born at Sienna, 1539, and died an outcast, 1604, in Poland, a fugitive the greater part of his restless life. Though ill-educated he was a facile speaker, a tireless writer, a man of sleepless brain. Subtle in address, he had the art of compelling followers, whom he infused with his irrepressible activity. His religious system has been aptly called the "Art of Disbelief." His test of doctrine was "Reason;" the basis of his teaching Individual Reason, the solvent under which all dogma is to be passed, the cupel in which he essayed all spiritual knowledge. Scripture to be solely interpreted, the supernatural to be only judged by the light of this right reason. There he set that tree of knowledge whence the poison of Rationalism has been so actively distilled by the Society we are studying. For in a circular letter to the Italian Lodges, dated 25th March 1869, the Mason Frapolli officially declared Rationalism to be the essence of Masonry.

We do not, of course, suggest Socinus of forethought prescinded speculative Masonry as it now is; on the principle of the correlation of forces he was not mighty enough a man to impel so deep a movement. But he impregnated the human mind with those constituents whose normal development Freemasonry is. In him, naked and not ashamed, arose that spirit of question, of criticism, of individual judgment with which this century is over-weary. With him awakened that licence of imagining, since ennobled by the Masonic title of "Freedom of Thought;" that revolt against authority, since Masonically crowned as "Moral Independence," that "Liberty" which we shall see Ragon—a deeply-versed Mason—lays down as one of the motives of Masonry: "Individual opinion is the only light which should guide its adepts in religion," says the "Masonic Encyclopædia."⁶ His rationalistic attack on the Holy Trinity left Deism the natural road to Pantheism or Atheism. His one alembroth of reason led to the entire release of the human mind from control. His rejection of Christian authority made Liberty of Conscience—a Masonic shibboleth—an essential. His opposition to dogmatic religion, his amalgam of all religious systems except Catholicism—the exception is his own—carries the active germ of Indifferentism. All and each of which resultants are among the "Notes" of Freemasonry.

It is to his talents, knowledge and indefatigable activity, and the protection of those Princes he knew how to attract to his side, that Masonry owes its origin, its first footing, and the formulating of the principles which are the basis of its doctrines.⁷

He undertook the building of a new Temple, into which he proposed to draw all sectaries, by uniting, joining their sections, admitting all their errors, making a monstrous whole of contradictory principles. . . . This good project of erecting a new temple, by founding a new religion, caused the followers of Socinius to arm themselves with aprons, hammers, squares, plumbs, trowels, tracing boards, as if they intended to use them in constructing the new temple their chief had projected: but in truth they are but playthings, ornaments of dress rather than instruments of building.⁸

What, then, are the ideals Freemasonry has evolved from the principles Socinus left it? Masons only—they are all honourable men—shall give you the answer. And in considering the evidence to be submitted, it is to be borne in mind that from an address by the Masonic President, Vivier, we learn a Mason is never allowed to pronounce or publish a discourse or any piece without the previous authorisation of the Master of the Lodge.⁹ And the "Masonic Gazette" declares "The written word is scrutinised more carefully than the spoken." We do not wish to press this too far, or make it subserve more than it should; private letters, of course, cannot have this supervision, but it seems to justify the claim of published Masonic utterances to be semi-official. Further, though we may cite now a French Mason, a German, an Italian, remember the aims of the Order are One, that wherever existing, Masons are animated by one and the same spirit. Nothing is clearer than this from their own writers. The Ritual of the Grand Lodge of Germany lays down: "Wherever the Brothers of the Association are dispersed over the world, they are but one and the same body; all have the same origin, the same aim; all are initiated into the same mysteries, led in the same path, submit to the same rule, and are animated by the same spirit."¹⁰ "There is but one sole Order," cries a Grand Master, the Duke of Brunswick. "Do not think," says the "Mason Bazot," "that Masonry changes with a change of country."¹¹ And in this, Ragon, Juge, Rébold, Chemin-Dupontes, and Moreau are agreed.

I.

In the Ritual of the Masonic Apprentice, the learned Mason Ragon, an admitted authority, says:

"Freemasonry is a universal society submissive to the laws of each country. In every state, as in each Lodge, it is a close body composed of the elite of men; a society, the basis of whose doctrine is the Love of God under the style of the Great Architect of the universe, and the love of mankind. Its rule, the religion of nature and universal morality; its motive, truth, light, liberty; its principle, equality, fraternity, and benevolence; its means,

¹ Quoted by Crétineau-Joly: "L'Eglise Romaine en face de la Révolution," Paris, 1861, T. ii., p. 117.

² "Roman d'un Royaliste," p. 43.

³ "Lettres et opuscules," Vol. I., pp. 135-6.

⁴ See Crétineau-Joly, loco cit. T. ii., pp. 68, et seq.

⁵ "The Secret Societies of all Ages," by C. W. Hecklehorn, Vol. I., pp. 335-346.

⁶ "Le Libre-Maçon, théorique et pratique," 1865, p. 31.

⁷ Lefranc, "Le voile levé pour les curieux," Paris, 1816, p. 23.

⁸ Lefranc, "Loco. cit.," pp. 24, 25.

⁹ In "Latonia," vol. II., p. 134.

¹⁰ In "Sarsena," p. 220.

¹¹ "Codes des Maçons," p. 188.

persuasion and good example; its fruit is virtue, fellowship, and progress; its aim, the perfection and happiness of humanity, which it tends to unite under one flag; its centre is wherever the human race exists."¹²

So far also the Italian, Frapolli, who distinguishes the tendency of Masonry to absorb human society, informing the social body with its own idea.¹³ With whom the German Seydel, in his reply to Bishop Kettler, is in accord.¹⁴ So, too, Jouast in his History of the Grand Orient of France,—“Freemasonry is a philosophic and philanthropic Institution which has either openly or covertly penetrated, with the spirit of progress and liberty of the 18th century, into every country of the world and is firmly established there.”¹⁵

Lest it be felt these are individual opinions, though we have seen there is, in Masonry, no strictly individual written opinion, we will take up the Fundamental Statutes of French Masonry as adopted in 1865 after several years' revision.¹⁶

By Article 1, it is declared that Freemasonry is an Institution essentially philanthropic and progressive, has for object the discovery of Truth, the study of universal morality, sciences, arts, and the exercise of benevolence. Its principles are the existence of God, the immortality of the soul, and the solidarity of humanity. It considers Liberty of Conscience a right inherent in every being, and it excludes no one on account of his beliefs. Its motto is Liberty, Equality, and Fraternity.

Article 2.—In the high sphere in which it is, it respects the religious faith and political opinion of its members, but it forbids all kinds of discussions in religious and political matter, be it controversy as to different religion, or criticism of the acts of civil authority, or the various forms of government.

Article 4.—Freemasonry desires to bind all the members of humanity in the brotherly bonds which unite Freemasons over the whole world, and for this cause the Masonic propaganda, by word of mouth, by writings, and by good example, is recommended to all Masons.

The statutes of Italian Masonry, declared in 1861, contain:

Article 2.—Italian Masonry professes as the essential condition of philanthropy the following principles: Independence and unity of every different nation, and the Fraternity of these same nations. Tolerance of every religion whatever, and absolute equality of all worships; moral and material progress of the masses.

Article 4.—To the old motto of Universal Freemasonry, Liberty, Equality, and Fraternity, Italian Masonry adds: Independence, Unity, and Fraternity of Nations.

And in 1867, the Constituent Assemblies of Naples there formulated the final aim of Masonry: To unite all free men in one great family, destined little by little to succeed all sects based on Faith and theocratic authority; all superstitions, intolerant, and hostile cult, so as to constitute the one true Church of Humanity.

The statutes of German Masonry may be summed up as aiming at the progress, perfecting, and universal felicity of human kind on the same lines as the French and Italian.

Except a slight impress of the cloven foot in the Neapolitan formula, there is here a collection of ideas vivifying and far reaching, of hopes large-hearted and noble, of sentiments at once elevating and penetrative. Yet, this is the organisation which the Inspired Heads of Christendom, with their mysterious insight into the thoughts of men, have persisted in condemning. Such the Society upon whose threshold Roman Pontiffs have turned in Dante's line—

“All hope abandon, ye who enter in.”

Is it possible, on the surface, to comprehend such autagonism, to appreciate the justice of an anathema stigmatising this body? Is it possible to suspect the active principle of their tireless opposition to lie rather in the Popes being Italian Princes than Christian Vicars?

The solution of this difficulty will depend on how far below the surface we can reach. We are dealing with an association working in secrecy, whose surface therefore can be no true indicator of its motives.

We have in hand a politico-religious society, democratic in policy, of a rationalistic naturalism in religion, embodying a philosophy of humanity. On the tempting subject of its political life—with the ominous dates of 1789, 1793, 1830, 1848—they are a Masonic selection—I do not propose to touch. To lift the lurid clouds that surround it demands more than a partial study. The socialistic development of its democratic polity I shall also pass by, as a subject too important for treatment as a side issue. We will confine ourselves to its religious aspect and the philosophy it offers humanity, to its ideas rather than its activities.

Mr. Morley, in his book “On Compromise,” says that “at the bottom of all the great discussions of modern society lie the two momentous questions: whether there is a God; and, whether the soul is immortal.” What philosophy has Masonry to offer humanity on fundamentals which Kant affirmed were the necessary postulates of Ethics?

“The basis of Masonic doctrine,” says Ragon, “is the love of God.”

“The God of the Masons,” cries the Freemason Proudhon in his book of “Justice in Revolutions, and in the Church,” a work dedicated, in 1858, to the Cardinal Archbishop of Besançon, “is neither Substance, Cause, Soul, Creator, Father, Word, Love, Paraclete, Redeemer, or Devil. . . . No altar, no image, no sacrifice, no prayer, no sacrament, no forgiveness, no mysteries, no priesthood, no profession of faith, no Creed. Freemasonry is not a Church, it rests neither on dogma nor worship; it affirms nothing Reason cannot clearly comprehend; and it only respects Humanity. The Theology of the Lodges, in a word, is the antithesis of theology.”

¹² “Rituel de l'Apprenté Maçon, Avant-propos.”

¹³ “La Franc-Maçonnerie réformée,” 2 ed. Turin, 1864.

¹⁴ “Le Catholicisme et la Franc-M.”, Leipsig.

¹⁵ Chap. i., Paris, 1865.

¹⁶ 1806—1826—1839—1854—1865.

And Proudhon? He made his entry into Paris with some articles in the Catholic Encyclopædia of Desbarres; one of which, strangely enough, was on Apostasy; and in 1840 a defence of the observance of Sunday, addressed to the Academy of Besançon, his birth-place, and a hot bed of Masonry. But succumbing to the influence of environment a change came over the spirit of his dreams, and in 1850 appeared his famous *mémoire*, “What is Property?” his laconic reply sounding, I fear, less infamous to-day than it did then, so far have we travelled since. Massol, an ardent St. Simonian, a writer in “La Réforme” under Laménais, an aggressive towncrier of Moral Independence, tutor to Proudhon's children and a “Venerable” of the Masonic Order, sketches his friend in a letter to Ortolan, professor of Constitutional Law at the Sorbonne.¹⁷

“Proudhon,” he writes, “summed up all the popular indignation against social iniquity. He was the type of the proletarian, or rather of the worker of the future; he was the first of the new world or of the world transformed by the idea of right and justice. His impassioned ardour for right and justice created around him a healthy atmosphere. Whoever approached him was permeated with it, and went away a better man.”

And this of one who wrote “God is an evil; property theft; and Government, Capital and Catholicism, the three instruments of Anarchy;” of whom the Mason Garrison, in a Congress of Students at Liège exclaimed: “And was not Proudhon, one of the grandest minds of this century, a Mason although he was an Atheist!” Atheist, indeed, for his idea was: “Man sovereign in his cottage home, independent of God and man!”—another form of his Brother-Mason, Blanqui's, cry: “Neither God nor Master!” worthy words for a Revolutionist and hideous traitor to his friends.¹⁸

But it is incontestable that all the statutes, and the most solemn acts issued by the Lodges, bear initials representing, “To the Glory of the Great Architect of the world,” as their frontispiece. Has its meaning any value?

On the death of King Leopold the Lodge of the Grand Orient of Belgium was draped in mourning and displayed the device: “The soul emanating from God is immortal.” Remembering that Liberty of Conscience was one of the precious rights inherent in all Masons, and heedful of its own title, the Lodge Steadfast of Louvain, complained bitterly of this violation of the said Liberty of Conscience by this profession of two dogmas—the existence of God, and the immortality of the soul. The affair threatened to gather into storm when the following official announcement stilled the troubled waters:

That since the preceding year the Grand Orient, in a circular addressed to every Lodge in its obedience, had professed the principle of Liberty of Conscience without limit, and that consequently it did not belong to it to establish in point of religion or philosophy a body of doctrine to which our Brothers are compelled to adhere. . . . If the principle of the immortality of the soul appears in the Ritual or the Formularies; if the idea of God be there produced under the style of the Great Architect of the universe, it is because they are the traditions of the order; but never has the Grand Orient imposed or proclaimed a dogma on either of these points. In our days it would be childish to insist under pretext of a formula which has no meaning and holds no conscience upon mooted questions which do not admit of any solution.¹⁹

(To be continued.)

¹⁷ A more gifted man, an active writer on Legal History, and warm democratic Publicist.

¹⁸ Ibid. June 1867, p. 81. Reference is to an article in the “Revue Retrospective,” March 1848, containing extracts of a paper found among those of the ex-King, giving detailed revelations concerning his old companions, and traced to Blanqui.

¹⁹ “Neut. La Franc-Mag. soumise au grand jour de la publicité,” ed. 1866, T. i., pp. 204—237—407—413, T. ii., p. 196.

The meeting of the St. John's Lodge, No. 80, reported elsewhere in this issue, must have been very interesting, as evidence of the cosmopolitan character of Freemasonry, it being recorded that Visitors from forty-one other Lodges, in nearly all quarters of the globe, were present, a large number of them being members of the Channel Squadron.

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In answering the question, “What is the magnet that fills the ranks of the Masonic Brotherhood with so many willing, faithful Companions?” Rev. Bro. Donald M. Spence, D.D., Dean of Gloucester, said: “It is something, believe me, nobler, grander far than mere enjoyment; something more far-reaching than good fellowship. It is, I think, the initiation into that Divine sympathy which is the secret of our Order, which so wonderfully, so happily, finds an echo in so many hearts, and draws us so many and such varied recruits.”

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I have not seen the revisions in the Rules of Grand Lodge, but from what I hear the improvements which we had hoped for are hard to find. The result will be a lot of work for Grand Committee and Grand Lodge itself. The evils of emergency meetings, we are led to believe, were practically doomed, but the Revision Committee have made the rule even a greater stumbling block than it has been in the past. An extraordinary proposal, too, is introduced, regarding the conferring of the Mark degree, a proposal which is in distinct opposition to the agreement entered into in 1871 with Supreme Chapter of Scotland and Mark Grand Lodge of England.—“Mallet,” in “Glasgow Evening News.”

REMOVAL OF LODGES.

SPEAKING of the removal of a Canadian Lodge from one part to another, and to which we referred in our issue of 10th ult., the Grand Master of that Jurisdiction, at the fortieth annual communication, said:

During the year a Lodge was, by consent of the D.D.G.M., moved from one place to another. This occasioned considerable adverse comment, and representations were made to me respecting the same. On looking into the matter, I found that, by clause 69 of the Constitution, the D.D.G.M. has the power to give or refuse his consent in such a case. And, as no charge of irregularity or impropriety was made, I do not feel at liberty to arbitrarily cancel the consent given by the D.D.G.M. I felt bound to assume that, acting within his powers, he had acted properly, that if the parties concerned felt aggrieved they could appeal to Grand Lodge, which would meet shortly. It may be well to consider, in the light of this case, whether the powers of D.D.G.Ms., in such matters, should not be restricted somewhat.

MISPLACED CONFIDENCE.

PROBABLY there is one thing that causes more trouble among Masons, and brings Masonry more into ill-repute among the profane than anything else, and that is misplaced confidence and broken faith among Craftsmen themselves. There is no use beating about the bush in this matter. It is well known to Masons, and is much talked of by those outside of the Institution, and the day is not far distant when it will be taken up by the Grand Bodies, and summary action taken upon the offenders. Occurrences of this kind have become altogether too frequent of late years for the good of the Institution. Scarcely a Lodge can be found but which contains someone who has been ill-used by a Brother Mason. Some sharp practice has been performed, promise broken, or misleading advice given, by a Brother Mason, against one who had a right to expect entirely different usage at his hands.

Election to a Masonic Lodge is one of the best character recommendations any man can possess, providing the committee properly performed its duties, and the Brethren vote intelligently. And there is no gainsaying the fact that our Lodges are, as a rule, composed of the best men in the community. But it does not follow that they are all of that class, neither can it be helped if some fall from grace and do things they should not, but a strict weeding out of this class of people would have a salutary effect upon others, and would increase the public respect for Masonry an hundredfold.

Freemasonry is a Brotherhood, a family wherein we are taught to help each other, to keep sacred a Brother's secrets, and should we hear a Brother's character wrongfully traduced, we should speak up in his behalf; should we deem him to be in danger, we should fore-warn him; in fact, we should have full confidence in one another. But can we always rely upon receiving just treatment from our Masonic Brethren? We regret to be compelled to answer in the negative.

Backbiting and petty jealousies among Masons should never be countenanced. There are some who seem to take great delight in spreading unsavory reports concerning their Brethren. Such persons should have a quietus put upon them whenever they indulge in such reprehensible and un-Masonic conduct. Masons should pull together, and not permit anything to come between them.

At times it seems to us that the "broad mantle of Masonic charity" has grown so old and threadbare that it sadly needs repairing, or, perhaps, it would be better to have an altogether new one made.—"The Masonic Record."

NO INNOVATION.

THE following paragraph has confronted us in several exchanges, generally without credit, though once it was credited to the "Tyler:"

What is wanted as an element of self-protection is a quarterly password in Masonry. Other societies are in advance of us in that respect, and consequently suffer less from peripatetic impostors. Of course the difficulty in this respect would be found in the separation of several jurisdictions all independent of each other. But all are subject to the approach of the "tramp Mason," which would be obviated were the Brethren furnished every quarter with a word which would show him to be in good standing. Had the Masonic Congress which met in mutual admiration in Chicago advised on this point it would have been something to show for their ponderous assembling together.

We have often had occasion to remark that Masons who belong to other Fraternities are frequently desirous of "improving" the institution by borrowing the regulations of other orders. They fail to appreciate the fact that Masonry is a peculiar institution, having nothing in common with other orders, except what the latter have borrowed from it. Many of the new orders are excellent in their way, but they can not do the work of Masonry, and are not in any proper sense its rivals. They have a right to make such improvements as they may desire in their ritual and laws, but "it is not in the power of any man, or any set of men, to make innovations in the body of Masonry."

As to the quarterly password, we shall express no opinion whether it would be an innovation in the body of Masonry. Certainly, it would make a great change in the practical workings of the institution. It would restrict

the right of visitation mainly to Lodges in a single jurisdiction. This is not the case, to be sure, among the Oddfellows, for example; but the Oddfellows have a Sovereign Grand Lodge, while Masons have none, and are not likely to have any. The universality of Masonry, along with its divisions into numerous independent Grand Lodges, is inconsistent with an arrangement such as that suggested.

The Masonic tramp is, no doubt, a nuisance, but there are other means of restricting his pernicious activity. A little more care on the part of relief boards has already done much to discourage him, and it is by no means clear that he can be reached by a quarterly password.—"Home Journal."

CANVASSING FOR OFFICE.

REPRESENTATIONS have been made to me that the practice of canvassing for office is becoming prevalent in both private Lodges and Grand Lodges, and having been convinced, through developments made in an appeal against the election of an Officer in a certain private Lodge, that the most open and unblushing canvassing had taken place in that particular instance, I deem it my duty to condemn as strongly as possible any such practice. Friends may speak well of one whose merit and ability entitle him to be promoted to Office in either private Lodge or Grand Lodge, but the making of slates, the pledging of Brethren to vote one way or the other, and all the other wiles and dodges so well known to the politician, are utterly foreign to the genius and spirit of Masonry, and should be most emphatically frowned upon and discountenanced by every true Mason. Let us hope, for the credit of Grand Lodge, as well as private Lodges, that this evil does not exist to any alarming extent, and that the representations made to me are either without foundation or somewhat exaggerated.—Grand Master of Canada, in his annual address.

On Tuesday last was published the first number of a new illustrated paper, "The Unicorn," at threepence. The permanent artistic staff will include Messrs. Phil May, Raven-Hill, Maurice Greiffenhagen, F. H. Townsend, Oscar Eckhardt, T. Wright Manuel, G. D. Armour, and Max Beerbohm (who will caricature), while Mr. Raven-Hill, who was responsible for the production of "The Butterfly," will have the directorship. "The Unicorn" will not, however, depend wholly on its illustrations. The conductors intend that the new paper shall be above all eminently readable and eminently up-to-date. A special feature will be made of the short story, while everything of interest to society, both at home and abroad, will find a place in its columns. The offices of the new paper are at 94 St. Martin's Lane, W.C.

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Every Friday Night. At 10.10 p.m. for Exeter, Dawlish, Teignmouth, Plymouth, Devonport, Bodmin, 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.

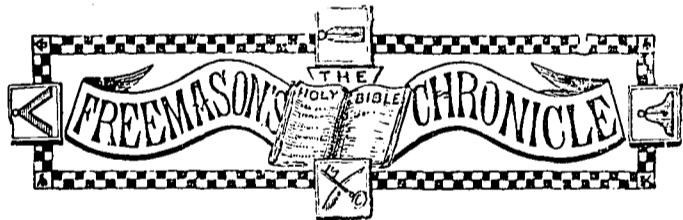
At 3.30 p.m. for Swindon, Chippenham, Bath and Bristol, for 3, 10 or 17 days.

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.



SATURDAY, 14TH SEPTEMBER 1895.

THE ST. PAUL'S PROPOSAL.

A LAYMAN interested in this question recently paid a visit to Mr. William Woodward with a view to ascertaining the exact interpretation to be placed upon the present attitude of the Freemasons towards the proposal that they should associate themselves with some portion of the decorations contemplated at St. Paul's Cathedral. He found Mr. Woodward at his house in that quaint seventeenth century avenue which leads to the parish church of Hampstead, and which is one of the few remnants left to bring to remembrance the fact that Hampstead was at one time resorted to by persons of quality and fashion for the sake of its waters.

Asked how he came in the first place to take a personal interest in St. Paul's, Mr. Woodward replied that his admiration for the Cathedral was of long standing—had been established, in fact, a quarter of a century, ever since it had been excited by a visit paid to that marvellous pile in company with the late Mr. Austin, the well-known architect, who was such an ardent admirer of Wren's works.

Asked what first suggested the proposal that the Freemasons should take a part in the decoration of the Cathedral, Mr. Woodward replied, "Last autumn I wrote an article on St. Paul's, which was afterwards published in the "City Press"; the matter cropped up at our Christmas party last year, and Mr. Richard Hare, of the "Daily Telegraph," in the course of a speech, referred to St. Paul's and said that he should like to see all the Freemasons of England contributing to the decorations.

I subsequently communicated this proposal to the Grand Secretary, who suggested bringing the matter before Grand Lodge. The motion was placed upon the agenda paper of the June meeting, but owing to a misunderstanding I was not present to bring it forward. Renewed notice of the motion was therefore given against the recent quarterly meeting, and it was brought forward, with the result that after discussion it was, by leave, withdrawn."

Asked whether this would be the end of the matter, Mr. Woodward replied, "By no means. I have been greatly surprised at the favour with which the proposal has been regarded. Brother Philbrick, who, as you know, opposed the motion, expressly stated that he did so with the greatest reluctance. His only fear was lest Grand Lodge, in supporting it, should seem to identify itself with a particular form of religion, and so depart from the tenets of Freemasonry. He opposed it against his inmost feelings and desires, which were entirely in sympathy with it. Mr. Herbert Steward seconded the motion, which had the support of the Rev. C. J. Martyn.

Mr. C. E. Keyser instanced as a precedent the gift by Freemasons of the pulpit at St. Alban's Abbey, and suggested that the interest of the Grand Master should be secured. If he and other influential persons would support the movement there was every reason to think that individual Masons would render help enough to carry through at least part of the scheme, without any intervention of Grand Lodge.

Alderman Sir Joseph Dimsdale, who regards St. Paul's as a "national monument," and therefore as a building which may be approached in a national rather than in a narrow, sectarian spirit, although unable to support the motion in the form submitted, thought that Freemasons might well give their moral support to so great a national undertaking as that contained in the scheme, which he thought would have the practical sympathy both of Grand Lodge and the Craft generally.

Bro. W. W. B. Beach, M.P., who presided for the Grand Master, suggested that the motion should be withdrawn; but that steps should be taken to obtain the help of the Craft without attempting to secure an authoritative decision from Grand Lodge. That suggestion was eminently wise. Such a committee would have a weight which a single individual could not have. More will probably be heard of the matter in due course. It was with a view to facilitating the work of such a committee that I asked leave to withdraw my motion, and the action appears to have given general satisfaction." Mr. Woodward, in conclusion, remarked upon the number of individual supporters of the scheme, and emphasised the fact that St. Paul's appeals to all Englishmen, and to lovers of art and architecture as such.—"City Press."

Referring to Bro. Woodward's motion in Grand Lodge, the "City Press" says "it is understood that the scheme has the support of a considerable number of Freemasons, who, both following precedent and regarding St. Paul's as a 'national monument' rather than as the church of a particular creed, are in entire sympathy with the proposal. It is also understood that an influential committee will be formed with a view to seeing what further steps should be taken to ascertain the general feeling of Freemasons throughout the country." We shall be surprised if an "influential Committee" will ever be formed for this purpose, but if it is we pity the members for the rude awakening that we anticipate will follow their investigations.

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Bro. Thomas J. Hester, Lodge 862, cordially approves of the decision of Grand Lodge respecting the proposal to open a Masonic subscription for the decoration of St. Paul's Cathedral, says the "Daily Telegraph," but suggests that no objection could be raised to a truly Masonic service being held in St. Paul's Cathedral, and adds that if the Grand Master could attend the offertory would be large, and could be devoted to the interior decoration of Wren's magnificent work.

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I SEE by to-night's "Echo" that "Grand Lodge" have decided not to contribute towards the decoration fund of St. Paul's Cathedral on the ground that "Masonry being universal, and recognising no distinction of Creeds, it might be tortured or misconstrued into a departure from that great principle." All I wish to ask is, is it true that Masonry makes no distinction of Creed? And, if so, what are the functions of a "Grand Chaplain," and to what book does he refer when he exhorts Masons to be governed by "the Divine precepts contained in the Volume of the Sacred Law"? Does he not refer to the Bible, and is it not a fact that he uses it in the performance of his duties by reading portions of the Pentateuch? If so, could a Mohammedan or Hindoo, or Buddhist, be expected to accept such doctrines as are therein contained, and, if not, what becomes of "the universality" of Freemasonry? I hope some Craftsman will reply straightforwardly to this inquiry.—E. G. M., in the "Echo."

REPORTS OF MEETINGS.

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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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CRAFT: METROPOLITAN.

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UPTON LODGE, No. 1227.

THE annual installation meeting of this Lodge was held on Thursday, at the Great Eastern Hotel, Liverpool Street, and proved a most enjoyable and successful gathering.

The Lodge was summoned for 4.30, and shortly after that hour the Brethren were called to order by Brother Samuel Toye P.M. the Worshipful Master of the past year, who was supported during the meeting by a large number of members and Visitors, among whom were Bros. E. M. Jeffery S.W. W.M.-elect, G. A. Peters J.W., C. Giesecke P.M. Treas., C. J. Free P.M. Sec., E. Hill P.M., John Stroud P.M., C. Schmidt P.M., H. Hyde S.D., W. A. Bray J.D., Arthur Church Org., A. A. Butcher Steward, T. Bowler Tyler, &c., and the following guests: Bros. G. Detloff (German Const.), W. W. Morgan 177, J. Smith P.M. 933, J. W. Isaacs I.G. 79, A. E. Randall 1558, T. Auley D.C. 177, G. F. Gildersleve S.W. 1278, J. Tickle P.M. 1196, S. H. Baker P.M. 1260, J. Woods 1839, &c.

The Lodge being regularly opened the Minutes were read and confirmed, after which the ceremony of passing was worked in favour of three members of the Lodge, Brothers Wetzell, Weigand, and White, the latter of whom made himself conspicuous by the knowledge he displayed when the usual test questions were put, and really deserved the endorsement of "Very well answered, Worshipful Master" which, as we have so frequently remarked, is often uttered in a purely formal manner, and without any bearing on the actual performance of the candidate concerned. It is, in fact, quite a treat to listen to such answers as were given by this candidate, and it goes far to prove what is possible by anyone really in earnest.

The ceremonies of the second degree having been completed the Auditors of the year presented their report, and here too there was a departure from formal routine, Bro. Rowberry and his assistant (Bro. R. S. Chapman) specially referring to different matters of interest to the Lodge. Mentioning the work of the Secretary and the growth of the Lodge Benevolent Fund the Report read: "The very excellent manner in which the duties of our esteemed Secretary have been carried out and the way in which the books and records of the Lodge have been kept reflect credit and care in the compilation of same, and we feel convinced that while the documents and correspondence remain in his charge, they are committed to a trusted and faithful Brother, of which we fully appreciate the value."

"We found all accounts faithfully and correctly kept and are pleased to notice the growing strides the Benevolent Fund has made, which we hope will continue."

Then followed a reference to the amount of the arrears due by some of the members, against whom firm measures were advocated, and a well merited compliment to the Treasurer of the Lodge, who, with his companion at the Secretary's table, is justly regarded as one of the pillars and most zealous workers of the Lodge. The Report was formally accepted, and later in the evening the Auditors were thanked for the care they had bestowed upon their work, and the evident pains they had taken to thoroughly carry it out.

Now followed the event of the day, the installation of Bro. E. M. Jeffery into the chair of the Lodge, the ceremony being performed by his predecessor Bro. Toye, who certainly carried out the work in an impressive manner, winning a well-deserved vote of thanks at the conclusion.

Bro. Jeffery appointed as his assistant Officers: Bros. Peters S.W., Hyde J.W., Giesecke Treasurer, Free Secretary, Bray S.D., Brown J.D. (to be invested at a subsequent meeting), Butcher I.G., Schmidt P.M. D.C., Church Organist, A. J. C. Miller and H. J. Rowberry Stewards, and Bowler Tyler, each of the investitures being well received by the Brethren.

The members of the Lodge next considered two petitions for assistance put before them; in one case voting £20 from the Lodge Benevolent Fund and agreeing to forward the petition of the Brother to Grand Lodge, the desire being to re-start the applicant in business, and so afford him the opportunity of regaining his former position—which he had lost through the bad state of trade. There is something eminently practical in these periodical outbursts of benevolence on the part of the Upton Lodge, which very often displays more practical Masonry in five minutes—as was the case with the £20 vote now referred to—than other and more pretentious Lodges do in as many years. It is quite true there are several Lodges with Benevolent Funds, in more or less affluent circumstances, but few of them are drawn on to the extent of £20 within twenty-four hours of an old member's appeal being received. Of course we are prepared to hear it argued there is great risk of encouraging appeals by such liberality, but as most of the Upton members argue, better give away one amount too much than run the risk of doing irreparable harm by delaying every case for fuller enquiry, endless consideration, and ultimate rejection. This Lodge certainly supplies a very different picture to those sketched by our correspondent "Credenda" in his letter elsewhere in this issue.

Lodge was subsequently closed, and the Brethren repaired to the banquet, at which the newly installed Master presided, and submitted the usual Loyal toasts, all being heartily honoured.

Bro. I.P.M. Toye gave the health of the W.M., who, he said, was a Brother they were all pleased to see in his present position, and to honour as their ruler.

In reply, the Master tendered his sincere thanks for the kind manner in which the Brethren had received the toast of his health. He was one of those who would rather plod along in the ordinary rut of life, but in the advancement that was inseparable from promotion by seniority he found himself in the position of Master of the Lodge, and there he should do his best to satisfy the members, and carry out the duties of his new office to their satisfaction.

The toast of the Installing and Immediate Past Master followed. The Master said they must all have been as interested as he at hearing the way the Installation ceremony had been worked that day, and he asked them to drink to the very good health of their Bro. Toye, thereby showing their appreciation of his efforts; in presenting the jewel voted by the Lodge he said no Past Master had more fully deserved the decoration than had Brother Toye, whose second term of office in the Upton Lodge had been most successful. He was very pleased it had fallen to his lot to make the presentation.

In reply, the Immediate Past Master tendered his thanks for the kindness of the Brethren that evening. He had only done what he regarded as his duty in the Lodge. He had done his best for its welfare, and was delighted to think the members so far appreciated his efforts as to present him with a commemorative jewel—it was really what he might term a note of affection from the members, and he should regard it as one of the tokens of friendship that would last him, he hoped, so long as he lived.

The Master next gave the health of the Visitors, which he regarded as a very important toast.

Bro. Tickle responded. The Visitors were very pleased with their experience that day; thanked the W.M. for the toast, and the Brethren for their hearty reception of it. As they had been told in the course of the ceremony the present Master had been preceded by several worthy Masons, a fact he could testify to from his personal experience. He considered there was no greater honour than to be elected to the chair of one's mother Lodge, and they could accordingly congratulate the Master who occupied the place of honour that evening. The office of Worshipful Master, in the opinion of those who had had experience in the colonies and elsewhere, was a passport to society in any part of the world, and its privileges should accordingly be jealously guarded.

Bro. Baker also responded in an impressive speech.

The Master gave the toast of the Treasurer and Secretary, with which he coupled the other Past Masters, Bros. Free and Schmidt responding, and then the Officers were honoured, the whole being concluded with the Tyler's toast.

(For Provincial Reports see page 113).

Surprise has often been expressed that there is no Masonic Lodge in this neighbourhood, in spite of the large and increasing population. There are countless Masons in these suburbs, and yet I believe there is no Lodge nearer than Highbury in one direction and Wood Green in the other. The want is about to be supplied. A charter has been granted for a new institution to be called the Crouch End Lodge. It will meet at the historic Gatehouse, at the top of Highgate Hill, and I believe it will open under the most promising auspices. Mr. Wyatt, the landlord of the Gatehouse, is building a Masonic temple, which will be ready for occupation early in the new year.—"Hornsey Journal."

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The installation meeting of the Duke of Cornwall Lodge, No. 1839, will be held to-day (Saturday), Bro. Charles Mussard being the W.M.-elect, and his installation being set down for 4.15 p.m. The other business on the agenda includes the ballot for, and initiation of, two gentlemen, the whole being followed by the annual banquet, at 7 o'clock.

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The ceremony of Installation will be rehearsed by Brother P.M. Oxley at the meeting of the Friars Lodge of Instruction, No. 1349, to be held at the Plough Tavern, Bow Road, on Monday, 30th inst.

PROFICIENCY.

ONE of the requisite qualifications for advancement to a higher degree is suitable proficiency in the preceding. Unfortunately, this qualification is not always sufficiently insisted on. Formerly, there was a regulation requiring that the candidate who desired to be passed or raised should be examined in open Lodge on his proficiency in the preceding degree. This salutary regulation is even now adhered to by some Lodges, who look rather to the quality than to the quantity of their members, and who think that a Lodge had better consist of a few skilful, than many ignorant members. Some Grand Lodges, viewing the necessity of due proficiency in its proper light, have strengthened the ancient regulation by express rules.

The proficiency of Officers is also an important requisite. No Brother should accept office in a Lodge unless fully qualified to perform its duties. An ignorant Master and unskilful Wardens reflect discredit, not only on their own Lodge, but, by their incapacity to explain the peculiar tenets of the Order, on the whole Fraternity. In February 1844, the Grand Lodge of Ireland adopted, on this subject, resolutions declaring that no Brother should be considered eligible for, or admissible to, the office of Junior or Senior Deacon until, by strict examination in open Lodge, he shall have proved himself able to administer the mysteries of Initiation to a candidate in the first degree; nor for the office of Junior or Senior Warden, until, by a like examination, he had proved that he was able to pass a candidate to the second degree; nor for the office of Master, until he had proven his ability to enter, pass, and raise a candidate through the three degrees.—Exchange.

A Covent Garden sale of Lemons, just received from Australia, has attracted particular attention to the scarcity of this fruit, and the capabilities of the Irrigation Colonies of Mildura and Renmark as lemon-growing districts. Five hundred cases were disposed of at prices ranging from 9/6 to 14/6, which is regarded as an exceptionally good price at auction. Compared with the fruit commonly sold in England, its value is at least as three to one. It has a thin smooth skin of pure pale colour, a very juicy pulp with but few pips, weighs heavily, and is of full average size. Samples are now to be seen at the London Office of Messrs. Chaffey Bros., Limited, 35 Queen Victoria Street, London, E.C.

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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OUTSIDE CLAIMS ON MASONRY.

To the FREEMASON'S CHRONICLE.

DEAR SIR AND BROTHER,—Now that the St. Paul's question has been disposed of, it may be worth while glancing backward a moment. Here have we been hesitating for months on the simplest matter, and actually while our funds for benevolent purposes are notoriously quite insufficient for the demands upon them—while all sorts of means have to be resorted to in order to keep up our Charities—we are still so senseless and wedded to the love of fossilized "bounce," as to permit the entertainment of any discussion involving expenditure of such a sum as £30,000 at present! We have only to read the oratory (?) on both sides, to see to what we are drifting. Would any sane man expect to raise that sum for the fearfully pinched Fund of Benevolence by the same means as suggested to complete the Cupola and Transept of St. Paul's Cathedral?

Truly this "great" assembly might well attain to something beyond a general exchange of compliments, and even then lay claim to be but "passable" as a legislative body. But I will be merciful; for I sincerely sympathise with any Brother accessible to reason, who is allowed to pose as a burnt sacrifice, no matter whose pomposity derives amusement therefrom. I am informed that the Keepers of that profoundly worshipped and oft-lauded "ear" of Grand Lodge, carried it off on this occasion with a tenant inside, which is however no satisfaction to me. The "ear" referred to is "copyright," and it simply means a combination or union to prevent anybody using it without a licence, which is probably no great evil unless middle-men "ring the changes" on it. I am not sorry, however, at any time to hear of retributive justice of a harmless nature.

With the object of Bro. Woodward's proposition I am entirely in accord by personal and religious sympathies; but in Grand Lodge I am a Freemason, and strive never to forget it. No doubt people will be led by the nose rather than think; but unfortunately for the Craft this genus has an inconvenient way of suddenly turning round and attacking the officials, his keepers, so I avoid him. The antiquies in Grand Lodge are too precious to come in contact with him. They might be ousted and put away.

Yours fraternally,

A PAST PROVINCIAL OFFICER.

7th September 1895.

MASONS' ADVANTAGES.

To the FREEMASON'S CHRONICLE.

DEAR SIR AND BROTHER,—With regard to the utterances of the R.W. Prov.G.M. for Cheshire, I quite agree with your correspondent "A Cheshire P.M." As I read your issue of the 24th ult., the phrase "there were distinct advantages in the matter of provision for the aged and infirm and the education of the young," did not seem to me, as addressed to Masons, liable to misconception. Had Lord Egerton been addressing a Friendly Society he probably would not have called their benefits advantages—in one case advantages are held out to Masons of contributing the provision, &c., with a general right to participation in case of need—while in the other it is simply benefits purchased and paid for. I have had experience of both; we Masons are entitled to our advantages as a right, the Friendly Society makes no fuss about this, but always promptly pays its obligations.

However, the "grit" shown by your correspondent on a more important subject is as new to me as it is refreshing. Idolatry is nowhere carried out as in the Masonry of to-day. To fall down and worship the image we set up is one of the strange signs of the times; "to please him, and it does not hurt us you know," whispered as we venture to call attention to the unpropitious look and demeanour of the God, does not improve matters. It seems to me that any wrong can be made right provided it bears the *imprimatur* of the proper priests; but he who dares to suggest so simple a matter as "a place for everything, and everything in its place" awakes the sleeping Argus, to be followed by Jupiter's thunder.

As "A Cheshire P.M." says, hypocrisy and Masonry cannot very well thrive together. In effect, what he writes as to the unhappy position of the distressed Mason is what I know to be true, but I give three instances which have troubled me some time:

1. Charity Steward P.M., owing to losses in trade, reduced to poverty. Fortunately a bachelor, struggled on short rations rather than face Masonic Charity. Helped by my Lodge, but too late to reclaim him; took to drink as a solace; died broken-hearted, after six months of mental and bodily misery.

2. Charity Steward P.M., married—wife and daughter have been obliged to do needlework and give lessons in accomplishments of various kinds. In great distress—husband ill, and of course badly nourished. Prefers starvation to facing Masonic Charity.

3. Charity Steward P.M., married—husband a distinguished Brother, whose mere acquaintance was sought after high and low everywhere a few years ago. Has titled friends, Masonic and others, and has been more than once acknowledged to have done more real good for the Craft during the last twenty years than any single member of the Fraternity. Past Provincial Officer, Past 1st Principal, &c. Wife, son, and daughter at present earning the food they get. This gentleman was well off some years ago, as a Merchant, and had to suffer for the sins of others. He has been three months suffering from illness. He has been out of employment nearly two years, and was known to be starving twelve months ago. Pressed into an appeal to the Fund of Benevolence on account of the sufferings of his family, the appeal itself was the subject of contention between Lodges as to which should "father" it,—its tenor entirely altered from his own explanations, and after time enough had elapsed during which he might have been dead and buried, the sum of £20 was vouchsafed. I am not advocating any claim,—this was less than the sum I know him to have paid over twenty years to one Lodge, in common with eighteen more members at 21s each, as a separate annual collection for the Masonic Charities.

The Brethren in the three cases given have been Charity Stewards, and,

apropos of the "process" referred to by "A Cheshire P.M.," it is a significant fact that nobody ever heard of one voluntarily petitioning for relief. Two have the iron heel of actual want upon them this very day. In one instance I am hopeful satisfactory arrangements may be made, in the third case it has been all along a question of finding employment, and not Charity. None of them, however, were cases for individual help, and I have an opinion regarding the last that had he done less for the Craft and been of less deserving character as a man, he might possibly have found Freemasonry nearer what he has all his life striven to make it both by precept and example. I gather this from the fact that after ten and fifteen years correspondence and knowledge, Masons in good positions closed it without a reply, as soon as so small a favour as announcing any likely opening for him was mooted.

God preserves us lest in the unmaking of ourselves Masons we "go the whole hog" and cast aside every spark of our common humanity.

Yours, &c.

CREDENDA.

FREEMASONRY IN GREAT BRITAIN.

THE following letter appeared in the "Catholic Times" of the 30th ult.:

SIR,—I am glad to see that you have admitted into your columns a communication on the subject of Freemasonry. Even Catholics say, "Oh, Masonry in England is quite harmless."

Having studied the subject for some years, I can see that your correspondent knows what he is writing about, and I hope you will invite him to give some account of the election of the renegade and circumcised Lemmi, who was voted to the post of chief Pontiff of Masonry throughout the world on 20th September 1893; also the names of the English delegates who took part in his election.

I may mention that the chief of the Province which includes England is Giovanni Bovis, the author of the sacrilegious drama, "Christ at the Feast of Purim." Yet English Masons say that they have nothing to do with continental Masonry.

Yours, &c.,

C. J.

THE ATTACK ON FREEMASONRY.

THE following was published in the "Weston Mercury" of the 6th inst., in answer to the letter of the previous Saturday, reproduced in our issue of 7th inst.

SIR,—The attack on Freemasonry made by your correspondent, Mr. T. H. Shaw, would, perhaps, from the ignorance displayed, been as well left unnoticed, but as his letter is evidently intended to poison the minds of the public against the Order, it is only right that they should also have the antidote. Mr. Shaw writes: "Knowing so much of the secret designs of the Freemasons, and the uninitiated members of the Brotherhood knowing so little." Will Mr. Shaw please state what and how much he knows of these secret designs? And also, what is an uninitiated Brother, and where to find such a curiosity? Mr. Shaw invites us to read Mons. Dillon's "Anti-Christ" and Greville's "Memoirs." Now, if the authors of these works were not Masons they could have no truthful knowledge of the subject; on the other hand, if they were renegade Freemasons, their statement would be as reliable as the confessions of Maria Monk. Mr. Shaw hails with joy the formation of an Anti-Masonic League to counteract our Satanic designs, and hopes it may be speedily established in the metropolis, with innumerable branches in every provincial town. In Mr. Shaw's imagination what awful mischief we must have in contemplation! One branch in every provincial town he evidently deems insufficient to counteract our Satanic designs, so they must be innumerable. A rather large order. How many does he think it would require to destroy the devil's work in Weston? Mr. Shaw continues "All the most estimable and conscientious men—men of position and influence in the land—who are Freemasons are so in total ignorance of the fact that they are furthering the cause of Anti-Christ." What rampant nonsense! Are all these estimable and conscientious men such ignorant fools that they are unable to form an opinion of their own? They can tell Mr. Shaw that of which he is in total ignorance, viz., that Masonry is not founded on the narrow basis of religious sect, but on the broad and noble principles of Brotherly love, relief and truth. This Anti-Masonic League is as likely to do us as much harm as the bulls, edicts, fulminations, and other harmless vapourings directed against us by the old gentleman at the Vatican—the head of a religion which, like the upas tree, blasts and withers everything that takes shelter under its branches, and that would ruthlessly destroy any good work not in accordance with its own superstitions. In spite of Popes, Cardinals, Priests, Leagues, and Shaws, we shall continue to flourish and earn by our generous deeds the gratitude and blessings of the aged, the widow and the orphan. It is well known that in the Jesuits' working the ends justify the means, no matter how subtle the manner or mendacious the action. Throw so much mud and some will stick, hence this infamous attack. After forty years' intimate connection with Freemasonry, I can only state that if anyone asserts that the proceedings of the Order, as governed by the Constitutions of the United Kingdom, tend to the subversion of the good order of society, or is in any way antagonistic to the religion of Christ, I say such a person is guilty of gross and deliberate lying. There is a spurious Freemasonry in France, composed mostly of Roman Catholics, which snaps its fingers at the Pope; but with this we have no connection.

Yours truly,

P. S SAUNDERS.

That cats, though fastidious about wetting their feet, will dive like otters after fish, was attested by several members of the Piscatorial Society, assembled at their reunion at the Holborn Restaurant this week. One member had possessed a cat which, taken out in a punt, would dive with unerring aim after a fish, bring it on board, and then proceed to dive after others, being apparently more interested in the sport than in the eating of her prey.

REPORTS OF MEETINGS. CRAFT: PROVINCIAL.

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LODGE OF FRIENDSHIP, No. 44.

THIS ancient Lodge, which commenced the 141st year of its existence on the 18th of June last, has elected Brother the Rev. William Wilkinson, of Leeds, for its next Master.

The W.M.-elect (who was initiated in the Lodge) has since its previous meeting been inducted to the Rectory of St. Thomas's Church, Leeds.

The coming W.M. is the W.M. of a Lodge (located at Leeds) until December next, and on that account a dispensation will be required before he can be installed to the chair of 44, according to ancient custom.

The election was unanimous with the exception of two votes in favour of the highly worthy and respected Bro. Matthew Naylor a Past Senior Warden of the Lodge, which had previously been arranged so that there would be a second string to the bow in case (from any unforeseen cause) the dispensation should be refused. We wish every success to the new Master.

A short history of this Lodge appeared in our issue of the 25th August 1894, from the pen of Bro. Nathan Heywood the present I.P.M.

The retiring W.M. Bro. Robert Thomson has had a very prosperous and harmonious year of office, and the Lodge (which has contributed liberally to all the Masonic Charities in the past) is in a sound financial condition.

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ST. JOHN'S LODGE, No. 80.

A REGULAR meeting was held at the Masonic Hall, Park Terrace, Sunderland, on the 10th inst., the Worshipful Master Bro. John E. W. Walker being in the chair. There was a full assembly of Officers and members, it being one of the largest gatherings of Freemasons ever held in Sunderland. Special invitations had been sent to the Masonic Brethren of the Channel Squadron, who attended in very large numbers, over forty-one Lodges from nearly all quarters of the globe being represented.

The Brethren were afterwards entertained to dinner by the members of the Lodge, when the usual toasts were proposed and responded to.

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NORTHERN COUNTIES LODGE, No. 406.

MEMBERS and friends to the number of seventy-two had their annual picnic this year to Penrith, on Thursday, 29th ult. Arriving at the George Hotel, they were driven to Pooley in five conveyances, and then sailed up the lake to Patterdale and back. In the evening they sat down to a substantial dinner, provided by Mr. and Mrs. F. Armstrong, in the George Assembly Room, and expressed themselves so well satisfied with the day's outing that they intend to repeat the visit. The party was accompanied by the Master of the Lodge Bro. W. H. Nixon, and the senior Past Master Bro. John Page.

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LODGE OF SYMPATHY, No. 483.

AT the meeting of this Lodge, held at the Royal Clarendon Hotel, Gravesend, on the 11th inst., the W.M. Bro. Thomas H. Lygo presided, and was supported by his Officers, Bros. Henry Forss S.W., W. Hawker J.W., Arthur Ronaldson P.G.A.S. Secretary, Hy. Watts and Ingman Deacons, T. W. Galler I.G., J. C. Aylen Organist, and A. J. Walklin Steward.

The Visiting Brethren included J. P. White P.M. St. Paul's, Cyprus, W. Duncleiff P.M. Himalayan Brotherhood, Simla, Orton Cooper P.M. 211, J. A. Whitfield W.M. 77, E. B. Wilkes, F. Quicke; and there was also a good muster of the Lodge members.

Mr. Augustus Edward Lockhart, having been balloted for and approved, was formally admitted as a member of the Craft. Bro. A. F. Denton, after proving his proficiency, was passed to the second degree. These ceremonies were very ably worked by Bro. Lygo, who then vacated the chair in favour of Bro. H. Forss, who opened the Lodge in the third degree, and subsequently raised Bros. W. H. Upton, Allen Luckhurst, and Thomas Smith as Master Masons. The Lodge was resumed to the first degree, and the Brethren proceeded to elect a W.M. for the ensuing year. The majority of the votes fell to Bro. Hy. Forss S.W., and he was therefore declared elected, but it was only after much persuasion that he was induced to accept the office.

Bro. T. T. Hogg P.M. was unanimously re-elected Treasurer of the Lodge, and Bro. George Martin was re-appointed Tyler. Bros. Walklin, Watts, and Ingman were elected for the Audit Committee. The Lodge jewel and a Past Master's collar were voted to Bro. Lygo for his services during his year of office. Another candidate and three joining members were proposed, and the W.M. having received the hearty good wishes of the Brethren, the Lodge was closed, and the Brethren adjourned to supper.

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ST. THOMAS LODGE, No. 992.

ON Wednesday, 4th inst., the first meeting of this Lodge after the vacation was held at the Griffin Hotel, Lower Broughton, there being a fair attendance of Brethren. Bro. T. M. Johnson W.M. presided, and was supported by Bros. T. W. McGill I.P.M., J. W. Martin S.W., W. H. Southern P.M. Acting J.W., J. Mumby S.D., J. J. Millsom J.D., J. C. Poyser Acting I.G., H. Mason Acting Organist, W. Ollier P.M. P.G.A.P., Thos. Southern P.M. P.P.G.D.C., J. W. Millward P.M. P.G.S. of W. Sec., H. Fisher P.M., H. Rutter P.M., H. Osborne P.M., and J. Johnson P.M. Tyler.

Visitors: Bros. C. Turner P.M. P.P.A.D.C. 1011 and 2156, Robert Dottie P.M. 1161, and S. Gaskill S.W. 163.

The ceremony for the evening was the initiation of Mr. John J. Widdop by the W.M., who also presented the working tools, the charge being ably given by the S.W.

The Lodge was then raised, for the purpose of giving the traditional history by Bro. T. W. McGill I.P.M.

At the social board, after the Loyal toasts had been duly honoured, the health of the new Brother was proposed by Bro. McGill, Bro. Widdop replying in a few well chosen words.

Musical selections were given by Bros. Turner, H. Mason, and J. J. Widdop. Bro. R. Dottie also contributed in his inimitable style some charming recitations. Altogether the evening was one of the most enjoyable ever spent in the Lodge.

It is intended to hold a Masonic Musical service in St. Clement's Church, Lower Broughton, on Sunday, 6th October, when it is hoped a good number of Brethren will assist. The collections will be devoted to Masonic Charities and the poor of the parish.

ALNWICK LODGE, No. 1167.

ON Wednesday of last week a party of over thirty members of this Lodge held their annual picnic to Bamburgh, being driven to that very attractive seaside resort in breaks.

On the route, Beadnell and North Sunderland were visited, and when the party reached Bamburgh they repaired to the Crewe Arms, where an excellent luncheon awaited them. After luncheon the fine old church was inspected, also Grace Darling's monument (which has fallen into a very ruinous state), and several other interesting features around the church. The Castle was next visited, the party being permitted access to the interior, and to view the interesting curios and historical remains of a past generation. On leaving Bamburgh, the party had tea at Belford, at the Blue Bell Inn, and reached Alnwick at a timely hour, having spent an enjoyable and instructive day.

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ARCHITECT LODGE, No. 1375.

AFTER an adjournment of two months, the members of this Lodge met at the Masonic Hall, Chorlton-cum-Hardy, on Friday of last week, the following being present:—Bros. Alfred Pickford W.M., Chas. Rawle S.W., T. A. Holland J.W., W. D. Fryer P.M. Treasurer, Henry Nall P.M. Secretary, J. Coupland S.D., A. Redfearn J.D., Arthur A. Moss P.M. D.C., J. R. E. Birkett I.G., Wm. Rushton Org., John M. Crone Std., C. H. Beaver P.M., J. G. Bromley P.M., W. Lea, W. Moulton, Edward Roberts P.M. 1459, and Wm. C. Flint.

The minutes having been read and confirmed, Brother Cyril H. Beaver P.M. contributed a very interesting paper, suggested by the custom of placing coins, &c., in the foundation stones of public edifices.

The Secretary was instructed to convey letters of condolence to Brothers Bloomer, Southam, and Luckman, who had each suffered a bereavement since the last meeting of the Lodge.

At the festive board, the usual toasts were given, the same being relieved by songs, &c., rendered by Bros. Holland, Nall, Beaver, Rushton, Fryer and Crone.

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JORDAN LODGE, No. 1402.

THE annual meeting was held at Torquay, on Tuesday, 10th inst., when Brother George West S.W. was installed W.M. for the ensuing twelve months, the ceremony being ably performed by Bro. Samuel Wills, who was assisted by a strong Board of Installed Masters.

A beautiful P.M.'s jewel was presented to the I.P.M. Bro. McKellar by Bro. Dodge in a graceful speech.

A handsome copy of his new edition of "Masonic Records, 1717-1894," was presented to the Lodge by Bro. Jno. Lane, who said it was the first copy he had received from the press. A hearty vote of thanks was accorded Bro. Lane.

The annual banquet followed.

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SACKVILLE LODGE, No. 1619.

THE annual installation meeting was held at the Crown Hotel, East Grinstead, on the 3rd inst.

The choice of the Brethren for Worshipful Master for the ensuing year had fallen on Brother C. M. Wilson, and he was duly installed in the office by the outgoing Worshipful Master Bro. D. Wood assisted by the Chaplain Canon Cooper.

A Past Master's jewel was presented to Bro. Wood in recognition of his able conduct in the chair during the past twelve months.

At the conclusion of the business a company of about thirty sat down, under Bro. Wilson's presidency, to an elegant banquet, which did infinite credit to the catering capacities of Brother Underwood's establishment. The customary Masonic toasts were honoured and a musical programme, rendered by the Lyric Vocal Quartette from London, was much enjoyed.

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URMSTON LODGE, No. 1730.

A REGULAR meeting was held at the Victoria Hotel, Urmston, on Monday, Bro. John Walton jun. W.M.

There were also present:—Bros. Walter Bowers S.W., G. G. Mends J.W., Ed. L. Littler P.M. Treas. P.P.G.P., J. Ormrod S.D., W. Hallard J.D., Geo. A. Myers P.M. D.C. Prov.G.D.C., J. Bowers P.M. Org., R. Swindells P.M., J. H. Marsh P.M., Thos. Wm. Bone P.M., John Walton P.M., Edward Roberts P.M. 1459, J. F. Mends, John Clare, E. W. Barratt, J. S. Whitley, Arthur Hawkins, Richard Appledore, A. Chevalier. Visitors:—Bros. George Sam. Smith P.M. 2359 Prov.G.Org., Wm. Mosley W.M. 1773, Thos. T. Sefton I.P.M. 1773, W. Craig Royle P.M. 1170, F. Ridsdale Bowley P.M. 2216.

The minutes of the last regular meeting having been read and confirmed, Bro. Richard Appledore, who had expressed a desire to make further progress into ancient Freemasonry, was passed by the W.M., the Working Tools being presented and explained by Bro. Walter Bowers S.W.

Before the regular proceedings of Lodge were over, Bro. Ed. L. Littler rose to perform, as he expressed it, a very painful duty. During the two months' recess in connection with the Lodge one of their prominent members, for whom every one present had the highest regard, had suffered a very heavy bereavement; Bro. Geo. R. Lloyd P.M. Secretary P.P.G.Tr. had lost his wife by death, and he (Bro. Littler) proposed that Brother Swindells P.M. Acting Secretary be instructed to forward a letter of condolence to Bro. Lloyd, conveying the regret of the Brethren that he should have been so heavily afflicted. He took upon himself this duty for two reasons, firstly that he had been the means of introducing him into their midst, and secondly because the deceased lady was his cousin. An additional claim which he might advance was in the fact that he himself had passed through a similar trial, and he could heartily sympathise with Brother Lloyd in the great loss which he had sustained.

We may supplement the remarks of Bro. Littler by saying that we had been acquainted with the late Mrs. Lloyd for over a quarter of a century, and can add to the deep regret which he expressed our own personal sorrow at her demise. The deceased lady was one of those to whom Nature had been prodigal, having dowered her with that choicest of gifts, a genial temper, and she will necessarily be mourned by a wide circle of friends and acquaintances.

At the festive board which followed, the usual Loyal and Masonic toasts were interspersed by songs and sketches rendered by Bros. Bowley, Smith, Whitley, and Roberts, a very pleasant evening being spent. Bro. John Bowers P.M. presided at the piano.

LONDONDERRY LODGE, No. 2039.

ON Monday, 2nd inst., the election meeting of this Lodge was held at the Masonic Hall, Sunderland, under the presidency of Brother W. Scott W.M., the following being chosen as the new Officers of the Lodge Bro. N. Lee S.W. as W.M.; F. S. Cowper P.M. Treasurer, T. Grieve P.M. Tyler, and J. C. Moor P.M. Representative upon the Charities Committee of the Province of Durham, re-elected.

DOROTHY VERNON LODGE, No. 2194.

THE annual festival of this Lodge took place at the Town Hall, Bakewell, on Tuesday afternoon, when a large number of visitors were present. After the Lodge had been duly opened, Bro. H. B. Taylor was installed W.M. for the ensuing year, in succession to Bro. Victor Cavendish, M.P., who performed the ceremony in a very able manner. After the ceremony a banquet took place at the Rutland Arms Hotel, when Bro. Victor Cavendish, M.P., presented the Lodge with a handsome organ, as a memento of his year of Office.

JAMES TERRY LODGE, No. 2372.

THE Installation meeting was held at the Olde Foure Swannes Hostellerie, Waltham Cross, on Thursday, 12th inst. In consequence of the death of Brother Edward Wilson the members appeared in Masonic mourning. The following Brethren were invested as Officers for the ensuing year: Bros. W. Pennfather Warren W.M., R. Middlehurst P.P.G.S.B. I.P.M., H. E. Cole S.W., Frederick Godfree J.W., Wm. Metcalfe P.P.G.P. Treasurer, Joseph Tydeman P.P.G.P. Essex Secretary, G. S. Metcalfe S.D., W. G. Tydeman J.D., James Terry P.G.S.B. England D.C., James Findlay A.D.C., R. Tuffee Organist, F. E. Abbott I.G., F. C. Smith P.M. and Phipps Stewards, A. G. Young Tyler. The installation banquet was held in the evening at the Foure Swannes, Host Bro. Tydeman catering. The programme of music was under the direction of Bro. W. R. G. Emerson Organist 45.

LONGSIGHT LODGE, No. 2464.

THE first regular meeting after the recess was held at the Club House, Birch Lane, Longsight, on Wednesday, the 4th inst., Brother Henry Grimshaw W.M. There was a good attendance of Brethren, in anticipation, perhaps, of the entertainment which was to follow, and in which lady friends were invited to participate. After the reading and confirmation of minutes, Mr. Thos. Archer, Wholesale Confectioner, Manchester, who had been successfully balloted for, was initiated into ancient Freemasonry by the W.M. The election of Officers for the ensuing year then took place, after which the Brethren adjourned to tea, where they were joined by the ladies. This in turn was followed by several dances, these being sandwiched by songs, recitations, and instrumental music.

HADRIAN LODGE, No. 2483.

THE annual installation meeting was held at the Drill Hall, Pevensey, on the 11th inst., under the presidency of the W.M. Bro. H. J. Capon. Bro. Richard Francis was installed W.M. for the ensuing year, the ceremony being impressively performed by Bro. Major E. W. Stillwell. The newly-installed W.M. then appointed his Officers, and those present were invested. The Lodge having been closed, the Brethren sat down to an elegant banquet under the presidency of the W.M., who was supported by the Past Masters and several Officers of Provincial Grand Lodge. The I.P.M., in submitting the toast of the evening, the Worshipful Master, said he had known Bro. Francis for many years, and had seen his excellent work in the Lodge. As S.D. and S.W. Bro. Francis had acquitted himself admirably, and he believed he could be equally zealous and successful as W.M. He expressed the hope that the Officers would rally round their newly-installed Master, and give him that able support which had been accorded to him during his own year of office. The W.M., who was warmly received, briefly acknowledged the toast.

CARVILLE LODGE, No. 2497.

ON Monday evening, 2nd inst, the annual meeting took place at the Masonic Hall, Wallsend, when Bro. R. Hudson W.M. P.G.S.B. Eng. and Prov.G.Sec. Durham installed Bro. Matthew Murray as W.M. for the ensuing year, and the W.M. appointed his Officers. The annual festival was held in the evening at Mrs. Seymour's, Station Hotel, Wallsend, Bro. M. Murray presiding.

ROYAL ARCH.

ST. JOHN OF JERUSALEM CHAPTER, No 203.

THIS Chapter held the first convocation of the session at the Liverpool Temple, on the 3rd, when Comp. B. W. Rowson P.Z. P.P.G.R. very effectively installed Comp. T. B. Fargher as H., in the presence of a numerous gathering.

The Grand Superintendent of Wellington (N.Z.), in addressing the ladies at a Lodge function, referred to the female Lodges working in America, stating that a leading feature of these organisations was the obligation to nurse sick members when called, and that Freemasonry on these lines would present no attraction to the New Woman, whose constant aim is the display of her manly attributes, to the exclusion of all womanly qualities.—“New Zealand Craftsman.”

NEXT WEEK.

Further particulars as to place of meeting of the undermentioned Lodges are given in the Freemasons' Calendar and Pocket Book published by Grand Lodge, for the benefit of the Charity Fund.

Monday.

720 Panmure, Balham
901 City of London, Guildhall Tav.
2060 La France, Café Royal
77 Freedom, Gravesend
236 York, York
248 True Love and Unity, Devon
284 Shakespeare, Warwick
312 Lion, Whitby
353 Royal Sussex, Winshill
359 Peace & Harmony, Southampton
377 Hope and Charity, Kidderminster.
382 Royal Union, Uxbridge
424 Borough, Gateshead
454 Perseverance, Kettering
466 Merit, Stamford Baron
840 Scientific, Wolverton
872 Lewis, Whitehaven
900 St. George, Tewkesbury
925 Bedford, Birmingham
949 Williamson, Monkwearmouth
986 Hesketh, Croston, Preston
1030 Egerton, Heaton Norris
1141 Mid-Sussex, Horsham.
1190 Agriculture, Yatton
1208 Corinthian, Dover
1255 Dundas, Plymouth
1337 Anchor, Northallerton
1443 Salem, Dawlish
1502 Israel, Liverpool
1631 St. Andrew, Gorleston
1674 Carodoc, Rhyl
1814 Worsley, Worsley
1909 Carnarvon, Nottingham
2074 St. Clair, Landport
2081 Golden Fleece, Leicester
2114 Prudence, Liverpool
2208 Horsa, Bournemouth
2289 Blundellsands, Great Crosby
2327 St. Oswin, North Shields
2349 W. Lancashire Century, Blackpool
2425 Ecclesburne, Duffield
2482 Duchess of York, Manchester

Tuesday.

Board of General Purposes, Freemasons' Hall, at 4.
704 Camden, Arderton's
857 St. Mark, Surrey Masonic Hall
1805 Bromley St. Leonard, Bromley
2045 Wharton, Willesden
2191 Anglo American, Criterion
213 Perseverance, Norwich
223 Charity, Plymouth
384 St. David, Bangor
418 Menturia, Hanley
452 Frederick of Unity, Croydon
476 St. Peter, Carmarthen
551 Yarborough, Ventnor, I of W.
560 Vernon, Stourport
667 Alliance, Liverpool
830 Endeavour, Dukinfield
958 St. Aubin, Jersey
960 Bute, Cardiff
1006 Tregulow, St. Day
1089 De Shurland, Sheerness
1225 Hindpool, Barrow-in-Furness
1424 Brownrigg Unity, Old Brompton
1427 Percy, Newcastle-on-Tyne
1276 Warren, Seacombe
1551 Charity, Birmingham
1570 Prince Arthur, Liverpool
1764 Eleanor Cross, Northampton
1787 Grenville, Buckingham
1893 Lumley, Skegness
1903 Prince Edward of Saxe Weimar, Portsmouth
1941 St. Augustine, Rugeley
2146 Surbition, Subitton
2155 Makerfield, Newton-le-Willows
2316 Princes, Liverpool
2407 Hicks-Beach, Stroud

Wednesday.

Board of Benevolence, F.M.H., at 5.
1278 Burdett Coutts, London Tav.
1382 Corinthian, Cubitt Town
1624 Eccleston, Criterion
2241 Cordwainer Ward, City Terminus Hotel
2266 Cator, Beckenham
20 Royal Kent of Antiquity, Chatham
121 Mount Sinai, Penzance
137 Amity, Poole
178 Antiquity, Wigau

200 Old Globe, Scarborough
210 Duke of Athol, Denton
221 St. John, Bolton
243 Loyalty, Guernsey
246 Royal Union, Cheltenham
261 Unanimity Sincerity, Taunton
285 Love & Honour, Shepton Mallet
311 South Saxon, Lewes
325 St. John, Salford
342 Royal Sussex, Landport
376 Perfect Friendship, Ipswich
451 Sutherland, Burslem
537 Zetland, Birkenhead
581 Faith, Openshaw
591 Buckingham, Aylesbury
592 Cotteswold, Cirencester
610 Colston, Bristol
662 Dartmouth, West Bromwich
683 Isca, Newport, Mon
726 Staffordshire Knot, Stafford
823 Everton, Liverpool
865 Dalhousie, Hounslow
934 Merit, Whitefield
938 Grosvenor, Birmingham
950 Hesketh, Fleetwood
962 Sun and Sector, Workington
972 St. Augustine, Canterbury
1040 Sykes, Driffield
1086 Walton, Kirkdale
1129 St. Chad, Rochdale
1136 Carew, Torpoint
1161 De Grey & Ripon, Manchester
1179 Rutland, Ilkeston
1212 Elms, Stoke Damerel
1246 Holte, Aston
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
1968 Mawddach, Barmouth
2135 Constance, Consett
2153 Hope, Gosport
2203 Farnborough and North Camp, Farnborough
2258 W.D. United Service, E. Stonehouse
2330 St. Lawrence, Pudsey
2412 Ashfield, Sutton-in-Ashfield

Thursday.

House Committee, Girls School, Battersea, at 4.30
813 New Concord, Guildhall Tav.
1321 Emblematic, Bridge House Ho.
1365 Clapton, Great Eastern Hotel
1420 Earl Spencer, Putney
1613 Cripplegate, Albion
1623 West Smithfield, Freemasons-h.
1716 All Saints, Poplar
42 Relief, Bury, Lancashire
56 Howard of Brotherly Love, Littlehampton
57 Humber, Hull
98 St. Martin, Burslem
203 Ancient Union, Liverpool
230 Fidelity, Devonport
245 Mechanics, Jersey
267 Unity, Macclesfield
268 Queen's Arms, Ashton-under-Lyne
280 Worcester, Worcester
236 Samaritan, Bacup
322 Peace, Stockport
343 Concord, Preston
345 Perseverance, Blackburn
350 Charity, Farnsworth
363 Keystone, Whitworth
367 Probity and Freedom, Rochdale
394 Southampton, Southampton
425 Cestrian, Chester
430 Fidelity, Ashton-under-Lyne
489 Benevolence, Bideford
523 John of Gaunt, Leicester
600 Harmony, Bradford
659 Blagdon, Blyth
663 Wiltshire Fidelity, Devizes
758 Ellesmere, Runcorn
802 Repose, Derby
940 Philanthropy, Stockton
1000 Priory, Southend
1011 Richmond, Manchester
1037 Portland, Portland
1042 Excelsior, Leeds
1184 Abbey, Battle
1299 Pembroke, Liverpool
1332 Unity, Crediton
1386 St. Hugh, Lincoln
1393 Hamer, Liverpool
1432 Fitz-Alan, Oswestry
1450 Ashbury, West Gorton
1534 Concord, Prestwich
1562 Homfray, Risca, Mon.
1594 Cedwain, Newtown, Mont.
1776 Landport, Landport
1821 Atlingworth, Brighton
2261 Armitage, Milnsbridge

2268 Hallamshire, Sheffield
 2305 Stour, Ashford, Kent
 2325 Rose of Lancaster, Southport
 2390 Exmoor, Minehead
 2341 Clemency, Oldham

1773 Albert Victor, Pendleton
 1794 De Vere, Nottingham
 2005 Brooke, Chingford
 2063 St. Oswald's Priory, Clacton
 2231 Talbot, Stretford
 2447 Palatine, Manchester

Friday.

Board of Management, Boys School,
 Wood Green, at 2.30
 975 Rose of Denmark, Kennington
 2346 Warrant Officers, F.M.H.
 152 Virtue, Manchester
 347 Noah's Ark, Tipton
 541 De Loraine, Newcastle-on-Tyne
 993 Alexandra, Levenshulme
 1108 Royal Wharfedale, Otley
 1295 Gooch, New Swindon
 1311 Zetland, Leeds
 1330 St. Peter, Market Harborough
 1357 Cope, Sale

Saturday.

1329 Sphinx, Camberwell
 1767 Kensington, Ladbroke Hall
 2303 Viator, Andertou's
 1556 Addiscombe, Croydon
 2318 Lennox Browne, Buckhurst Hill
 1126 Oakwood, Romiley
 1326 Lebanon, Feltham
 1597 Musgrave, Hampton Court
 1871 Gostling Murray, Hounslow
 2035 Beaumont, Kirkburton
 2437 Downshire, Wokingham

HOTELS, ETC.

EALING—Feathers Hotel.
EASTBOURNE—Pier Hotel, Cavendish Place. View of Sea and Pier. A. TAYLOR, Proprietor.
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Candidates for the Institutions.

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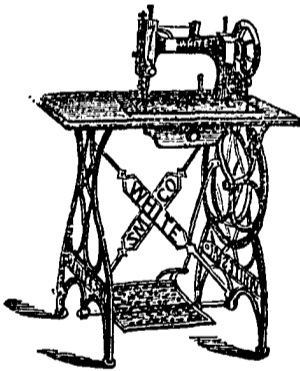
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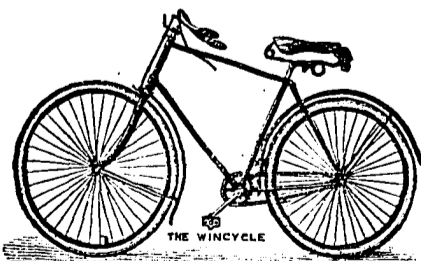
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 Globe.—8, The Journey's End. 9, Charley's Aunt.
 Prince of Wales's.—7.35, A Woman's Caprice.
 8.15, Gentleman Joe. Matinée, Thursday, 3.
 Gaiety.—8, The Shop Girl. Matinée, Saturday, 2.
 Criterion.—8.20, All abroad.
 Strand.—On Monday, In a Locket.
 Vaudeville.—8.20, Between the Posts. 8.55, The Strange Adventures of Miss Brown.
 Garrick.—8.30, Alabama.
 Toole's.—8.45, Thorough-bred.
 Avenue.—9, The Private Secretary.
 St. James's.—8.30, The Scandinavian Quartette. 9, Bogey.
 Royalty.—8.30, The Chili Widow.
 Grand.—7.40, A Cup of Tea, and The Doctor and Mrs. Neill.
 Alhambra.—8, Variety Entertainment. 8.17, A day out. At 9.50, Titania. Grand Ballets, Juggling, Wrestling, &c.
 Empire.—Variety Entertainment. 8, On Brighton Pier. 10.10, Faust.
 Palace.—7.45, 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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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, Great Eastern Hotel, Liverpool Street, 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, Sidecup, 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 Edgecumbe, 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

- 1662 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.
 198 Percy, Jolly Farmers', Southgate Road, N., 8
 1275 Star, Dover Castle, Deptford Causeway, S.E.
 1288 Finsbury Park, Cock Tavern, Highbury, 8
 1364 Earl of Zetland, Royal Edward, Hackney, 7
 1524 Duke of Connaught, Lord Stanley, Hackney
 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.