

THE Freemason's Chronicle ;

A WEEKLY RECORD OF MASONIC INTELLIGENCE.

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OUR BRETHREN IN MONTREAL.

WE notice, with deep regret, the deliverances of certain American Grand Lodges and the allocutions of certain American Grand Masters, on the question of Masonic right and legality, and constitutional position, as between the Grand Lodge of Quebec on the one hand, and our Brethren of the three Montreal Lodges and the Grand Lodge of England on the other.

As we deem all such deliverances, and all such allocutions, not only in themselves "ultra vires," but fundamentally wrong, from a Masonic and constitutional point of view especially, we deem it right to call attention to the subject here to-day. What are the salient points in this untoward discussion?

What in short constitute the true facts of the case?

When the Canadian Lodges, by a large majority seceded from the Grand Lodge of England, Lord Zetland, then Grand Master, as a term of recognition of the new Grand Body, then formed, the Grand Lodge of Canada, specifically reserved the rights of all those English Lodges which adhering to their warranting and mother Grand Lodge, preferred still, as "grantees," to hold their Lodge charter from their original "grantor," the Grand Lodge of England.

Such a reservation of rights was admitted by the then authorities of the newly formed Grand Lodge to be perfectly reasonable, proper and Masonic; they acquiesced in it in the most unreserved and friendly manner, in the fullest and most unequivocal terms; and then and since, by a repeated public avowal, very much to their credit, have declared it to be binding in its fullest extent; the outcome, in fact, of a deliberate and honourable Masonic "concordat" and understanding.

Since the recognition of the Grand Lodge of Canada the number of Lodges so situated has been, we believe, reduced to three at Montreal, where a Prov. Grand Master, the venerable and respected Judge Badgley, still remains, and for a long series of years the entire legality of their position in every way was conceded on all hands, and in fact was never doubted or questioned in any way.

Indeed, no Masonic jurist, as far as we are aware, none of any note or position, has ever sought to question the rightful existence of Lodges, long working under a lawful warrant of an acknowledged and competent jurisdictional authority, until the formation of the Grand Lodge of Quebec, a secession in turn from the Grand Lodge of Canada, and whose legal position, as before the Statute Law of Quebec, as a Province in the Dominion, is very doubtful indeed. Until then no question had ever been raised as to the force of the original agreement, or the Masonic position of the Montreal Lodges. It then occurred to some one to put forward an American doctrine of Masonic formality and etiquette, arising out of the political conformation of the United States, and the difficult and delicate question of State Rights. A great number of the American G. Lodges have arisen in the manner following. In unoccupied territory three or four Lodges have been warranted by different American Grand Lodges, far off or near. As each new State was added to the Union it became a Sovereign State. When these Lodges thought the time had come to form a Grand Lodge, delegates from three, four, five or six Lodges, as the case might be, met together, and constituted themselves the State Grand Lodge, each Lodge perhaps working under a different Grand Lodge warrant.

It has been held in America, for many patent and potent reasons, that when thus the territory is Masonically occupied, henceforward the Grand Lodge so formed is, "de facto" and "de jure," the sole and supreme Masonic authority in that specific territory, and that all Lodges are bound to surrender their old warrants, and take out new or confirmatory ones from the then territorial and sovereign Grand Lodge.

But the practice in America has not always been smooth or uniform, despite the apparent popularity of this modern "dictum." Cases have occurred, some are still existing, where this American theory is repudiated and resisted. The idea and the practice are American purely, not English; and the English Grand Lodge has never yet conceded the right of a newly formed body, terming itself a Grand Lodge, to demand as of right the surrender of a Lodge warrant issued, perhaps 100 years ago, by a lawfully constituted and competent Masonic authority.

Indeed, our own Grand Lodge not long ago unanimously recognised the legality of the "status" of the Montreal Lodges in every respect.

The movement in Quebec was, as we know, successful, and very soon the legality of the position of the Montreal Lodges was denied, and the surrender of their warrants to the Grand Lodge of Quebec, on this American view of things, demanded, despite the original binding and honourable understanding between the Grand Lodge of England and the Grand Lodge of Canada.

To these repeated solicitations, exhortations, and menaces, each in turn, the Montreal brethren have always carefully and consistently replied, that they are perfectly satisfied as they are; that they have reasons of their own, general and particular, which make them prefer to hold to their old connection with "mother country;" that they are a perfectly united and prosperous body, and that sooner than give up their English relationship, which they highly prize, and will never willingly disavow, they still claim their rights, privilege, and position as lawful Lodges under the English Grand Lodge.

The English Grand Lodge is in honour bound to stand by faithful children of its own, who have committed no offence save that of loyal attachment and adherence to the Grand Lodge of England. Accordingly the formal answer of the Grand Lodge of England not proving satisfactory to the Grand Lodge of Quebec, it has proceeded, like the Archbishop of Rheims, in the old Ingoldsby Legends, magnificently "ore rotundo" to anathematise the Montreal Lodges and the Grand Lodge of England.

Well may we say to day, as the playwright said of old, "Risum teneatis Amici!"

If we may judge of the mental calibre of those who have encouraged and taken this childish step, if we may form an opinion of their Masonic feelings by their utterances and their temper, we are compelled to say that they turn out very badly, and are decidedly "below par." We are very sorry, therefore, to see or hear some American Grand Lodges and some American Grand Masters echoing such unmanly and un-Masonic sentiments, and endorsing such bad law. Many distinguished bodies and leading Freemasons in America have, on the contrary, enunciated very seasonable and good old-fashioned Masonic common sense on the subject, and have done honour to themselves by the clearness of their "dicta" and the soundness and reality of the constitutional position they have taken up. Nothing can be so antagonistic to Masonic good feeling, so prejudicial to the comity of universal Freemasonry, so

inimical to the true progress of Freemasonry, as this indulgence in the vanity and luxury of allocution, anathemata, excommunications and boycotting, all put forth, we may observe, with great violence of language, and sadly characterised by an entire absence of the courtesy of gentlemen, and of the amenities of Freemasons.

We confess to be a little startled to find that in the United States, where our brethren are so acute as to the weight of Masonic precedence, and the bearing of Masonic principles, the force and meaning of honourable concordats, where above all they are so attached to in their own Lodges, they should be insensible in any measure to the firmness and courage, and true-hearted sympathy, with which that intelligent and well-educated and kind-hearted little band of brothers, has preferred to stand by the memories and traditions of "auld lang syne," have refused to *desert*, under any pretence whatever, whether seduced by allurements, or intimidated by threats, the time-honoured banner and jurisdiction of the Grand Lodge of England.

We might say a great deal more, but think it well to pause.

We may perhaps return to the subject at some other convenient season.

A FEW MORE HINTS TO BRO. LANE.

BY BRO. JACOB NORTON.

BRO. LANE seems to be annoyed at my finding fault with his dictum that Lodge No. 79 "was warranted for America." I beg, however, to remind him that if it had not been for a succession of fault-finders, since man made his appearance on this globe, we should have all been to-day in a state of primitive savagedom. Without going very far back, it is well known that for many centuries European Christians had unbounded faith in the Pope's high discrimination and honest intentions, and hence they believed everything the Pope said. Luther, however, while not doubting the Pope's honest intentions, had some doubts about his discrimination, and, therefore, found fault with some dogmas. The mode of argument pursued by his opponent at last impelled Luther to disbelieve even in the Pope's honest intentions.

Later on, Galileo found fault with the Pope's belief that the world stood still, and here, again, the fault-finder was right. Freemasonry, for many years, had also its Popes, in whom the Fraternity had an unbounded faith, and as long as that faith continued peace prevailed among our Masonic writers; each could write with impunity any kind of nonsense he pleased, and others copied it with high praise, Masonic courtesy—that is, "you tickle me and I tickle you," was a Masonic rule, and fault-finding was then unknown. It was then the golden age for Masonic dreamers and humbugs; high degrees were manufactured wholesale, and Masonic Popedom ruled up and down. At last, some German Masons began to find fault; gradually a class of fault-finders successively appeared in England and in America. In short, the Masonic world began to move; the old orthodox luminaries violently denounced the *modern sceptics*; abuse, worthy of Billingsgate, was hurled at the new school,* and publishers of Masonic papers refused contributions from the more advanced writers, for fear of boycotting. Since then, however, though the old Masonic superstitions are not totally abolished, yet our dreamers find it rather difficult to increase the stock of Masonic nonsense, and an independent thinker is now, to a great extent, allowed to ask questions and to criticise theories. In short, the liberty of the Masonic press has been extended; henceforth, the best written Masonic book does not confer upon its author a licence to pervert even a single Masonic fact by his mere dictum. Bro. Lane must, therefore, make up his mind

* Bro. Findel was abused by several high degree luminaries. Here is a specimen, copied by C. W. Moore, from the *Keystone*, without comment, but with evident approbation. The then Philadelphia luminary of the *Keystone* said:—

"We always had great misgiving of this Findel. From what we have read of him, he appears to us a guttural, empty, self-conceited blockhead. The above history of Freemasonry in America will give to all his histories a weight, and authenticity, and value and worth about equal to 'the latest advice,' the 'last telegram' from the war in France. This Findel is a first-class fool, and we advise him to give up writing, and plant potatoes." (Moore's Magazine, vol. 30, p 146.)

to submit graciously to rational criticism, and to allow himself to be questioned, the same as authors in other departments of literature.

Now the Philadelphia question has been hotly discussed on both sides of the Atlantic since 1874. All the facts brought to light since then convince me more and more that the Henry Bell Letter proved nothing, and the statement in the Dublin 1735 Pocket Companion, that No. 79 was located in Philadelphia, was a blunder. I discussed the said question with Bros. Hughan and Woodford in England, and opposed everywhere I could the spread of that notion in America. I have already shown that the Grand Lodge at Washington did not believe in the Philadelphia Mothership, nor did the Orator of the Centennial believe in it at New Jersey. In short, I am satisfied that neither Bro. Woodford nor Bro. Hughan believe now in the connection of Coxe with Philadelphian Masonry. And if Bros. Brennan and "Philadelphos" are rightly informed, it seems that my friend Bro. MacCalla has "changed front" too. Now, had I known Brother Gould's opinion upon the Philadelphia question when I first saw Bro. Lane's book, I should probably have refrained from calling attention to Bro. Lane's notion about No. 79, but being then unacquainted with Bro. Gould's opinion, I asked Bro. Lane, as politely as I could, as to what information he was in possession of about the early history of Pennsylvania Masonry, and especially as to what he knew about No. 79? Thereupon he startled me with information, viz., that within four years there were three charters issued by the Grand Lodge, and each was No. 79. To this notion I could not accede, which of course gave additional offence to my would-be historic dictator.

Bro. Lane's method of argument is exceedingly unfair; his chief aim seems to be to throw dust (as it were) into the eyes of his readers, in order to divert their attention from the fact of his inability to prove his three seventy-niner theory. So, after making professions about his honesty of intentions, and of his "care and discrimination," he next discharges a battery of accusations against my veracity, my untrustworthiness, &c. A slight mistake, which did not tend in the least to influence the question at issue, is magnified by him into an intentional falsehood. For instance, Anderson, in his 1738 Lodge List, appended to No. 79 the year 1731. Pine, in his 1740 Lodge List, gave 1730 as the year of the origin of No. 79, but in Smith's Pocket Companion of 1735, No. 79, had no year assigned at all. Now, in describing that Lodge List from memory, I placed 1730 on the No. 79 line. Now, Bro. Lane's article in this paper, of 3rd September, covers nearly four columns, and nearly a whole column he devotes to the above mistake of mine. Such mistakes he designates as "glaring misstatements," and very seriously cautions his readers about my untrustworthiness. He, however, forgets to notice, that when in a subsequent paper I copied from a Lodge List the group of eight constituted in 1731 that I did not then append any time to the origin of No. 79.

Now, the most amusing part of his great splurge of indignation, against my "glaring misstatements," is, that the *infallible* Brother Lane himself made the very same blunder in his book; the only difference was, I wrote 1730 at the end of the line, while he wrote 1731 at the side of No. 79. But this is not all; Brother Lane asserts that in 1733 a new Lodge was constituted as No. 42, belonging to a Lodge that had been extinct for five years, and that in 1738 another Lodge was constituted as No. 67, which number belonged to a Lodge that had been extinct since 1730; but he had not a particle of evidence to prove his assertion about No. 42, while his own book shows that No. 67 was alive in 1733, 1734, 1735, and 1736; it was erased from the Lodge list in 1737, but it met again at its old quarters in 1738; still again, on page 36 of Bro. Lane's book, referring to the Wolverhampton Lodge, No. 77, he says:—

"Paid £2 2s to procure the warrant No. 77, following the procedure of the Ancients" (the italicising is mine).

Now if Bro. Lane had positively believed that the Grand Lodge (Moderns) gave away old numbers of extinct Lodges to entire new organisations in 1732, 1733, 1735, and 1738, how then could the same Grand Lodge in 1768 have followed "the procedure of the Ancients," when she herself did so before the Ancients existed?

But, I come to my last offence, viz.: I did not believe that the Grand Lodge of England (Moderns) had ever

knowingly and wilfully given the numbers of extinct Lodges to new organisations. Now, in the first place, Bro. Hervey, the late Grand Secretary of England, told me, that the Ancients used to sell the numbers of extinct Lodges, but the Moderns never did so; secondly, the law of 1727 provided that, "The precedency of Lodges is governed by the seniority of their Constitution"; thirdly, Bro. Gould informs us (Four Old Lodges, p 52, *note*), that since 1729, the engraved Lodge Lists were headed with a reminder of the 1727 law, viz.: "A list of Regular Lodges according to their seniority of Constitution"; fourth, I have shown that the Grand Lodge refused to grant No. 2 to a new organisation, and fifth, on page xix. of the Records, Bro. Lane says:—

"It is possible that some of the dates given in the text, in reference to places to which Lodges have from time to time removed, may not be absolutely correct."

Taking, therefore, the above reasons into consideration, I cannot be blamed for believing as I did.

With regard to the Wolverhampton Lodge of 1768, which received No. 77, originally belonging to a Lodge that had ceased to live at Gateshead; knowing that the said Lodge could have legally been transferred from Gateshead to Wolverhampton, and not knowing that Masons would try to acquire by favouritism what they could have got by legal procedure, and as Bro. Lane acknowledges that he may have made mistakes; and as I know that he did make mistakes; I supposed that the Wolverhampton Lodge charter was another of his mistakes. But be it remembered, that in describing the method as to how the Gateshead Lodge could have been removed to Wolverhampton in a legal manner, I did not assert it with the dictatorial pomposity of my opponent as a historic fact, but merely suggested it as "highly probable."

Having acknowledged my mistakes, and my ignorance, if you please, too; I now call upon Bro. Lane to answer the main question, without prefacing it with protestations of "honest intentions" on one side, nor with any "glaring misrepresentations" on the other. The question is, how does Bro. Lane know that No. 79 (the third Lodge constituted in 1731, as attested by an original record of that year in Freemasons' Hall) was not constituted in 1731, at the Castle, in Highgate?

Boston, U.S., 20th Sept. 1887.

BRO. CHARLES GREENWOOD.

—:o:—

Obit 28th September 1886.

—:o:—

In Memoriam.

THE completion of the Albert Institute, Southwark, a scheme that was, in a great measure, projected and mainly encouraged by our late Bro. Charles Greenwood, and of which a full description appeared in the columns of the FREEMASON'S CHRONICLE some months ago, is an object of more than local interest, and calls for passing notice. It is more especially in connection with the memory of our departed brother, who worked so assiduously to improve the social and moral condition of the parish of Christ Church, that we revert to this subject, and in doing so we need hardly remind those who knew the unwearying activity and exertion of Bro. Greenwood to point out that to his efforts the residents of that part of London "over the water" owe to him a debt of profound gratitude, as a benefactor and a friend. Happily, Bro. Greenwood has bequeathed to his successors a large share of the indomitable energy and capacity for useful work which he himself displayed, and thus, whether in connection with the Albert Institute, parochial affairs, or—still more interesting to us—Masonic work, the name of Greenwood remains amongst us, to perpetuate the memory of one who was universally beloved by every member of the Craft with whom he was in any way brought into contact. It was only a fortnight since, as mentioned in our report of the St. Michael's Lodge, that an elegant banner, "In Memoriam," was raised, in sorrowful remembrance and appreciation of one who had for many years rendered good suit and service to that Lodge, in common with his multifarious duties elsewhere, in the Province of Surrey, of which he was, at first, Secretary, and at the time of his death Deputy Prov. Grand Master.

It is a source of no little gratification to those who worked so long and assiduously with Bro. Greenwood, in carrying out this splendid improvement in Christ Church parish, that its completion is so nearly accomplished, though our congratulations are somewhat blunted by the recollection that he who was one of the prime movers in it has not lived to see the realisation of his heart's desire. Nothing would have been more cheering or heart-satisfying to Bro. Greenwood than to have seen the copestone placed upon the superstructure the foundations of which he laid, and in the erection of which he enlisted the willing aid of so many of his personal friends and admirers. To have witnessed the throwing open of the doors of the handsome pile of building which now occupies the site upon which Bro. Greenwood spent so many years of his life, toiling for the benefit of the poor—especially the children—and for the amelioration of the social and moral condition of those who are compelled by stern necessity to live in that crowded and unsavoury neighbourhood, would have been a crowning point in the history of a man whose chief aim in life had been to shed rays of light into dark places, and to raise the standard of practical good wherever he could find foothold for its reception. It was this zeal which prompted him, many years ago, to excite sympathy on behalf of the working classes of the district, and to devise means for their welfare, which have culminated in the erection of the Albert Institute, with all its varied useful appointments, in the shape of an assembly room in which meetings and entertainments are to be held; a club-room where working men may enjoy quiet study and social intercourse, far away from the vitiating influences of the pot-house; baths for those who are to be taught that "cleanliness is next to godliness"; wash-houses for the women folk, to whom "washing-day" at home, in their stuffy little kitchens, was a day to be dreaded as one on which there was "no luck about the house"; decent living rooms for married couples, dormitories for single men, and so on. To have concentrated so many advantages under one roof is an achievement worthy the inception and constant advocacy of our worthy brother while he lived, and garnishes his memory with a jewel far more brilliant than any he wore upon his breast during his long and distinguished Masonic career. We have already described in these columns the thoughtful solicitude for the health and comfort of the humbler classes of his parishoners that was displayed by the late Rev. Joseph Brown, Rector of Christ Church, and the efforts he made in that direction by the establishment of an institution on a small scale in Gravel-lane, the memorial stone of which was laid by the lamented and eminent philanthropist the late Earl of Shaftesbury, then Lord Ashley. Some nine years ago, however, the requirements of the railway adjoining led to negotiations for the purchase of the site and building, and, almost simultaneously with this, the appointment of Bro. C. N. McIntyre North as Architect to the Trustees. It is a coincidence that not one of the gentlemen who accepted that trust now remains, Bro. C. Greenwood, who, as Treasurer, after successfully overcoming the many difficulties which beset and impeded the resuscitation of the scheme, having been "gathered to his kindred dust" without seeing the completion of the institution for which he laboured so well and disinterestedly. The new building stands on the east side of Robert-street, Blackfriars-road, and is not only a valuable acquisition to the educational and practically elevating power of the district, but also an ornament, from an architectural point of view. Here the intentions of the founders will be carried out on an enlarged scale. The basement of the new building contains wash-houses, laundry, baths, kitchen, lavatory for men, &c. The Institute, on the left, consists of reading rooms, offices, &c., on the ground floor, and committee and club-rooms on the first floor, the principal staircase being of stone, with wrought-iron handrails and pannelling. On the right-hand portion of the block are situated five sets of living rooms, each set consisting of dwelling apartment, bedroom and scullery complete, with additional baths, and the superintendent's office on the ground floor. The whole of the upper storey may be used as a dormitory for single men, or perhaps, if thought more advisable, as a gymnasium.

It will be gathered from this brief outline that the Institute covers a wide area of usefulness and importance, and it is not too much to hope that the advantages it offers will be largely embraced and duly appreciated by those for whose benefit it is designed. It must not be overlooked

that in the carrying out of this laudable scheme of benevolence and philanthropy, many influential gentlemen of the neighbourhood lent substantial aid, one of them alone, Bro. James Shand, of the eminent and well-known firm of Shand and Mason, fire engine makers, contributing a thousand pounds to the Building Fund. Amongst others who have shown their devotion to this excellent work should be mentioned the Rector of the parish, Rev. A. H. de Fontaine, Bro. Usher Back, Mr. J. K. Rennie, Bro. Cooper, Treasurer, Mr. J. T. Shand, Bro. J. P. Rickman, Mr. R. Downes, and Mr. W. B. Faulkner, the present Trustees. Brother Greenwood, in addition to his earnest promotion of this scheme, took an active part in the schools, the district board, and other parochial matters, and in recognition of the services he rendered in all these various spheres, the parishoners of Christchurch have testified their respect for his memory by placing a handsome memorial window in their church.

It was only natural that our late Brother, occupying so prominent a position in the Craft, should have had an eye to the comfort and convenience of the brethren who meet at so many Lodges and Lodges of Instruction on the Surrey side of the Thames. He contended that, with the exception of the Surrey Masonic Hall, which is situated in the rather distant region of Camberwell, there was no "home" at which the members of the Fraternity could meet for work and social intercourse, the consequence of which was that their meetings were invariably convened at one or other of the City hotels. To supply this felt deficiency, Bro. Greenwood and the architect had in contemplation a measure by which a portion of the Albert Institute might be utilised for Masonic purposes, though we are unable to state whether that intention has been adhered to by his survivors. We trust it may be so, for there is a very general consensus of opinion amongst the Freemasons resident in and about Southwark, Rotherhithe and Bermondsey, that such a provision would be much appreciated, and be of great service to the Craft there. In this respect, however, we are sure the wishes of the father will not be overlooked or slighted by the son, Bro. Charles Greenwood, who has followed so worthily and successfully in the footsteps of his beloved sire as Provincial Grand Secretary of Surrey. Bro. Greenwood is most deservedly esteemed by all those who know him, for his urbanity and zeal, and the perfection with which he carries out his onerous and important duties. When it is recollected that, besides his heavy Masonic responsibilities, which render necessary the most constant care and attention, he has built up for himself a substantial practice as a solicitor (as a member of the firm of Nye, Greenwood and Moreton, of Serjeant's Inn, Temple, and Brighton), and that his appointments include those of Vestry Clerk of Christchurch, Secretary to the Trustees of the Rectory of St. Saviour's, Hon. Treasurer of the Fund for the Restoration of Christchurch Parish Church, Secretary to the Institute now under notice,—we scarcely know what besides,—it is little wonder that all these combined responsibilities weigh heavily upon a young man who is now only in his thirty-second year, and it is excusable—we might say imperative—that he should desire to "lighten the cargo," where he can do so without detriment to those with whom he has hitherto been associated. His resignation, therefore, of the Secretaryship of the Grove Lodge, in which he has taken so much interest for many years, was well advised, for although the announcement was received with unfeigned and genuine regret, this was in a measure mitigated by the appointment of Bro. Alfred Craven Greenwood to the position his brother had long and honourably occupied. It remains only to congratulate all who have taken part in this laudable work for the public good upon the accomplishment of their object, and to join in the wishes so fervently expressed by others, that the Institute may prove of infinite advantage to the neighbourhood in which it is situated.

A complimentary dinner was recently given at the Imperial Hotel, Holborn Viaduct, when occasion was taken to present a testimonial to Mr. Thomas Simpson, ex-Churchwarden of the Parish of St. Sepulchre, London. Samuel George Lidstone, Esq., was the President, and George Gut, Esq., the Vice-President. The proceedings throughout were of a most agreeable character, and the arrangements made by Bro. Begbie, Manager of the Imperial Hotel, gave unqualified satisfaction to those who attended.

THERE IS A SIGN HERE.

An Address delivered to Knights Templars and their Guests at Danville, Kentucky, 26th May 1887, by Sir John Augustus Williams, the occasion being an Annual Conclave of the Grand Commandery of the State.

IT is the right of all good citizens assembled on this occasion, whether curiously, or courteously as our guests, to demand of us the meaning and purpose of our pageant. It is your privilege, ladies and gentlemen, to ask, and it is our duty to answer, why we came hither, plumed and belted as we are, encamped in your midst, and paraded in your streets, with sword in hand, and yet with the symbols of peace on banner and breast.

I would not offend the good taste of a cultured audience by trying to explain the details of our ritual, or the meaning of our costume and decorations, or any of the minor signs of our Order. That would be no less improper for me than tedious and unprofitable for you. But there is a sign presented here to-day—a significant fact rather—which is of unusual occurrence and of deep and pleasing import. To this sign, I would direct your attention by a few words in explanation.

I. You see around you a band of Knightly Masons from every part of the State, who, though numerous, are but the representatives of many hundreds that have not left their homes to-day; representatives in fact of many thousands distributed among our States and over the civilized world. Among them are many of the wisest and best of men—men respected and beloved for their age, their wisdom, or their virtue; who as citizens are without reproach, and as Knights, spotless of dishonour from plume to spur.

Whence came they? What wrangling school of thought do they represent? What creed do they profess? On what political platform do they stand? For in the ordinary assemblages of men the tenets of some party, the dogmas of some sect, or some peculiar and exclusive sentiments bring people together in conventions, societies and guilds; each seeking its own ends, and often antagonising the others. In the state, party thus strives against party, until the peace of the commonwealth ruffles with passion, and compatriots become foes. In the Church, sect rails at sect; discordant bells ring out conflicting creeds; and those who should love as brethren turn upon one another an evil eye—and all because they do not think alike about religion.

While freedom of opinion and conscience must be allowed to all yet all must lament that an unavoidable diversity of thought should so alienate men as to fill the land with wordy and sometimes with even bloody strife. The brotherhood of man! Does it not seem that this sweet phrase expresses but a poet's dream—that it is but an hyperbole of prophecy, or of hope?

But look around you to-day—contemplate the scene before you. Here are men of every party, sect and place in the land; and they are mingling together as brothers. Yonder sits the Republican, and by his side the Democrat. There a Stalwart's feather twines with a Bourbon's; and a Mugwump yonder smiles his brotherly greeting to the Prohibitionist, who in return pledges his love to all in a libation of pure, cold water.

Here, the calm, calculating brow of the capitalist is lifted benignly upon the honest face of the working-man; and there the hardy grip of the artizan presses the jewelled hand of the son of fortune. Whatever differences of rank or station may be recognised by American society—all have disappeared to-day, cordially and without the least leaven of distrust. Christians of every name here sit together. Even ecclesiastical walls have fallen at the voice of our trumpets. Churchmen and dissenters, Wesley and Calvin, Knox and Campbell, here meet and work together in one faith, one hope, and in mutual love.

Where else in all this distracted land may such a scene be witnessed than among those whose altars are consecrated to peace, and whose vows, pledging liberty of thought to all, purge the heart of intolerance, and seal it to the service of friendship and love?

I would not suggest the thought that a government such as ours cannot save men from proscription and persecution for opinion's sake. I would not insinuate that the religion of Jesus cannot shed abroad among all parties the spirit of brotherly love. I do not disparage our constitution and laws; and do not doubt the final triumph of Christian

charity, by means of a regenerated Church. I claim only that the facts are to-day as I state them—that the sweet song first sung by angels into shepherds' ears, can hardly be heard amid the discords of jarring sects and warring factions. It is well, therefore, that, amid the confusion, there should be some retreat where peace abides and strife can never enter, where differences of opinion, and the distinctions of rank and circumstance, engender no suspicion, destroy no friendship, chill no love.

The influence of Masonry, to encourage the culture and practice of such charity is due to no mystery of truth; it does not lay any claims to original discovery in the domain of spiritual knowledge.

It has not ventured to gain wisdom by any ruinous experience of its own. All it knows of truth and duty—of God and man's destiny—it has learned by faith from the Scripture—that inestimable gift of God to man. Without the arrogance of philosophy, without the boast of inspiration, without undue pride even in its own traditions—it proclaims to the world that all its light is borrowed from the Christian's Bible.

It is, however, somewhat peculiar and original in its methods of explaining and impressing truth, and in this regard it differs from the rostrum, the press, and the modern pulpit. But its power for doing good in the world lies also in the additional fact that, by the very principles of its organisation, it is able to exclude from its councils and pursuits the baneful influence of political, ecclesiastical and social discord.

Thus guarded by its fundamental principle, its votaries work in harmony—"among whom no contention exists, save that noble contention, or emulation rather, as to who can best work, and best agree."

The first lesson the Mason learns—and he learns it at the very threshold—is that he should never introduce among his brethren anything that might give offence. He must lay aside his party badge, his worldly rank and equipage; yea, if he be a prince, he must cast the purple from his shoulders, the diadem from his brow, and consent to sit as a man among men, as a brother among brethren, and be content to receive that honour which only manly worth may claim.

But let no one mistake the nature of the marvellous peace that pervades this brotherhood. It is not that we are indifferent to Church or State. It is not that we despise convictions, and set no value on opinions. It is rather because we respect and honour them in one another; it is because we esteem freedom of thought and conscience as the most sacred of human rights.

Against all tyranny, then, whether of kings or priests, of party or sect—against every form of intolerance and persecution for opinion's sake, the Knights of the Temple have ever lifted their protesting voice. Yea, in other days, when men have cried to them from dungeon and scaffold, they have not refused to draw the sword, whether the oppressor wore a mitre or a crown.

Masonry has thus always proved a foe to political and sectarian oppression. In every age and clime, it has quietly and properly encouraged self-respect and independence of thought in the people at large. With its own vital breath, it has sometimes, with perhaps too much zeal, fanned the spark of revolution, and inspired revolt of heart against the usurpation, or the abuse of power. It has seldom conspired; but it has taught and inculcated, and sent its spirit abroad in the land, till men have risen from despair and hurled despotism from its bloody throne.

And, to-day, its great heart beats with sympathy for the poor, down-trodden and long-suffering multitudes of men and women who sit under their willows in sackcloth or chains, and mourn their degradation. Hence Masonry is still odious to tyrants. Mark those in the past who have hurled their impotent thunder at our Order, and you will find them arrogant and oppressive. And mark those who still denounce us, and you will find them men of narrow and proscriptive feelings. Nothing so offends the heartless bigot, demagogue or aristocrat, as a broad-minded, pure-hearted charity. Such a sentiment rebukes their selfishness, and may justly alarm their fears.

Let the world understand, then, that Masonry, whether bearing the trowel or sword, is uncompromisingly set against every form of injustice and oppression, that against all such wrongs it will ever stand forth in the strength and beauty of its Knighthood, and with its spotless sword defend the free and champion the weak.

I confess, however, that this Order of Masonry has a

delicate and embarrassed mission, in the face of divisions which affect the peace and influence of the modern Church. While it must respect the convictions of all, it cannot look with indifference upon the dissensions that diversity of religious belief so frequently engenders. And yet the Order is pledged to defend religion; to defend it with its mystic sword—a sword whose hilt is faith, whose blade is hope, and whose point is love; to defend it against the scoffs of the infidel, the arts of the hypocrite, and the intolerance of the bigot: defend Christianity, I say, not as it is diversely formulated in dogmas, but as it is symbolised in the cross and the empty tomb, and as it is exemplified in the sweet and beautiful earth life of our Immanuel.

While such, we hold, is the duty of every Christian, in whatever sect he may stand, yet we believe that an association of good men and true, lifted by their vows to principles above the storms of controversy, may do much to compose strife, and at the same time maintain liberty; may do much to strengthen faith, and keep the flames of love alive upon our altars.

But let no churchman look upon the Order as presumptuous or obtrusive. The spirit of all Masonry is humble; it boasts not against the Church, and its asylum does not seek to rival the glory of that temple whose foundations are the apostles and prophets, and whose corner stone is Christ Himself. Catching the spirit of the earlier faith, and gemming its banner with the symbols of truth, it would move down through the ages in the service of the Church, seeking to guard her from attack without and from contention within.

II. But there is another mission to which the Masonic Knight has consecrated himself, of which I may properly speak.

Though Burke declared long ago that the age of chivalry is gone, yet only its ancient form has vanished away.

"These are not the romantic times,
So beautiful in Spenser's rhymes,
So dazzling to the dreamy boy.
Ours are the days of fact, not fable—
Of Knights indeed, but not of the Round Table.

The mad struggle for wealth and power and place has driven it from the marts and forums of men but the armed angel, the genius of chivalry, is ever evoked in our sanctuary. Next to the lesson which teaches the Knight to reverence, practise and defend religion, is that which devotes his sword to her who was last at the cross and earliest at the grave. The distressed widow, the helpless orphan and the innocent maiden are ever under our arch of steel, the special object of our courteous regard, our thoughtful charity, and our most honourable protection.

Centuries ago, in a lawless age, helpless women appealed only to the honour of rude men. Chivalry arose; the Knight, catching inspiration from religion, went forth with courage, the champion of innocence and distress.

This noble institution passed away amid the discords of the church, and religion came forth from her ordeal, purified as by fire; and law, so long silent amid the din of arms, began to thunder from its Sinai. Then, indeed, woman sometimes found a refuge in the sanctuary, and some protection in the courts of justice. And now she may still look up from the distress of her virtuous poverty, from the wreck of her home, or from the ruins of her peace, to the charity of the Church, or to the vindication of the law.

But with all the protection of our civil and religious institutions, even in an age the most advanced in civilization, and in a country distinguished above all others for the justness of its laws and the purity of its gospel, does she not, even now and here, need the guardianship that our Fraternity assumes?

Let us bear in mind that, in a popular government like ours, even a good law is a dead letter unless sustained by a virtuous public sentiment. Law, with us, is not so much the creator as the creature of public opinion. Legislators sometimes hasten to do good by premature enactments, too far in advance of the moral sense of the people; and the authority of the magistrate, unsupported by the *vox populi*, is powerless.

He, then, who rightly shades and directs the public conscience, and gives a healthy moral tone to citizenship, best strengthens the arm of government. He gives a better and more efficient aid to the proper execution of the laws than the *posse comitatus*.

It is surely reasonable then that a numerous brotherhood

of such good citizens, covenanted together for the honour and welfare of woman, cultivating in themselves, and inculcating in others a pure, just and virtuous feeling toward her, should exert a powerful, though it must be, a quiet influence in her behalf. These brethren carry her welfare in their hearts not only as an organised body, but individually, as citizens, in all the professions and walks of life. They are distributed among you. They are on your judicial benches, in your legislative halls, in your pulpits, in your editors' and professors' chairs, among your rich, abroad in your fields, in your shops and counting rooms, and every where at your fireside. And in every heart of them there is a sealed vow, and in every mind a ready purpose, to espouse her cause whenever her distress, her wrongs, or her honour may appeal to him, and if occasion requires it the moral power of the entire Order may be invoked to protect her rights and redress her wrongs. But still, it may be asked, does woman to-day, especially in this land, need such protection as we offer? Are not her natural protectors, fathers and husbands, enough for her maintenance, enough for social prosperity? Alas! how many are fatherless! How many are husbandless! Alas! worse than husbandless! How many in what are called their homes, find only hells! How many whose fine natures crave and deserve respect, are crushed by coarseness and abuse! How often does pure sweet love flee from the scorn of home to the peace and refuge of the grave! Glance at your daily journals; note from week to week the sickening records of woman's misery and man's wrong; listen to the distressed widow calling for justice or relief; hear the helpless orphan pleading for bread, even in the face of gilded temptation; hear, from city streets and village walks, and from the very precincts of sacred home, the cries of honest maidens, or the sad, despairing moan of others, murdered in heart and hope and name by falsehood and perfidy!

And shall it not be more tolerable for Sodom and Gomorrah in the day of judgment than for many of the cities of our own fair land?

Well does the inspired James declare that the religion of his Master is a spotless life, and a courteous charity to the widow and the orphan in their distress.

Brethren, let us honour our profession by a true, knightly behaviour before men; let us vindicate our claim to be regarded as among the consistent defenders of the Cross, and the faithful champion of womanly purity and Truth.

Speed on then, faithful brothers, speed!
And blessings with you go;
Still aid the widow in her need,
The orphan in her woe.

Still by the heart-sick stranger's side
With words of kindness stay,
And bid the deep and troubled tide
Of sorrow pass away!

Ye generous band, long may you stand,
The graybeard and the youth;
Shoulder to shoulder, hand to hand,
In Honour, Virtue, Truth.

—Voice of Masonry.

The General Committee of the Royal Masonic Institution for Girls held its monthly meeting on Thursday, at Freemason's Hall, Bro. F. Richardson P.G.D. in the chair. Amongst those present were Bros. J. H. Matthews, H. F. Nash, F. Adlard, Robert Grey, C. H. Webb, H. Massey, William Vincent, Arthur E. Gladwell, Robert Berridge, C. F. Matier, Colonel Peters, J. J. Caney, Alfred C. Spaul, Thomas Fenn, Peter de Lande Long, W. Lake, &c. After the confirmation of the minutes of last meeting, and the reading of the House Committee's minutes for information, grants, recommended by the House Committee, of £30 for apprenticing one pupil, and £40 for the further and higher education of another girl, were confirmed. The death of Florence Weber, a pupil of the Institution, was announced, and this has created an additional vacancy for the October election. Two girls were received as candidates for election in April 1888.

An elaborate report was presented by the "Centenary Committee" who had been deputed to prepare a scheme for the proper observance of the Centenary of the Institution. Of this Report a copy has just reached us (this morning). We will deal with it in extenso next

HOW TO BUILD UP A MASONIC LODGE.

FIRST of all there must be a clear comprehension of what is proposed. When a building of any sort is to be erected some idea must be had of the uses to which the structure is to be devoted. It needs to be understood at the beginning whether an edifice is intended for a warehouse, a dwelling, a theatre or a church. Plans must be made accordingly to what the purpose is, and work must be done in keeping with the design of the building.

And so in regard to any institution or organization, it is requisite that those who co-operate should apprehend what they are trying to build. Brethren who labour to establish a Masonic Lodge on good foundation, and to make it stand fair and strong, need to realize what manner of work they enter upon. A Masonic Lodge stands for certain great principles and truths, and is to be the mean of their representation. It is to open the way for much social privilege, but it is to be a great deal more than a friendly club. It is to give the opportunity for a sweet and blessed fellowship, and yet its full purpose is not met by such fraternal communion. It is to be builded for service—the doing of a beneficent work, such as will lighten the burdens of some hearts and lives, and give cheer, as well as moral direction, to the hearts of its members and others on whom may fall the light and blessings of so noble an organization.

Having a right idea of the structure to be builded, it follows naturally that special attention should be given to the material used in the construction of the same. It is not bricks and mortar that go into the building of a Masonic Lodge, but vital, intelligent, material, composed of earnest and strong men. We want men of understanding, large-minded, true-hearted brethren, to constitute the living elements of our Masonic Lodges; for then will they be builded stately and strong, with attractions that will be evident to all who look upon them. We need Pillars of Strength, Pillars of Wisdom, and Pillars of Beauty, in the Lodge—men who excel not in one grace alone, but have symmetrical and full-formed characters, so that they are best qualified to do the work of leadership. There must be leaders, but these should not be the self constituted, vain, opinionated ones, whose ambition is often so much in excess of their merit; rather the men of more modesty and more ability, who have studied Freemasonry as a system as well as in its organized life; who are broad minded, tolerant and forbearing, yet withal positive and determined in supporting the right. With such men at the front, recognized as leaders, and having the deserved confidence of their associates, a Lodge will be advanced and made prosperous in the things that contribute to its best life—its highest usefulness.

But more than good leadership is required to the building up of a Masonic Lodge. There must be wise, prudent leaders, as we have stated, but there must likewise be a readiness on the part of all the members to work. Each brother must feel his responsibility and be willing to do all that he can for the prosperity of his Lodge. There must be harmony among the members so that all shall work and pull together for the desired end. The trouble with some Masonic organizations is that the members pull separately, or in little cliques of two or three, or half a dozen, and so fritter away their strength. If they would but concentrate their power and endeavours, how much better the result would be! If Brethren would build up their Masonic Lodge, let them come very close together in their hearts, sympathies and purposes, uniting their efforts in labour that thus entered upon will surely reach the largest and best accomplishments.—*Freemasons' Repository*.

On Thursday next Mr. Sydney Alpoit, the acting manager of the Vaudeville Theatre, will take his annual benefit, when "Sophia" will be played for the 417th time. Several eminent artistes have promised to give recitations and songs.

The Gaiety theatre will commence its autumn season to-night (Saturday), when the new burlesque, "Miss Esmeralda," by Messrs. A. C. Torr and Horace Mill, will be produced. Miss Fanny Leslie is cast for the principal part. The burlesque will be preceded by "Woodcock's Little Game."

HOLLOWAY'S PILLS.—Epidemic Diseases.—The alarming increase of death from cholera and diarrhoea should be a warning to every one to subdue at once any irregularity tending towards disease. Holloway's Pills should now be in every household, to rectify all impure states of the blood, to remedy weakness, and to overcome impaired general health. Nothing can be simpler than the instructions for taking this corrective medicine, nothing more efficient than its cleansing powers, nothing more harmless than its vegetable ingredients. If Holloway's is the best physic during the summer season, when decaying fruits and unwholesome vegetables are frequently deranging the bowels, and daily exposing thousands, through their negligence in permitting disordered action.

ROYAL ALFRED LODGE, No. 780.

It has frequently been remarked that numbers do not always represent strength, and unquestionably this aphorism has an application in many of our Masonic homes. We have seen Lodges started and worked in the earlier stages of their career with a zeal and energy that has startled some of the more sluggish or apathetic of those who took part in their formation, and many a time we have seen the impetuous and oftentimes bombastic pretender override or stultify the wise counsels and dignified examples set by the good men and true. On such occasions we have been reminded of a sensible remark we heard in an early stage of our Masonic career, to this effect:—Masonic Lodges are not for an hour or a year; they are for all time. The Lodge we are about to notice may be taken as an example. It was started in 1858, and amongst its founders, or amongst its earlier members, we may mention Bros. H. G. Buss Past Assistant Grand Secretary, the late Bros. Samuel May, John Rider, W. Clarkson, Montague, &c.; Bros. David James and Thomas Thorne were also members, and the Lodge had decidedly a "class" character. Concurrently with many other Lodges, it has had its "ups and downs," but though not at present displaying so large a muster roll as of yore, it could never boast, we are inclined to think, of being in a more sound or satisfactory financial position than at the present time. The installation meeting took place on Friday, the 23rd September, at the Star and Garter Hotel, Kew Bridge, where the Lodge was opened by Bro. B. E. Blasby P.M. (acting as W.M., in consequence of the lamented death of Bro. W. Maton, who died during his year of Mastership). Bro. Blasby was supported by Bros. W. Hilton P.M. (Secretary), Littlewood P.M., Lloyd P.M., Beckett P.M., W. Coombs W.M. elect, and other Officers and members. Amongst the Visitors were Bros. A. J. Mann 172, Henry Sapsworth J.W. 2032, J. P. Houghton W.M. 2032, G. H. Parsons 1612, H. Tyler W.M. 59, G. Gardner I.P.M. 2012, J. Terry P.G.S.B. Sec. R.M.B.I., T. M. Francis 55, John Webb P.M. 1728, T. Butler 55, S. Roberts 901, G. Wright S.W. 1612, T. C. Davey P.M. 30, J. H. Lockhart 1540, W. H. Chalfont P.M. 1425, W. Morgan P.M. 211, &c. After the minutes of previous meeting had been read and confirmed, the Lodge was advanced, and Bro. Bayley was passed; Bro. Holland was raised to the sublime degree. Bro. Blasby then resumed the Lodge in the second degree, and Bro. W. Coombs, the W.M. elect was presented, obligated and entrusted, Bro. W. D. Beckett acting as Director of the Ceremonies. In due course, the Board of Installed Masters was opened, and Bro. Coombs was formally placed in the chair. On re-admission of the brethren who had been compelled to retire temporarily, the new W.M. was proclaimed and saluted in the three degrees, and the Officers for the year were appointed, as follows:—Bros. W. Rowe S.W., E. Cox J.W., W. Eydmann Treasurer, W. Hilton Secretary (19th year), J. Edwards S.D., J. Brooks J.D., S. D. Keech I.G., H. F. Underwood D.C., E. Eydmann Steward. Bro. Blasby then gave the customary addresses to Master, Wardens, and brethren, and for the manner in which he had conducted the proceedings of the day received the cordial approval of all present. Routine work followed, and then Lodge was closed. The Banquet was served in the liberal and excellent fashion that prevails at Bro. John Brill's establishment, and gave every satisfaction. On the removal of the cloth, Bro. Coombs gave the recognised toast, "The Queen and the Craft," which was received right loyally. In speaking of H.R.H. the Grand Master, Bro. Coombs remarked that most of those present recognised what a fervent and zealous Mason the Prince of Wales was. When he took any matter in hand, he strove might and main to carry it out successfully. It was gratifying also to the Craft to know that his eldest son was worthily following him; doubtless in the fullness of time we may expect the young Prince will make as equally energetic a grand Master. The next toast was that of the Prov. Grand Master, the Deputy Grand Master, and the other Grand Officers; in proposing it, the Wor. Master referred to the intense gratification that had attended the substantial recognition—by the conferring of Past Grand rank on many worthy brethren—that had been made at the recent Jubilee meeting at the Royal Albert Hall. They had one present, Bro. James Terry, who had been a recipient on that occasion, and he (the W.M.) felt convinced the Grand Master's action would be endorsed by every one who was conversant with the excellent work contributed by Bro. Terry towards the best interests and welfare of Freemasonry generally. This compliment having been gracefully acknowledged by Bro. Terry, Bro. Blasby rose to propose the health of the Worshipful Master. After alluding to the sad loss the Lodge had sustained by the death of Bro. Charles Maton, and explaining the circumstances that entailed the duty of complimenting their W.M. on him, Bro. Blasby remarked that Bro. Coombs was essentially an old member of their Lodge; one from whom the Past Masters anticipated happy results. Bro. Coombs had had opportunities of advancement before this, but he had not availed himself of them. Still, he was now in the chair of his mother Lodge, and the members felt sure he would strive to the best of his ability to advance its welfare. In reply, Bro. Coombs said he was gratified at having been placed in the chair; he fully appreciated the compliment that had been paid him, and would do all in his power to advance the interests of the members. The Masonic Institutions was the next toast brought under notice, and Bro. Terry, whose name was associated, made a most earnest appeal for continued support on behalf of each. He detailed their position, and eloquently pleaded on their behalf. His efforts were not disregarded; the W.M. consented to act as a Steward at the next Festival of the Royal Masonic Benevolent Institution, and the members present gave practical illustration that they concurred and sympathised with him in his support of the "Old Folks." Bro. Blasby, the acting and Installing Master of the day, was next complimented, and to him was presented a substantial Jubilee Jewel, which he assured the brethren would not be prized the least of those he had already received from the Royal Alfred Lodge. We may incidentally remark that Bro. Blasby has

been twice elected Master of this Lodge, and after each year of his own Mastership the duties of his successor have reverted to him; in this instance, as we have already stated, by the death of Bro. Maton. The whole of the Visitors present individually replied for the toast given on their behalf; and then Past Masters Hilton, Littlewood, Lloyd and Beckett addressed a few words to the brethren. The claims of the other Officers were not overlooked, and shortly after the Tyler (Bro. John Gilbert) was summoned. The proceedings, most agreeable throughout, were brought to a conclusion in good time, without that "scrambling" we have had to deprecate in days gone by.

New Concord Lodge of Instruction, No. 813.—

On Wednesday, the 21st September, at 8 p.m., at the Jolly Farmers' Tavern, Southgate-road, N., Bros. Dixie W.M., Barnett S.W., McNamara J.W., Weeden Treasurer, Coddell Secretary, H. C. S.D., G. Clark I.G.; P.M.'s Galer, Powell, &c. Lodges were opened and the minutes of previous meeting read and confirmed. Lodge was opened to the third degree, and the ceremony of raising rehearsed, Bro. Langdale candidate. Lodge was resumed, and the ceremony of passing rehearsed, with the same candidate. Bro. McNamara was unanimously elected a member, and Bro. Barnett, appointed to fill the chair at the next meeting. Lodge was closed in perfect harmony.

The Great City Lodge of Instruction, No. 1426.—

This Lodge of Instruction will resume its meetings, at Masons' Hall, Masons' Avenue, Coleman-street, E.C., at 6.30 p.m., on Thursday next, the 6th October. The arrangements for the ensuing quarter have been made with a view to provide work, and a social hour, on each occasion of meeting, and visiting brethren will be heartily welcomed both at and after labour. Bro. James Stevens P.M. P.Z. has consented to continue the Preceptorship, and Bro. J. K. Pitt P.M. will officiate as Assistant Preceptor. The second Charitable Association in connection with this Lodge of Instruction has been formed, and members can be enrolled next Thursday, or at any subsequent meeting. A synopsis of the Masonic work for the next three months will be forwarded to any brother on application to the Secretary, Bro. W. J. Ball, "Cothelstone," 12 Darenth Road, Stamford Hill, N.

The Langton Lodge of Instruction will resume regular work on the second Thursday in October, at the White Hart, Abchurch Lane, E.C. at 5.30 p.m.

PROVINCIAL GRAND LODGE OF WORCESTERSHIRE.

THIS Prov. Grand Lodge was held on Wednesday, the 14th Sept., at Halesowen, under the presidency of Bro. the R.W. Sir Edmund A. H. Lechmere, Bart., M.P., who was supported by Bro. W. H. Westwood P.P.S.G.W. as Deputy Prov. G.M., and about 140 other brethren. Grand Lodge having been opened in form, letters of apology for unavoidable absence were read, amongst them being one from the Deputy Prov. Grand Master Bro. A. F. Godson, M.P. It was unanimously resolved that a loyal Address, congratulating Her Majesty the Queen on the fiftieth year of her accession to the Throne, be adopted, and forwarded to Her Majesty by the Prov. Grand Lodge of Worcestershire. Bro. A. Green was re-elected Prov. Grand Treasurer. A most satisfactory report on the progress and present position of Freemasonry in the Province was presented. The Officers for the ensuing year were appointed, as follows:—

Bro. C. E. Bloomer	...	...	Senior Warden
W. Bachley	...	...	Junior Warden
W. E. Walker	...	...	Senior Deacon
Harvey Preen	...	...	Junior Deacon
T. Troman	...	...	Organist
G. Taylor	...	...	Secretary
Rev. A. B. Timbrell	...	...	Chaplain
Rev. W. Wilshaw	...	...	Assistant Chaplain
G. Brown	...	...	Pursuivant
W. Waldron	...	...	Director of Ceremonies

Moseley, near Birmingham, was selected as the place to hold the next meeting of the Prov. Grand Lodge. In the afternoon a special service was held at the Parish Church, where an eloquent and appropriate sermon was preached by the Rev. A. B. Timbrell. At the close a collection was made on behalf of the National Schools and Organ Fund, and the sum of fifteen guineas was realised. The brethren also decided to contribute towards the fund for the support of orphan children in the parish. A banquet took place in the evening, at the Drill Hall, the Prov. Grand Master occupying the chair, and the toasts were enthusiastically honoured. In celebration of the Masonic visit, the ringers of the Parish Church rang a peal of 2562—a peal of grandsire triples.

The First Masonic Festival of the Ensuing Year
WILL BE THAT OF THE
**ROYAL
MASONIC BENEVOLENT INSTITUTION**

FOR
AGED FREEMASONS AND WIDOWS OF FREEMASONS,

Grand Patron and President:

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

WHICH WILL TAKE PLACE AT

FREEMASONS' TAVERN, GREAT QUEEN STREET, LONDON,
ON WEDNESDAY, 29TH FEBRUARY 1888,

UPON WHICH OCCASION

SIR GEORGE ELLIOT, Bart., M.P.,

R.W. PROV. G.M. SOUTH WALES (EAST DIVISION),

has been pleased to signify his intention of Presiding.

BRETHREN are earnestly invited to accept the office of Stewards upon this occasion, and they will greatly oblige by forwarding their names and Masonic rank, as soon as convenient, to the Secretary, who will gladly give any information required, and supply them with the necessary circulars, &c.

It is fraternally hoped that upon this occasion, owing to the large number of applicants and the few vacancies, Brethren will use their influence to obtain donations towards the funds of the Institution, which were never more needed than at the present time. Expenditure in Annuities alone £15,000. Permanent income only £3,600.

JAMES TERRY, Vice-Patron, P.G.S.B.

Secretary.

OFFICE:—4 Freemasons' Hall, London, W.C.

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

Chief Patroness:

HER MAJESTY THE QUEEN.

Grand Patron and President:

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

Grand Patroness:

HER ROYAL HIGHNESS THE PRINCESS OF WALES.

**FOUNDED 1788.
CENTENARY CELEBRATION 1888.**

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

F. R. W. HEDGES, Secretary.

OFFICE:—5 Freemasons' Hall,
Great Queen Street, W.C.

OCTOBER ELECTION, 1887.

The Votes and Interest of the Governors and Subscribers of the

Royal Masonic Institution for Girls

are earnestly solicited on behalf of

LILY MARTIN,

(AGED 8 YEARS),

Daughter of the late Sergeant-Major Martin (late 10th Hussars and Cavalry Depot, Canterbury). He was initiated in the Royal Military Lodge, No. 1449, in February 1878, and continued a subscribing member until his decease, which took place after a few days' illness (pneumonia) on the 10th April 1887. He has left a widow and 5 children totally unprovided for.

The case is strongly recommended by the Royal Military Lodge, No. 1449, and

*Bro. E. G. WILTSHIER P.M. 31 1449 P.P.G.S.W. Canterbury.

*Bro. E. BEER P.M. 972 1449 P.P.G.D. Canterbury.

*Bro. W. CARTER P.M. 1449 P.P.G.Std.B., Barracks, Canterbury.

*Bro. H. T. NAYLOR P.M. 1449 P.P.G.S.B., Barracks, Canterbury.

*Bro. T. H. BLAMERS P.M. 1449, 9 St. George's Terrace, Canterbury.

*Bro. E. COCKERSELL P.M. 1449 Canterbury.

*Bro. J. COWPER P.M. 503 Canterbury.

* By whom Proxies will be thankfully received.

BRO. G. S. GRAHAM,

The Popular Tenor and Buffo Vocalist, from St. James's Hall,
Crystal Palace, &c.

(Provincial Grand Organist Middlesex)

IS OPEN TO ACCEPT ENGAGEMENTS FOR

Concerts, Entertainments & Masonic Banquets.

Bro. G. S. Graham's Party of Eminent Artists can be engaged for Masonic Banquets, Consecrations and Installations, &c. For Opinions of the Press and Terms, address—

G. S. GRAHAM, Hazeldean, Cornford Grove, Balham, Surrey.

WANTED.—A Master Mason (45) desires EMPLOYMENT in a New-paper Office; any capacity. Has been Editor and Reporter 25 years, and holds first-class credentials. Leaders, reviews, notes, verbatim shorthand, &c. Moderate terms. Address M. MASON, 38 Hunter Street, Brunswick Square, W.C.

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

Chief Patroness:

HER MAJESTY THE QUEEN.

Grand Patron and President:

H.R. HIGHNESS THE PRINCE OF WALES, K.G., &c., M.W.G.M.

Grand Patroness:

HER ROYAL HIGHNESS THE PRINCESS OF WALES.

A QUARTERLY GENERAL COURT of the Governors and Subscribers of this Institution will be held in the Hall of the Freemasons' Tavern, Great Queen Street, Lincoln's Inn Fields, London, on Saturday, 8th October 1887, at Twelve o'clock precisely, on the General Business of the Institution, to receive and consider Reports and Notices of Motions, as under, and to Elect 15 or (in the event of the undermentioned Motion being carried) 16 girls into the School from a List of 30 approved Candidates. The Election will commence at One o'clock, or after the usual Business is over.

REPORTS.

Report of Committee, *Re* Alteration in Date of Elections.

Report of Centenary Committee, approved and referred by the General Committee with the recommendation "That the suggestions contained therein for celebrating the Centenary of the Institution be adopted."

NOTICES OF MOTIONS.

On the presentation of the Report of the Centenary Committee as approved and recommended by the General Committee, by Bro. THOMAS FENN, Pres. Board of G.P., Vice-Patron:—

1. "That the Report be received."
2. "That Scheme A be adopted, and be referred to the House Committee to carry out at a cost not exceeding £2,000."
3. "That Scheme B be approved, and that the Craft be and are hereby earnestly solicited to furnish the necessary funds at the forthcoming Centenary Festival to enable this Scheme also to be carried into effect."
4. "That the windows of the Institution be inspected forthwith, with the view to the provision of a means of egress in case of fire."
5. "That in addition to the Premium Votes conferred under Clause 1, Law 24, every Steward at the Centenary Festival shall be entitled to Premium Votes in proportion to his personal donation, as follows, viz.:—Two in consideration of the first Ten Guineas, and one for every Five Guineas beyond that sum."
6. "That for the purposes of the Centenary Festival, Clause 3 of Law 24 be suspended, and that in lieu of the "List" Votes conferred thereunder, every Steward at this Festival shall be entitled to two Premium Votes for every Twenty Guineas on the gross total of his List."
7. "That in the case of Annual Subscriptions, commenced on the List of a Steward at the Centenary Festival, and continued at intervals of not less than 12 months, the completion of every Six Guineas so subscribed shall entitle the contributor to all the privileges of a donation of £5 5s, paid in one sum, notwithstanding he shall have received Votes as an Annual Subscriber in the meantime."
8. "That the 'Centenary' Premium Votes be so distinguished yearly in the printed List of Subscribers."
9. "That application be made for permission to wear the Stewards' Badge as a Centenary jewel in perpetuity, and that it be of a special design selected for the occasion, to be submitted to the G. D. of C., and approved of by the M.W. The Grand Master."

By Bro. FRANK RICHARDSON, P.G.D., Patron:—

"That in consequence of the death of Florence A. Weber, one further Vacancy be declared for this Election, making 16 in all.

F. R. W. HEDGES, Secretary.

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1st October 1887.

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ON

THE HISTORY OF FREEMASONRY.

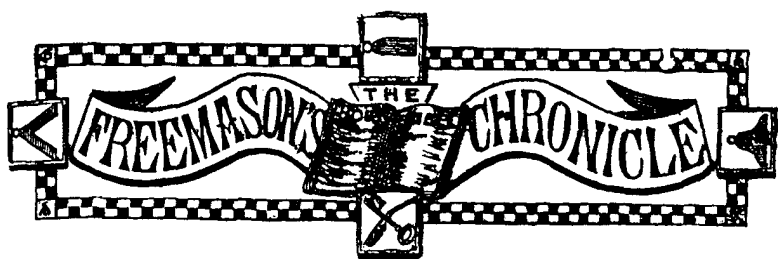
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THE IRISH DAUGHTER LODGE OF MOTHER KILWINNING.

A CENTRE OF THE HIGH DEGREES IN IRELAND.

From unpublished Notes on Mother Kilwinning, by D. Murray Lyon, Grand Secretary Grand Lodge of Scotland.

(Continued from page 202).

THUS far, the facts related have been drawn from manuscripts that are still preserved at Kilwinning. But it is from the "Transaction Book" of the Lodge itself, recently discovered by Brother Neilson, of Upper Mount-street, Dublin, P.M. of No. 620 (and kindly placed by him at our disposal for the purposes of this work), that we learn that it was constituted under its Scotch warrant on St. John's day 1779, at a "Grand Kilwinning Lodge" presided over by Dr. Cunningham, erroneously styled "Past Grand Master," who installed the principal office-bearers, and thereafter closed his grand communication. This was succeeded by the appointment and installation of the minor officers, the amendment of the Lodge's rules, a discourse on Masonry, and a lecture on the Entered Apprentice and Fellow-Craft Degrees. With the exception of the pretentious prefix "Early Grand," of which "E.G." is an abbreviation to the title of the Master and Warden, whose signatures are appended, the language of the minute is purely that of Freemasonry. It is as follows:—

"1779: Decr. 27. Lodge opened in due form . . . High Noon, to celebrate the Feast of St. John. The Worshipful the Master in the chair. Lodge was visited by Bro. Edward Zimmerman and George Dillon, both members of Lodge 518. Call'd off to refreshment and dined. Call'd on to labour. Opened a Grand Kilwinning Lodge, Bro. George Augustus Cunningham, Esq., Ayr, Past Grand Master of said lodge, in the chair. Proceeded to constitute the Lodge under the new charter granted from the Mother Lodge of Kilwinning to the High Knights Templars of Ireland, when Bro. Robert Colvill was install'd Master, Bro. John Wheeler Senr. Warden, and Bro. Lewis Alley Junr. Warden, who were properly saluted with the all grand honours, and the Grand Lodge closed.

"GEO. AUGST. CUNNINGHAM, P.G.M.

"High Knight Templars Lodge open'd, the Worshipful in the chair. Proceeded to install Bro. Peter Grant Treasurer and Bro. John Cuthbert Secretary. The Worshipful appointed Bro. Sisson Darling to be Senior Deacon, and the Senior Warden appointed John Armor to be Junior Deacon. Had discourse on Masonry from our principal Instructor, and afterwards a lecture on the . . . of the Enter'd Prentice and Fellow Craft Degrees. The rules which were amended, and the whole ended with the usual peace, love, and unanimity.

"R. COLVILLE, E.G.M.

"JNO. WHEELER, E.G.S.W."

No Degrees or Steps are specified in the Charter of 1779; but the "powers and privileges" conferred by it could only have reference to Masonry as practised by Mother Kilwinning, viz., that embraced in the Degrees of Entered Apprentice, Fellow Craft, and Master Mason. It has been alledged that the Irish brethren subsequently erased from their Charter the word "Lodge" in their designation, and surreptitiously inserting "Encampment," began the practice of Black Masonry under warrant thus metamorphosed into one of Knight Templary. In the then disorganised condition of the so-called High Degrees such precaution was unnecessary; but to test the correctness of the statement, Brother Neilson has at our request carefully examined the original Charter, and no trace of having been tampered with appears on it.

The Irish Kilwinning was one of the few Lodges of the period imbued with a taste for "High Masonry" which kept a record of its transactions in respect to degrees beyond that of Master. Ample evidence, therefore, of its having not only practised the degrees of Excellent, Super-Excellent, Royal Arch, and Knight Templar, but even worked under its Kilwinning Warrants the Degree of Prince Mason Knight of the Red Cross, is to be found in the old minute-book to which we have referred, and which we regret to say is in very decayed condition, so much so indeed as to render portions of the MS. undecipherable. The minutes

bearing on the Higher Degrees begin with a record of the Royal Arch Degree having been conferred by the Irish Kilwinning within three months of the date of its constitution under its new warrant—the second step in this direction succeeding at three weeks' interval, when the Lodge "raised" its Secretary to the Degree of Knight Templar. The following are a few of the many minutes of the same kind embraced within the period over which the record in the Lodge's original transaction book extends, viz., from December 27, 1779, till August 16, 1804:—

"1780. Monday April 17. Lodge open'd in due form—Worshipful Peter Grant in the chair. A Master Mason's Lodge; called off from a Master Mason's Lodge to a Royal Arch Lodge, when Brother Sisson Darling royally descended and ascended the Arch. Called off to a Master Mason's Lodge . . . ended in the usual harmony."

"1780. Monday May 1. Lodge opened in due form—Worshipful Peter Grant in the chair. A Master Mason's Lodge; called off from a Master Mason's Lodge to a Royal Arch Lodge. Lodge visited by Brothers Zimmerman and George Rainsford. Had a Lecture on that Step, and called off to a High Knights Templars and raised Brother Sisson Darling to that Degree. Called off from that Degree to a Master Mason's Lodge, and the whole ended in the usual harmony."

"Sunday, Decr. 24, 1780. An Entered Apprentices Lodge of Emergency opened in due form—the Worshipful in the chair. Were visited by Brs. Dillon and Zimmerman, certify'd members of this Lodge, when Mr. William Humphreys was initiated into the Degree of an Entered Apprentice and afterwards made a Fellow Craft, when the Blue Mason's Lodge was clos'd. Royal Arch open'd—the Worshipful High Priest in the chair, when Bros. Steel and O'Flaherty royally descended and ascended the Arch. Call'd on to an High Knights Templars Lodge—Wor. Early Grand Master in the chair, when Bros. Steel and O'Flaherty were after a severe tryal of skill and valour raised to the Sublime Degree. And the whole ended with the usual harmony. Jno. Wheeler, E.G.M.; S. Darling, pro E.G.S.W.; Wm. Maclean, J.W. p. E.G. J.W.; Henry Wheeler, p. E.G. Sec."

"June 17, 1781. Kilwinning Lodge open'd—High Priest in the chair. Excellent and Super-excellent Lodge. Examined Bro. Chas. Craig on the three Degrees in Blue Masonry, and finding him perfect proceeded to raise him to the Degrees of Excellent and Super-excellent Mason. . . Was visited by Bro. Wade of the Royal Arch Lodge, and the whole ended in the usual harmony. W. Rainsford, pro E.G.M.S., S. Darling, E.G.S.W., Wm. McClean, E.G.J.W."

"1781. Decr. 2nd. Kilwinning Lodge opened—the Worshipful Bro. Rainsford in the chair. Were visited by Br. Wm. Ayres, Esq., and John Marsh, of the former Knight Templars Lodge, and Bro. George Rainsford, late of 518, and Bro. John Perce, Esq., of the Royal Arch Lodge—when Bro. Ford was made Excellent and Super-excellent, and afterwards royally descended and ascended the Arch, and having sustained the usual tryals with becoming fortitude was raised to the Degree of High Knight Templar . . . and the whole ended in peace, love and unanimity. W. Rainsford, pro E.G.Mr.; S. Darling, E.G.S.W.; F. Heath, pro Secretary."

"Decr. 16, 1781. Kilwinning Lodge opened in due form a Master Mason's Lodge—Br. Wm. Rainsford, P.M. of this Lodge in the chair. Resolved unanimously that no Brother belonging to this Lodge be admitted to the Higher Degrees from this day forward without being proposed by a Brother of it left on the books a week at least to be ballotted for. Resolved unanimously that from this day any Master Mason joining Lodge 584 and desirous of being initiated to the Higher Degrees pay half a guinea to this Kilwinning Lodge in addition to his admission to Lodge 584 as a Master Mason. Raised Br. Byrne, Br. Todderick, and Br. Dewitt to the Sublime Degrees of Excellent and Super-excellent. Had a lecture on those degrees from our principal instructor, and the whole ended with harmony. W. Rainsford, pro E.G.M.; F. Heath, pro Sec." [Byrne and Todderick were subsequently raised to the Arch and Templar Degrees.]

"1782. Jan. 20. Kilwinning Lodge of Emergency opened in form a Prince Mason Knt. of the Red Cross Lodge—Bror. Laurent [from Paris] in the chair—when Brs. W. Rainsford, S. Darling, Francis Heath, G. Rainsford, J. Wheeler, and Joseph Byrne were raised to the Sublime Degree of Prince Mason Knight of the Red Cross, and our Worshipful Br. Darling was by Br. Laurent invested with the authority of Wise Sovereign Prince Mason with all the accustomed honours. Resolved that as there are many necessary matters of preparation and furniture for the room wanting in order to give this degree its full sublimity, that no other person be made till such apparatus be provided. Resolved that it appears to these members that this degree is of such consequence that it is absolutely impossible that any person can receive it till he is sufficiently grounded in all the previous ones, therefore the 12th rule of this Lodge must be most strictly attended to. Resolved that these members do meet from time to time to prepare such further regulations as are necessary and to provide such apparatus as is wanting. Resolved that they shall fix such sum as is necessary for the Brethren to pay who receive this degree, which shall be appropriated to defray the Lodge the expences it will be at in providing such necessary apparatus, etc. Resolved that as the smallest acknowledgment of the grateful sense of this Lodge for the favour Bro. Laurent has this evening conferred on us, that he be elected Honorary Member of our Kilwinning Lodge, and when he leaves the Kingdom that he be presented with a certificate from this Lodge. And the whole ended with peace and unanimity. I.P.* Laurent, Mr.; S.P.* Emanuel Zimmerman; S.P.* W. Rainsford; S.P.* S. Darling; S.P.* Frans. Heath; S.P.* Geo. Rainsford; S.P. Jno. Wheeler; S.P.* Jos. Byrne."

"1782. Feb. 7. A Prince Mason Lodge assembled at Br. W. Rainsford's—the Worshipful in the chair. Present: Brs. Darling,

Heath, G. Rainsford, J. Wheeler, E. Zimmerman, Laurent, and W. Rainsford. . . . Resolved that the several pass'd Masters (complying strictly with the 12th rule) be the first made, and atthto prevent jealousy the rest of the members' names be written and put in a hat and the list taken as they are drawn out, and as many as is convenient agreeable to said list summoned from day to day till all are made in turn, agreeable to the 12th rule. S.P. S. Darling; S.P.* W. Rainsford, Scribe."

"1782. Feby. 10. Kilwinning Lodge open'd in form—the Worshipful in the chair. . . . A motion made that a number of our pass'd Masters hold a conference as soon as convenient with the same number of the Royal Arch Lodge, for the purpose of making both Lodges alike in this Degree. Had an ample lecture on the Royal Arch from our principal instructor. . . . S. Darling, EGM; Francs. Heath, EGJW; Thos. Todderick; W. Rainsford."

"1782. June 23. Kilwinning Lodge open'd in ample form—the Worshipful in the chair; nine members present. Were visited by Bro. Fleury from Paris. A Prince Mason Lodge open'd, when Bro. Walter Wade & J. Dillon were admitted to said Degree in ample form. . . . W. Rainsford, Scribe."

"1782. Aug. 25. Kilwinning Lodge open'd in ample form—the Worshipful in the chair; nine members present. A Royal Arch Lodge open'd, when Bro. Bates, having gone through a most satisfactory examination, a High Knight Templars Lodge was open'd and he raised to that Sublime Degree with all accustomed trials of skill and valour. . . ."

"1782. Sept. 7. A Prince Mason Lodge assembled at Bro. W. Rainsford's: present, Bro. Geo. Rainsford, Darling, Heath, Wade, Zimmerman, and W. Rainsford. As the members of this Degree find that by some mistake their original intention of admitting none to the Degree without Ballot has been omitted in all their former transactions—1 Resolve that from the date hereof no person be admitted to this Degree otherwise than by ballot; one black bean to exclude; members to vote by proxy. 2 Resolved that after such members as are now belonging to our Kilwinning Lodge are admitted, no Mason be made in this Degree unless (as well as proving his skill in Masonry) he can vouch his being three years a regular member of this or some other Lodge. 3 Resolved that after such members as are now belonging to our Kilwinning Lodge are made, no one be admitted to this Degree under the price of one guinea for those who continue members, and guineas who do not continue contributing members; that after the Lodge 584 is reimbursed the sum borrowed and expended for preparation for this Degree, all admission money for it to be made a separate fund sacred to the use of this Degree alone. Ordered that a Lodge of this Degree be summon'd for Monday night next; the several pass'd Masters belonging to the Kilwinning Lodge (as per transaction of 7th Feb.) be summoned to be made. SP* Geo. Rainsford, W.; SP* S. Darling, PS; SP* W. Rainsford, Scribe."

"1782 Sept 9 Kilwinning Lodge open'd in due form—the Worshipful in the chair. A Knight Templars Lodge open'd. Bro John Peree having gone through the examination required by the rules, a Prince Mason Lodge opened, when he was raised to this degree." [Prince Masonry is not again alluded to in the old minute book.]

"17 Feb 1796 Kilwinning Lodge of Ireland open'd a Grand Sublime Council in ample form—the Sublime Commander, Bro. Edward Semple, in the chair, when the following brethren were raised to that degree, viz., Rt Honble James Lord Kilmaine, Hon and Rev George Brown, Alexr Jeffrey, Esq, Michael Gavan, Esq, John Spiller, Esq Sublime Council closed in harmony. Edward Semple, SGC Present of this Lodge: J Little, S Darling, Rd Darling, Jno Fowler."

"Kilwinning Lodge of Ireland, No. 1, 13 May 1796. Chapter open'd in due form. Call'd up to a Knight Templars Encampment, when Bro. George Darling of this Lodge . . . John Hunt, late of Roman Eagle were after due form and ancient usage initiated into this most sublime degree. Edward Semple, EG . . ."

(To be continued.)

This current month of October will be a busy one for our good brethren of Northampton. On Monday, the 17th, Bro. the Earl of Euston will be installed as the Rt. Wor. the Provincial Grand Master of Northamptonshire and Huntingdonshire, in succession to the Duke of Manchester, K.P. The meeting will be held in the Town Hall, Northampton.

On Tuesday, the 18th instant, H.R.H. Prince Albert Victor, Grand Senior Warden, will lay the Foundation Stone of the Jubilee Wing of the County Infirmary; he will be supported by Grand Lodge Officers, and the newly-installed Provincial Grand Master, with the Prov. Grand Lodge of Norths and Hunts.

The Annual Festival of the Eleanor Cross Lodge, and the installation of its W.M., will also take place on Tuesday, at the Masonic Hall, Northampton. Bro. Rev. T. C. Beasley P.P.G. Chaplain will install his successor, Bro. T. Emery P.P.G.D.

FUNERALS properly carried out and personally attended in London or Country, by Bro. G. A. HUTTON, 17 Newcastle Street, Strand, W.C. Monuments erected. Valuations made.

CORRESPONDENCE.

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

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

We cannot undertake to return rejected communications.

—:0:—

BRO. BRENNAN AND BRO. MEYER.

To the Editor of the FREEMASON'S CHRONICLE.

DEAR SIR AND BROTHER,—During a quarter of a century I have taken part in many warm discussions in connection with Masonic matters, and have contributed to the rectifying of much that had been wrong in rival claims to precedence and the like, but in no case did I experience treatment such as that to which Bro. Brennan has recently subjected the distinguished writer to whom he is opposed in the claim of Boston to the honour of being the Mother City of legitimate chartered Freemasonry in America. Bro. Meyer has many friends and admirers in Scotland, and they thoroughly believe in his veracity. I ask to be permitted to say "ditto" to the protests of my friends and fellow labourers in the field of Masonic literature, Brothers Woodford and Hughan, which have appeared in the FREEMASON'S CHRONICLE.

Fraternally yours,

D. MURRAY LYON,

Grand Secretary Scotland.

THE NEW PHILADELPHIA AND TIME IMMEMORIAL THEORY.

To the Editor of the FREEMASON'S CHRONICLE.

DEAR SIR AND BROTHER,—As both Bro. Jacob Norton and Bro. J. F. Brennan run pretty much in the same groove, one reply, as the same ground is covered by both combatants, will suffice for both.

In re Jacob Norton.

My excellent and worthy antagonist cannot have read my humble words with his usual good spectacles. I never presumed to dogmatise; I merely offered suggestions as regards a possible explanation of a crux. At present, as it seems to me, we none of us can speak decisively, much less dogmatically. All we can do at the best is to theorise, and to offer the best we have of suppositions suggestiveness. My remarks originally about the proceedings in 1732 were therefore purely based on probability, not certainty. If to-day we knew what they actually did do, and why they did it in 1732, our Bro. Jacob Norton's cleverness and destructiveness, and my humbler conservative tendencies would be alike useless and valueless.

It is just because we do not know, that we are reduced to the dilemma so cleverly put before us by Bro. Gould, viz., that in Coxe's case we have the evidence of a Patent, but no evidence of "user"; in Price's we have evidence of "user," but no evidence of the Patent. Bro. Gould, as I understand his words, believes in the issue of both Patents, though not in the "extension" to Price by Lord Crawford. Bro. J. Norton, "au contraire," now accepts Coxe's Patent as a fact, but starts the theory of independent action, carried on, as he says, with the full knowledge of Franklin, and rejects the Patent as regards Price, but accepts a Deputation theory.

But if there was no Patent, what is the evidence of a Deputation to open a Lodge?

Where does Bro. Jacob Norton find the evidence for such a procedure?

If the evidence for the Prov. Grand Mastership fails, where is the evidence of a Lodge Warrant, or a Deputation to Price to open a Lodge?

Price's whole character and statements Masonically are affected by the worth of his allegations.

If he is not to be believed in these, his repeated statements and asseverations, he cannot be believed in anything, and neither Bros. Norton nor Brennan seem to me to realise the position, in respect of veracity and truth, they place the Brethren at Boston in, in addition to Price, in all that relates to his Provincial Grand Mastership, by absolutely denying the issue of the Patent.

One great difficulty, no doubt, is the absence of any original document, and in having to deal with transcripts and second-hand evidences; but we can hardly, as Bro. Gould evidently feels, pass over the repeated declarations from various Masonic personalities and documents from Boston to England, and the fact that Price's name was so long on the Grand Lodge List as a Prov. Grand Master for all North America, and Grand Secretary French's statements, and the memoranda he quotes.

We cannot it is true to-day explain either the discrepancies in the evidence, or the "laches" of the office at home, or the singular disappearance of all the original documents; but to affix the stigma of deliberate mendacity on a whole sequence of brethren is, as I see it, a very uncritical and unsound method of procedure.

I therefore adhere to the reality of the Patent to Price, despite much difficulty, as if that is untrue the Brethren in Boston are precisely in the same position for legality as the Philadelphia Brethren, assuming that the meeting in 1731 was outside, (for now we seem to see it was,) Coxe's Patent altogether.

A Boston Lodge was on the English Grand Lodge Lists undoubtedly in 1734 without date, and a Lodge at Philadelphia in the Irish "Companion" in 1735 of probable date 1730-31.

In respect to Bro. Brennan's arguments as to the Time Immemorial Lodge on Mackey's Landmarks, I cannot admit that Mackey's Landmarks have any authority besides his own, and I doubt very much

if Bro. Jacob Norton will concur in Mackey's Landmarks. As regards the Lodges in 1717, I fancy we shall have before long a good deal of evidence to show that many Lodges existed and met besides the Lodges which formed the meeting of 1717, and any argument as to whether Lodges were legal or not, outside the organisation of 1717, is practically set aside by that simple fact.

Suppose, for instance, some Scottish Brethren landed in America, and met together as a Lodge, Mackey is quite right in saying they were not established by any previous rules or regulations.

If you take the "New Articles" of 1663 as the law, they were only binding on the Lodges which accepted them, and the visiting "St. John's Masons" of later English Lodge meetings in the three first decades of the eighteenth century are only proofs of the existence of independent and unwarranted bodies, meeting under common consent, or by the fiat perhaps of a Master Mason. I therefore go with Bro. Gould fully when he says the Freemasons in Philadelphia who met together in the early part of the eighteenth century had just as good right to meet as the brethren who met in 1716-17.

Yours fraternally,

A STUDENT OF BRO. GOULD'S HISTORY.

Notes for Masonic Students.

—:O:—

THE INIGO JONES MS.

A SEARCH in the British Museum Library has resulted in the discovery of no copy of Lodge's edition of Josephus Englished of 1602, but one of 1655, in which the Letter of King Hiram to Solomon, &c., is the same identically in form and setting out as that in the edition of 1670.

Watts sets out Editions of 1602, 1609, 1655, 1670.

I am now searching elsewhere for the first two editions.

SPERO.

We shall esteem it a favour if any of our readers who may have unpledged votes for the Girls' School or Boys' School Elections will forward them to us, addressed the Editor of the FREEMASON'S CHRONICLE, Belvidere Works, Hermes Hill, Pentonville, London, N.

GLEANINGS.

—:O:—

AN INTERESTING MASONIC RELIC.—Recently Mr. Thomas Thistle of Whitby, while attending a sale by auction in that town, had knocked down to him, for a nominal sum, a miscellaneous lot of old manuscripts, account books, apparently of little value. Upon examination, there was discovered among the collection the original minutes of the Britannia Lodge, constituted in 1772, and held in the Plough Inn, Church Street, Whitby. This Lodge was the first Masonic fraternity established in Whitby, and was the predecessor of the Lion Lodge, No. 312, to which Mr. Thistle has kindly presented these curious and interesting minutes, which will be preserved in the archives of the Lodge as a relic of Masonry in Whitby, England, in the olden times.

THE TWO PILLARS.—In the famous pillars placed at the entrance to King Solomon's Temple, it is supposed that Solomon had reference to the Pillars of Fire and of Cloud, and was the token of the Divine Providence which was ever over his people. The pillar on the left represented the Pillar of Fire, and on the right the Pillar of Cloud. The name of the former signifies "herein is strength," alluding either to the Divine promise of succour, or to the Ark, which was in the Temple, and called the "Strength of the Lord"; and the name of the latter signifies "He will Establish," intimating God's promise to establish the Throne of David and His people Israel.—*Calcott's Candid Disquisition*.

A curious relic in the shape of a glass bowl, has just been unearthed near the "Foro Traiano," in Rome. On one side can be seen the "Square," over which is a "blazing sun," and letters "J.N." Underneath the Square are two pillars on a Mosaic pavement. The bowl is in a good state of preservation. Was it a loving cup from which our ancient Brethren pledged each other?

MASONIC RELICS IN INDEPENDENCE HALL.—Independence Hall, Philadelphia, contains many articles of Masonic as well as patriotic interest, which are well worthy of the attention of Brethren. For example: There is Washington's Masonic Apron, which was presented by Bro. Jos. T. Thomas P.M. of Montgomery Lodge, No. 19, of this city; the silver ink-stand from which the Declaration of Independence was signed—which ink-stand was purchased for the Speaker's table, 22nd August 1757, from Bro. Philip Syng (Grand Master of Pennsylvania in 1741), who was a noted silversmith, and whose workmanship it was; and a handsome portrait of Chief Justice Bro. William Allen (Grand Master of Pennsylvania in 1731-32).

The Masonic Fraternity at Clarion, Clarion county, Pa., has purchased a lot, and will erect a fine Lodge room in the near future.

Laland, the great astronomer, was a Freemason, and the author of the article on Freemasonry in the *Encyclopedie Methodique*, which gives information concerning the introduction of the Fraternity into France, from England in 1725, and his account has been generally acknowledged to be authentic.

WELL DONE.—From the *Freemason*, Toronto, for August, we learn that Bro. J. Ross Robertson, D.D.G.M. of the Eleventh District of the Grand Lodge of Canada, has during the past Masonic year visited thirty-five Lodges twice; to six he paid three visits, and to two he made four visits. Total seventy-eight visits; travelling 2,160 miles. Bro. Robertson is a model District Deputy.

AN ALLEGED FEMALE MASON.—The death has lately been announced of the Countess Helen von Hadik, to whom, as the representative of the ancient Hungarian family of Barkoczy von Scala, the Emperor of Austria, as King of Hungary, had accorded all the rights and prerogatives of a man, and who was said to have been initiated in the Cassoria Lodge of Freemasons, though her initiation was not recognised by the authorities.

The establishment of another Royal Arch Chapter in Egypt shows that English Freemasonry is progressing there. The new Chapter is attached to Bulwer Lodge, of Cairo, No. 1068 on the rolls of the United Grand Lodge of England, and was consecrated on Friday, 29th April, with all the pomp and ceremony connected with the Royal Arch, after which the Officers of the new Chapter were duly installed. On the conclusion of the business of the evening, the members and Visitors adjourned to the Hotel d'Angleterre, where they were entertained at dinner. A meeting of the Chapter was held the following day, when the degree was conferred on several brethren, and the members and Visitors were again entertained at dinner by one of the hospitable members of the new Chapter, when a very pleasant evening was again spent.—*Egyptian Gazette*.

COMMENDED BY AN EMPEROR.—The Emperor Francis Joseph, of Austria, has a minister, M. Etienne Rakorszky, who is a Mason. Recently a cardinal, well known for his excessive intolerance, protested to the king against his employment. The Emperor replied: "I well know that M. Rakorszky is a Mason, but I recognise in him a man of high capacities, great loyalty and sincere patriotism; Freemasonry has a good right to be proud of him."—*Sunday Times*.

General Albert Pike says: "There is no work in the world, outside the United States, between which and ours there are not very great differences, the work in Pennsylvania alone agreeing in the main with that in England, and widely differing from that of every other State."

The Past Masters' Association of San Francisco is fifteen years old, and has one hundred and forty members, all of whom have been W.M.'s of Lodges.

ATTRITION.—In these stirring and progressive days, Masons cannot afford to be exclusive. It will not do to assume that our way is always the best way, and that it matters not what others think or do. Such a spirit is unwise, and unworthy the enlightened character of the institution. As the representatives annually assembled in Grand Lodge, by consultation and interchange of thought and experience became more enlightened Masons and more worthy citizens; and by the attrition, so to speak, of personal contact remove blemishes and imperfections, so that all are more polished material for the noble edifice; so should Grand Lodges, by close observation of each other's proceedings, difficulties, achievements and mistakes, be led to emulation of all that is worthy, and, perchance, avoid many an unfortunate blunder. This can only be done by a patient study of the printed Proceedings of nearly sixty Grand Lodges, amounting to nearly fifteen thousand pages of printed matter.

THE FREEMASON'S CHRONICLE,

A Weekly Record of Masonic Intelligence.

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DIARY FOR THE WEEK.

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

SATURDAY, 1st OCTOBER.

General Committee Boys' School, Freemasons' Hall, at 4
 179—Manchester, Yorkshire Grey, London St., Tottenham Court Rd., at 8 (Inst.)
 198—Percy, Jolly Farmers' Tavern, Southgate-road, N., at 8 (Instruction)
 1275—Star, Five Bells, 155 New Cross-road, S.E., at 7. (Instruction)
 1288—Finsbury Park, Cock Tavern, Highbury, at 8 (Instruction)
 1364—Earl of Zetland, Royal Edward, Triangle, Hackney, at 7 (Instruction)
 1559—New Cross, New Cross Hall, New Cross
 1572—Carnarvon, Albion Tavern, Aldersgate-street
 1622—Rose, Surrey Masonic Hall, Camberwell
 1624—Eccleston, Crown and Anchor, 79 Ebury Street, S.W., at 7 (Instruction)
 1949—Brixton, Brixton Hall, Acre Lane, Brixton
 2012—Chiswick, Windsor Castle Hotel, King Street, Hammersmith, at 7.30. (Inst.)
 Sinai Chapter of Improvement, Union, Air-street, Regent-st., W., at 8
 R.A. 173—Phoenix, Freemasons' Hall, W.C.
 149—Peace, Private Rooms, Meltham
 303—Prince George, Private Rooms, Bottoms, Eastwood
 410—Grove, Sun Hotel, Kingston
 453—Chigwell, Forest Hotel, Chingford
 1223—Amherst, Amherst Arms Hotel, Riverhead, near Sevenoaks
 1458—Truth, Private Rooms, Conservative Club, Newton Heath, Manchester
 1466—Hova Ecclesia, Old Ship Hotel, Brighton
 1567—Elliot, Railway Hotel, Feltham]

MONDAY, 3rd OCTOBER.

22—Loughborough, Gauden Hotel, Clapham, at 7.30. (Instruction)
 25—Robert Burns, Freemasons' Hall, W.C.
 45—Strong Man, Bell and Bush, Ropemaker St., Finsbury, E.C., at 7 (Inst.)
 69—Unity, Inns of Court Hotel, Lincoln's Inn Fields
 72—Royal Jubilee, Anderton's Hotel, Fleet Street
 144—St. Luke, Anderton's Hotel, Fleet-street, E.C.
 174—Sincerity, Railway Tavern, Railway Place, Fenchurch Street at 7. (Inst.)
 180—St. James's Union, Union Tavern, Air-street, W., at 8 (Instruction)
 648—Wellington, White Swan, High-street, Deptford, at 8 (Instruction)
 975—Rose of Denmark, Gauden Hotel, Clapham Road Station, at 7.30. (Inst.)
 1425—Hyde Park, Porchester Hotel, Leinster Place, Cleveland Gardens, at 8 (Inst.)
 1445—Prince Leopold, Printing Works, 202 Whitechapel Road, E., at 7 (Inst.)
 1489—Marquess of Ripon, Queen's Hotel, Victoria Park, at 7.30 (Inst.)
 1507—Metropolitan, The Moorgate, Finsbury Pavement, E.C., at 7.30 (Inst.)
 1585—Royal Commemoration, Railway Hotel, High Street, Putney, at 8. (Inst.)
 1608—Kilburn, 46 South Molton Street, Oxford Street, W., at 8. (Inst.)
 1623—West Smithfield, New Market Hotel, King Street, Smithfield, at 7 (Inst.)
 1625—Tredegar, Royal Hotel, Mile End-road
 1669—Royal Leopold, Surrey Masonic Hall, Camberwell, S.E.
 1693—Kingsland, Cock Tavern, Highbury, N., at 8.30 (Instruction)
 1707—Eleanor, Seven Sisters Hotel, Page Green, Tottenham, 8. (Inst.)
 1891—St. Ambrose, Baron's Court Hotel, West Kensington. (Instruction)
 1901—Selwyn, East Dulwich Hotel, East Dulwich. (Instruction)
 2020—St. Botolph's, The Albion, Aldersgate Street, E.C.
 2021—Queen's (Westminster) and Marylebone, Criterion, W., at 8. (Inst.)
 R.A. 28—Old King's Arms, Freemasons' Tavern, W.C.
 R.A. 1056—Victoria, Masons' Hall, Masons'-avenue
 M.M. 224—Menatschin, Criterion, Piccadilly
 37—Anchor and Hope, Freemasons' Hall, Church Institute, Bolton-le-Moors
 53—Royal Sussex, Masonic Hall, Old Orchard-street, Bath
 113—Unanimity, Bull Hotel, Preston.
 119—Sun, Square, and Compasses, Freemasons' Hall, College-st., Whitehaven
 133—Harmony, Ship Hotel, Faversham
 154—Unanimity, Masonic Hall, Zetland-street, Wakefield
 156—Harmony, Huyshe Masonic Temple, Plymouth
 199—Peace and Harmony, Royal Oak Hotel, Dover
 236—York, Masonic Hall, York
 248—True Love and Unity, Freemasons' Hall, Brixham, Devon, at 7. (Inst.)
 251—Loyal, Masonic Hall, Castle-street, Barnstaple
 302—Hope, New Masonic Hall, Darley-street, Bradford
 307—Prince Frederick, White Horse Hotel, Hobden Bridge
 338—Vitruvian, Royal Hotel, Ross, Herefordshire
 381—Harmony and Industry, Smalley's Hotel, Market street, Over Darwen
 382—Royal Union, Chequers Hotel, Uxbridge. (Instruction)
 395—Guy, Crown Hotel, Leamington Priors
 431—St. George, Masonic Hall, Norfolk-street, N. Shields
 441—Three Grand Principles, Red Lion Hotel, Petty Curry, Cambridge
 482—St. James's, Masonic Rooms, Wretham Road, Handsworth, Staffordshire
 529—Semper Fidelis, Crown Hotel, Worcester
 597—St. Cybi, Town Hall, Holyhead
 622—St. Cuthberga, Masonic Hall, Wimborne
 694—Oakley, Masonic Hall, Church Street, Basingstoke
 823—Everton, Masonic Hall, Liverpool, at 7.30. (Instruction)
 927—St. John, Masonic Temple, Halifax-road, Dewsbury
 350—St. Oswald, Town Hall, Ashbourne, Derbyshire
 928—Friendship, Masonic Hall, Petersfield
 1009—Shakespeare, Freemasons' Hall, Cooper-street, Manchester
 1045—Stamford, Town Hall, Altrincham, Cheshire
 1050—Gundulph, King's Head Hotel, Rochester
 1051—Rowley, Athenæum, Lancaster
 1077—Wilton, Red Lion Inn, Blackley, Lancashire
 1108—Royal Wharfedale, Private Room, Boroughgate, Otley, Yorks
 1124—St. Oswald, Wynnstay Arms Hotel, Oswestry
 1180—Forward, Masonic Rooms, New Hall-street, Birmingham
 1211—Goderich, Masonic Hall, Gt. George-street, Leeds
 1239—Wentworth, Freemasons' Hall, Sheffield.
 1264—Neptune, Masonic Hall, Liverpool.
 1302—De Warren, Masonic Hall, White Swan Hotel, Halifax
 1380—Skelmersdale, Queen's Hotel, Waterloo, Liverpool
 1434—Nottinghamshire, Masonic Hall, Nottingham
 1449—Royal Military, Masonic Hall, Canterbury, at 8. (Instruction)
 1477—Sir Watkin, Masonic Hall, Mold
 1519—Albert Edward, Albion Hotel, Clayton-le-Moors, near Accrington
 1573—Caradoc, Masonic Hall, Caer-street, Swansea
 1578—Merlin, New Inn Hotel, Pontypridd, South Wales
 1676—St. Nicholas, Freemasons' Hall, Grainger-street, Newcastle
 1798—Zion, Masonic Rooms, King Street, Manchester
 1977—Blackwater, Blue Boar Hotel, Maldon.
 R.A. 262—Salopian, The Lion Hotel, Shrewsbury
 R.A. 312—Britannia, Masonic Hall, John Street, West Cliff, Whitby
 R.A. 380—Integrity, Masonic Temple, Morley
 R.A. 874—Holmesdale, Royal Sussex Hotel, Tunbridge Wells
 M.M. 9—Fortescue, Masonic Hall, South Molton, Devon
 M.M. 37—Wyndham, Masonic Hall, Church-street, Basingstoke.
 R.C.—Skelmersdale, Masonic Hall, Liverpool

TUESDAY, 4th OCTOBER.

Colonial Board, Freemasons' Hall, at 4
 37—Royal York of Perseverance, Freemasons' Hall, W.C.
 9—Albion, Freemasons' Hall, W.C.
 55—Constitutional, Bedford Hotel, Southampton-bldgs., Holborn, at 7 (Inst.)

85—Prosperity, Hercules Tavern, Leadenhall-street, E.C., at 7. (Instruction)
 101—Temple, Ship and Turtle Tavern, Leadenhall-street, E.C.
 141—Faith, Victoria Mansions Restaurant, Victoria Street, S.W., at 9 (Inst.)
 172—Old Concord, Freemasons' Hall, W.C.
 177—Domestic, Surrey Masonic Hall, Camberwell, at 7.30 (Instruction)
 188—Joppa, Freemasons' Tavern, W.C.
 188—Joppa, Champion Hotel, Aldersgate-street, at 7.30. (Instruction)
 212—Euphrates, Mother Red Cap, High Street, Camden Town, at 8. (Inst.)
 217—Stability, Anderton's Hotel, Fleet-street, E.C.
 554—Yarborough, Green Dragon, Stepney (Instruction)
 753—Prince Frederick William, Eagle Tavern, Clifton Road, Maida Hill, at 9 (Instruction)
 765—St. James, Bridge House Hotel, Southwark
 820—Lily of Richmond, Greyhound, Richmond, at 7.30 (Instruction)
 880—Dalhousie, Sisters' Tavern, Pownall-road, Dalston, at 8 (Instruction)
 861—Finsbury, King's Head, Threadneedle Street, E.C., at 7. (Instruction)
 1044—Wandsworth, East Hill Hotel, Alma Road, Wandsworth (Instruction)
 1257—Grosvenor, Freemasons' Hall, Gt. Queen-street, W.C.
 1259—Duke of Edinburgh, Cape of Good Hope Tavern, Commercial Road
 1321—Emblematic, Red Lion, York Street, St. James's Square, S.W., at 8 (Inst.)
 1349—Friars, Liverpool Arms, Canning Town, at 7.30. (Instruction)
 1360—Royal Arthur, Rook Tavern, Battersea Park Road, at 9. (Instruction)
 1381—Kennington, Horns Tavern, Kennington
 1397—Anerley, Thicket Hotel, Anerley
 1446—Mount Edgecombe, Three Stags, Lambeth Road, S.W., at 9. (Inst.)
 1471—Islington, Champion, Aldersgate Street, at 7. (Instruction)
 1472—Henley, Three Crowns, Woolwich
 1540—Chancer, Old White Hart, Borough High Street, at 8. (Instruction)
 1662—Beaconsfield, Chequers, Walthamstow
 1693—Kingsland, Old Cock Tavern, Highbury, at 7.30 (Inst.)
 1695—New Finsbury Park, Hornsey Wood Tavern, Finsbury Park, at 8. (Inst.)
 1839—Duke of Cornwall, Bibra Restaurant, Cannon Street, E.C., at 7. (Inst.)
 1910—Brixton, Prince Regent, Dulwich Road, East Brixton, at 8 (Instruction)
 Metropolitan Chapter of Improvement, White Hart, Cannon Street, at 6.3
 R.A. 169—Temperance, White Swan Tavern, Deptford
 R.A. 704—Camden, the Moorgate, 15 Finsbury Pavement, E.C., at 8. (Inst.)
 R.A. 1365—Clapton, White Hart Tavern, Clapton, at 8. (Instruction)
 R.A. 1538—St. Martins-le-Grand, Guildhall Tavern, Grasshopper-street
 R.A. 1812—Earl of Carnarvon, Ladbroke Hall, Notting Hill, W., at 8. (Inst.)
 M.M. 355—Royal Savoy, The Criterion, W.
 70—St. John, Huyshe Masonic Temple, Plymouth
 103—Beaufort, Freemasons' Hall, Bristol.
 120—Palladian, Green Dragon Hotel, Hereford.
 124—Marquis of Granby, Freemasons' Hall, Old Elvet, Durham
 126—Silent Temple, Cross Keys Inn, Burnley
 158—Adams, Masonic Rooms, Victoria Hall, Trinity-road, Sheerness
 209—Etonian, Masonic Hall, Windsor
 226—Benevolence, Red Lion Hotel, Littleborough.
 265—Royal Yorkshire, Masonic Club, Hanover-street, Keighley
 315—Royal York, Royal Pavilion, Brighton
 364—Cambrian, Masonic Hall, Neath.
 373—Socrates, George Hotel, High-street, Huntingdon
 393—St. David, Masons' Hall, The Parade, Berwick
 448—St. James, Freemasons' Hall, St. John's Place, Halifax
 463—East Surrey of Concord, Kings' Arms Hotel, Croydon, at 7.15. (Inst.)
 493—Royal Lebanon, Spread Eagle, Gloucester
 510—St. Martin, Masonic Hall, Liskeard
 558—Temple, Town Hall, Folkestone.
 673—St. John, Masonic Hall, Liverpool.
 685—Northumberland, Assembly Rooms, Westgate-road, Newcastle
 702—Sherborne, Subscription Rooms, Stroud, Gloucestershire
 734—Londesborough, Masonic Hall, Bridlington Quay.
 779—Ferrers and Ivanhoe, Town Hall, Ashby-de-la-Zouche
 794—Warden, Royal Hotel, Sutton Coldfield
 804—Carnarvon, Masonic Hall, Havant.
 847—Fortescue, Manor House, Honiton, Devon.
 948—St. Barnabas, Masonic Room, Linslade, Leighton Buzzard
 960—Bute, Masonic Hall, 9 Working-street, Cardiff.
 974—Pentalpha, New Masonic Hall, Darley Street, Bradford
 995—Furness, Masonic Temple, Ulverston
 1002—Skiddaw, Lodge Room, Market Place, Cockermouth
 1024—St. Peters, Masonic Hall, Maldon
 1134—Newall, Freemasons' Hall, Salford
 1244—Marwood, Freemasons' Hall, Redcar
 1280—Waldon, Rose and Crown Hotel, Saffron Waldon
 1310—Harrow, King's Head, Harrow
 1322—Waveley, Caledonian Inn, Ashton-under-Lyne
 1336—Square and Compass, Corn Exchange, Wrexham
 1473—Bootle, 146 Berry-street, Bootle, at 6 (Instruction)
 1488—St. Eleth, Castle Hotel, Amlwch, Anglesea
 1543—Rosslyn, Saracen's Head Hotel, Dunmow
 1674—Caradoc, Masonic Hall, Bank Buildings, Salford, at 8. (Inst.)
 1750—Coleridge, Sandringham House, Clevedon.
 1799—Arnold, Portobello Hotel, Walton on the Naze
 1823—Royal Clarence, Masonic Hall, Clare, Suffolk
 1970—Hadrian, Freemasons' Hall, South Shields
 1991—Wolsley, Masonic Hall, Town Hall Buildings, King Street, Manchester
 2032—Richmond, Station Hotel, Richmond, Surrey
 R.A. 203—St. John of Jerusalem, Masonic Hall, Liverpool.
 R.A. 600—Sincerity, Freemasons' Hall, Salem-street, Bradford
 R.A. 645—Humphrey Cheetham, Freemasons' Hall, Cooper Street, Manchester
 R.A. 1611—Eboracum, Masonic Hall, St. Saviourgate, York
 M.M. 11—Joppa, 55 Argyle-street, Birkenhead
 M.M. 69—United Service, Assembly Rooms, Brompton, Chatham.
 M.M. 161—Walton, Skelmersdale Masonic Hall, Kirkdale, Liverpool

WEDNESDAY, 5th OCTOBER.

Grand Mark Masters, Masonic Hall, 84 Red Lion Square, W.C.
 3—Fidelity, Alfred, Roman Road, Barnsbury, at 7. (Instruction)
 30—United Mariners', The Lugard, Peckham, at 7.30. (Instruction)
 72—Royal Jubilee, Mure, Chancery Lane, W.C., at 8. (Instruction)
 73—Mount Lebanon, George Inn, High Street, Borough, at 8. (Inst.)
 193—Confidence, Hercules Tavern, Leadenhall Street, at 7. (Instruction)
 228—United Strength, The Hope, Stanhope Street, Regent's Park, at 8 (Inst.)
 511—Zetland, Anderton's Hotel, Fleet Street
 538—La Tolerance, Portland Hotel, Great Portland Street, at 9. (Inst.)
 720—Panmure, Balham Hotel, Balham, at 7. (Instruction)
 781—Merchant Navy, Silver Tavern, Burdett-road, E. (Instruction)
 813—New Concord, Jolly Farmers, Southgate-road, N. (Instruction)
 862—Whittington, Red Lion, Poppin's Court, Fleet Street, at 8. (Inst.)
 902—Burgoyne, Goose and Gledion, St. Paul's Churchyard, at 7. (Instruction)
 1293—Royal Standard, Cock Hotel, Highbury, N.
 1475—Peckham, Lord Wellington Hotel, 516 Old Kent Road, at 9. (Inst.)
 1491—Athenæum, Athenæum, Camden Road, N.
 1521—Duke of Connaught, Royal Edward, Mare Street, Hackney, at 8. (Inst.)
 1535—Royal Commemoration, Fox and Hounds Hotel, Upper and Lower S.W.
 1601—Ravensbourne, George Inn, Lewisham, at 7.30 (Instruction)
 1604—Wanderers, Victoria Mansions Restaurant, Victoria-st., S.W., at 7.30 (Inst.)
 1662—Beaconsfield, Chequers, Marsh Street, Walthamstow, at 7.30. (Inst.)
 1681—Londesborough, Berkeley Arms, John Street, May Fair, at 8. (Inst.)
 1687—The Rothesay, Inns of Court Hotel, Lincoln's Inn Fields
 1766—St. Leonard, Town Hall, Shoreditch
 1922—Earl of Lathom, Station Hotel, Camberwell New Road, S.E., at 9. (Inst.)
 R.A. 55—Constitutional, Private Rooms, Leytonsstone
 R.A. 177—Domestic, Union Tavern, Air Street, Regent Street, at 8. (Inst.)

R.A. 720—Panmure, Goose and Gridiron, St. Paul's Churchyard, at 7. (Inst.)
 R.A. 933—Doric, 203 Whitechapel Road, E., at 7.30. (Instruction)
 R.A. 1328—Granite, Freemasons' Hall, W.C.
 R.A. 1589—St. Dunstan's, Anderton's Hotel, E.C.
 M.M.—Grand Masters, 84 Red Lion Square, W.C., at 7 (Instruction)
 M.M.—Thistle, Freemasons' Tavern, W.C., at 8. (Instruction)
 K.T. 129—Holy Palest, 33 Golden-square, W.C.

74—Athol, Masonic Hall, Severn-street, Birmingham
 125—Prince Edwin, White Hart Hotel, Hythe, Kent
 128—Prince Edwin, Bridge Inn, Bolton-street, Bury, Lancashire
 210—Duke of Athol, Bowling Green Hotel, Denton
 274—Tranquillity, Boar's Head Inn, Newchurch, near Manchester
 280—Huddersfield, Masonic Hall, South Parade, Huddersfield
 298—Harmony, Masonic Rooms, Ann-street, Rochdale
 298—Moir, Freemasons' Hall, Park-street, Bristol
 327—Wigton St. John, Lion and Lamb, Wigton
 363—Keystone, New Inn, Whitworth
 387—Airedale, Masonic Hall, Westgate, Shipley
 406—Northern Counties, Freemasons' Hall, Maple-street, Newcastle-on-Tyne
 417—Faith and Unanimity, Masonic Hall, Dorchester
 429—Royal Navy, Royal Hotel, Ramsgate
 471—Silurian, Freemasons' Hall, Dock-street, Newport, Monmouthshire
 594—Downshire, Masonic Hall, Liverpool, at 7. (Instruction)
 606—Segontium, The Castle, Carnarvon
 611—Marches, Masonic Hall, Ludlow
 625—Devonshire, Norfolk Hotel, Glossop
 645—Humphrey Chetham, Freemasons' Hall, Cooper-street, Manchester
 673—St. John, Masonic Hall, Liverpool, at 8. (Instruction)
 678—Earl Ellesmere, Church Hotel, Kersley, Farnworth, near Bolton
 750—Friendship, Freemason's Hall, Railway-street, Cleckheaton
 838—Franklin, Peacock and Royal Hotel, Boston
 972—St. Augustine, Masonic Hall, Canterbury. (Instruction)
 992—St. Thomas, Griffin Hotel, Lower Broughton
 1010—Kingston, Masonic Hall, Worship-street, Hull
 1013—Royal Victoria, Masonic Hall, Liverpool
 1037—Portland, Portland Hall, Portland. (Instruction.)
 1063—Malling Abbey, Bear Inn, West Malling, Kent
 1085—Bartington, Masonic Hall, Gower-street, Derby
 1091—Erme, Erme House, Ivybridge, Devon
 1167—Alnwick, Masonic Hall, Clayport-street, Alnwick
 1206—Cinque Ports, Bell Hotel, Sandwich
 1274—Earl of Durham, Freemasons' Hall, Chester-le-Street
 1323—Talbot, Masonic Rooms, Wind-street, Swansea
 1335—Lindsay, 20 King-street, Wigan
 1354—Marquis of Lorne, Masonic Rooms, Leigh, Lancashire
 1356—De Grey and Ripon, 140 North Hill-street, Liverpool, at 7.30. (Inst.)
 1363—Tyndall, Town Hall, Chipping Sodbury, Gloucester.
 1403—West Lancashire, Commercial Hotel, Ormskirk
 1431—St. Alphege, George Hotel, Solihull
 1511—Alexandra, Hornsea, Hull (Instruction)
 1549—Abercorn, Abercorn Hotel, Great Staamore.
 1620—Marlborough, Derby Hall, Tue Brook, Liverpool
 1645—Colne Valley, Lewisham Hotel, Slaithwaite
 1692—Hervey, White Hart Hotel, Bromley, Kent, at 8.30. (Instruction)
 1734—Trinity, Golden Lion Hotel, Rayleigh
 1736—St. John's, St. John's Rooms, King X Street, Halifax
 1797—Southdown, Hurlpierpoint, Sussex
 1842—St. Leonard, Concert Rooms, St. Leonard's-on-Sea
 1903—Prince Edward of Saxe Weimar, Masonic Hall, Portsmouth
 2042—Apollo, Masonic Hall, 22 Hope Street, Liverpool
 R.A. 54—Hope, Spread Eagle Inn, Cheetham Street, Rochdale
 R.A. 86—Lebanon, Masonic Hall, Prescott
 R.A. 221—St. John, Commercial Hotel, Town Hall Square, Bolton
 R.A. 300—Perseverance, Pitt and Nelson Hotel, Ashton-under-Lyne
 R.A. 304—Philanthropic, Masonic Hall, Great George Street, Leeds
 R.A. 342—Royal Sussex, Masonic, 79 Commercial Road, Portsea
 R.A. 409—Stortford, Chequers Inn, Bishop's Stortford
 R.A. 477—Fidelity, 55 Argyle-street, Birkenhead
 R.A. 1125—St. Peters, Masonic Hall, Fore Street, Tiverton
 R.A. 1248—Denison, Masonic Hall, Scarborough
 M.M. 36—Furness, Hartington Hotel, Duke-street, Barrow-in-Furness

THURSDAY, 6th OCTOBER.

27—Egyptian, Anderton's Hotel, Fleet Street
 27—Egyptian, Hercules Tavern, Leadenhall-street, E.C., at 7.30 (Instruction)
 45—Strong Man, Masons' Hall Taern, Masons' Avenue, Basinghall-street
 87—Vitruvian, White Hart, College-street, Lambeth, at 8 (Instruction)
 144—St. Luke, White Hart, King's-road, Chelsea, at 7.30. (Instruction)
 147—Justice, Brown Bear, High Street, Deptford, at 8. (Instruction)
 192—Lion and Lamb, City Terminus Hotel, Cannon-street
 227—Ionic, Ship and Turtle, Leadenhall Street
 435—Salisbury, Union Tavern, Air-street, Regent-street, W., at 8. (Inst.)
 538—La Tolerance, Freemasons' Hall, W.C.
 554—Yarborough, Green Dragon, Stepney
 704—Camden, Lincoln's Inn Restaurant, 305 High Holborn, at 7 (Instruction)
 742—Crystal Palace, Crystal Palace, Sydenham
 749—Belgrave, The Clarence, Aldersgate Street, E.C. (Instruction)
 754—High Cross, Coach and Horses, Lower Tottenham, at 8 (Instruction)
 879—Southwark, Sir Garnet Wolseley, Warndon St., Rotherhithe New Rd. (In)
 1158—Southern Star, Pheasant, Stangate, Westminster-bridge, at 8 (Inst.)
 1178—Perfect Ashlar, Bridge House Hotel, Southwark
 1278—Burdett Coutts, Swan Tavern, Bethnal Green Road, E., at 8. (Instruct)
 1306—St. John, Three Crowns Tavern, Mile End Road, E. (Instruction)
 1339—Stockwell, Masons' Tavern, Masons' Avenue, E.C., at 7.30 (Instruction)
 1351—St. Clement Danes, 265 Strand
 1426—The Great City, Masons' Hall, Masons' Avenue, E.C., at 6.30 (Inst)
 1539—Surrey Masonic Hall, Surrey Masonic Hall, Camberwell, S.E.
 1568—D. Connaught, Palmerston Arms, Grosvenor Park, Camberwell, at 8 (In.)
 1571—Leopold, Austin's Hotel, 7 London Street, E.C., at 7.30. (Instruction)
 1602—Sir Hugh Myddelton, White Horse Tavern, Liverpool Road (corner of Theberton Street) N., at 8. (Instruction)
 1612—West Middlesex, Bell Hotel, Ealing, at 8. (Instruction)
 1614—Covent Garden, Criterion, W., at 8. (Instruction)
 1622—Rose, Stirling Castle Hotel, Church Street, Camberwell. (Instruction)
 1625—Tredegar, Wellington Arms, Wellington Road, Bow, E., at 7.30. (In.)
 1673—Langton, White Hart, Abchurch Lane, E.C., at 5.30. (Instruction)
 1677—Crusaders, Old Jerusalem Tav., St. John's Gate, Clerkenwell, at 9 (Inst)
 1744—Royal Savoy, Yorkshire Grey, London Street, W., at 8 (Instruction)
 1765—Trinity College, 61 Weymouth Street
 1772—Pimlico, Morpeth Arms Tavern, Millbank
 1790—Old England, Masonic Hall, New Thornton Heath
 1791—Creston, Wheatheaf Tavern, Goldhawk Road, Shepherd's Bush. (Inst)
 1950—Southgate, Railway Hotel, New Southgate, at 7.30. (Instruction)
 R.A. 174—Sincerity, Cheshire Cheese Tavern, Crutched Friars
 R.A. 763—Prince Frederick William, Lord's Hotel, St. John's Wood, at 8. (In.)
 R.A. 1471—North London, Northampton House, St. Paul's Road, Canonbury, at 8. (Instruction)
 M.M. 199—Duke of Connaught, Haverlock, Albion-rd., Dalston, at 8. (Inst.)
 24—Newcastle-on-Tyne, Freemasons' Hall, Grainger-st., Newcastle.
 31—United Industrious, Masonic Room, Canterbury
 38—Union, Council Chamber, Chichester
 41—Royal Cumberland, Masonic Hall, Old Orchard-street, Bath
 50—Knights of Malta, George Hotel, Hinckley, Leicestershire
 123—Lennox, Freemasons' Hall, Richmond, Yorkshire

215—Commerce, Commercial Hotel, Haslingden
 249—Mariners, Masonic Hall, Liverpool
 254—Trinity, Craven Arms Hotel, Coventry
 266—Naphali, Masonic Hall, Market-place, Heywood
 269—Fidelity, White Bull Hotel, Blackburn
 289—Fidelity, Masonic Hall, Carlton-hill, Leeds
 294—Constitutional, Assembly Rooms, Beverley, Yorks
 295—Combermere Union, Macclesfield Arms, Macclesfield
 300—Minerva, Pitt and Nelson, Ashton-under-Lyne
 309—Harmony, Red Lion, Fareham
 317—Affability, Freemasons' Hall, Cooper-street, Manchester.
 360—Pomfret, Abington Street, Northampton
 419—St. Peter, Star and Garter Hotel Wolverhampton.
 425—Cestrian, Grosvenor Hotel, Chester
 432—Abbey, Newdegate Arms, Nuneaton
 446—Benevolent, Town Hall, Wells, Somersetshire.
 509—Tees, Freemasons' Hall, Stockton, Durham.
 539—St. Matthew, Dragon Hotel, Walsall.
 637—Portland, Masonic Rooms, Town Hall, Stoke-on-Trent.
 792—Pelham Pillar, Masonic Hall, Bullring-lane, Great Grimsby
 971—Trafalgar, Private Room, Commercial Street, Batley
 976—Royal Clarence, Blue Ball, Bruton, Somerset
 1012—Prince of Wales, Derby Hotel, Bury, Lancashire
 1074—Underley, Masonic Room, Market-place, Kirkby Lonsdale
 1088—Royal Edward, Commercial Inn, Stalybridge
 1182—Duke of Edinburgh, Masonic Hall, Liverpool, at 7.30. (Instruction)
 1231—Savile, Royal Hotel, Epsand
 1282—Anchorage, Foresters' Hall, Brigg, Lincolnshire
 1287—Brent, Globe Hotel, Topsham, Devonshire
 1304—Olive Union, Masonic Hall, Horncastle, Lincolnshire
 1367—Beaminster Manor, White Hart Hotel, Beaminster
 1379—Marquess of Ripon, Masonic Hall, Darlington
 1384—Equity, Alford Chambers, Widnes
 1473—Booth, Town Hall, Booth, Lancashire
 1500—Walpole, Bell Hotel, Norwich
 1504—Red Rose of Lancaster, Starkie's Arms Hotel, Pilsbury, near Burnley
 1513—Friendly, King's Head Hotel, Barnsley
 1514—Thornhill, Masonic Room, Dearn House, Lindley
 1580—Cranbourne, Red Lion Hotel, Hatfield, Herts, at 8. (Instruction)
 1638—Brownrigg, Alexandra Hotel, Park Road, Norbiton, at 8. (Instruction)
 1639—Watling-street, Cock Hotel, Stoney Stratford, Bucks
 1770—Vale of White Horse, Savings Bank, Farnington
 1807—Loyal Wye, Bulth, Breconshire
 1817—St. Andrew's, Cambridge Hotel, Shoeburyness
 1829—Burrell, George Hotel, Shoreham
 2043—Kendrick, Masonic Hall, Grayfriars Road, Reading
 2050—St. Trinians, Masonic Hall, Loch Parade, Douglas, Isle of Man
 R.A. 116—Cana, Swan Hotel, Colne, Lancashire
 R.A. 187—Charity, Freemasons' Hall, Park Street, Bristol
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FRIDAY, 7th OCTOBER.

Metropolitan Masonic Benevolent Association, 155 Fleet-street, E.C. at 8.3
 Emulation Lodge of Improvement, Freemasons' Hall, at 7
 25—Robert Burns, Portland Arms Hotel, Great Portland Street, W., at 8. (In)
 167—St. John's, York and Albany Hotel, Regent's Park, N.W., at 8. (Inst.)
 507—United Pilgrims, Surrey Masonic Hall, Camberwell, at 7.30. (Inst.)
 706—Florence Nightingale, Masonic Hall, William Street, Woolwich
 765—St. James, Princess Victoria Tavern, Rotherhithe, at 8. (Instruction)
 766—William Preston, St. Andrew's Tavern, George St., Baker St., at 8. (In)
 780—Royal Alfred, Star and Garter, Kew Bridge, at 8. (Instruction)
 834—Ranelagh, Six Bells, Hammersmith. (Instruction)
 890—Hornsey, Freemasons' Hall, W.C.
 933—Doric, Duke's Head, 79 Whitechapel Road, at 8. (Instruction)
 1056—Metropolitan, Portugal Hotel, Fleet Street, E.C., at 7. (Instruction)
 1185—Lewis, Fishmongers' Arms Hotel, Wood Green, at 7.30. (Instruction)
 1298—Royal Standard, Alwyne Castle, St. Paul's Road, Canonbury, at 8 (In)
 1365—Clapton, White Hart, Lower Clapton, at 7.30. (Instruction)
 1489—Marquess of Ripon, Metropolitan Societies Asylum, Balls Pond Road
 1627—Royal Kensington, Freemasons' Hall, W.C.
 1642—E. Carnarvon, Ladbroke Hall, Notting Hill, at 8. (Instruction)
 1716—All Saints, Town Hall, Poplar
 1789—Ubique, 79 Ebury Street, Pimlico, S.W., at 7.30. (Instruction)
 1815—Penge, Thicket Hotel, Anerley
 R.A. —Panmure C. of Improvement, Stirling Castle, Church Street, Camberwell
 R.A. 79—Pythagorean, Portland Hotel, London Street, Greenwich. (Inst.)
 R.A. 820—Lily of Richmond, Grayhound, Richmond, at 8. (Instruction)
 R.A. 890—Hornsey, Porchester Hotel, Leinster Place, Cleveland Square, Paddington, W. (Improvement)
 M.M.—Old Kent, Crown and Cushion, London Wall, E.C. (Instruction)
 M.M. 8—Thistle, Freemasons' Tavern, W.C.
 M.M. 355—Royal Savoy, The Moorgate, Finsbury Pavement, E.C., at 7.30. (In):
 44—Friendship, Freemasons' Hall, Cooper-street, Manchester
 81—Doric, Private Room, Woodbridge, Suffolk.
 127—Union, Freemasons' Hall, Margate
 219—Prudence, Masonic Hall, Todmorden.
 242—St. George, Guildhall, Doncaster.
 306—Alfred, Masonic Hall, Kelsall-street, Leeds
 375—Lambton, Lambton Arms, Chester-le-street, Durham
 442—St. Peter, Masonic Hall, Peterborough
 453—Chigwell, Public Hall, Station Road, Loughton, at 7.30. (Instruction)
 521—Truth, Freemasons' Hall, Fitzwilliam-street, Filton, Bristol.
 574—Loyal Berkshire of Hope, White Hart Hotel, Newbury
 601—St. John, Wrekin Hotel, Wellington, Shrop
 680—Sefton, Adelphi Hotel, Liverpool
 709—Invicta, Bank-street Hall, Ashford
 837—De Grey and Ripon, Town Hall, Ripon
 839—Royal Gloucestershire, Bell Hotel, Gloucester
 998—Welchpool Railway, Station, Welchpool
 1096—Lord Warden, Wellington Hall, Dalm
 1102—Mirfield, Assembly Rooms, Eastthorpe, Mirfield
 1333—Athelstan, Town Hall, Atherstone, Warwick.
 1387—Chorlton, Masonic Rooms, Chorlton Canal Works
 1393—Hamer, Masonic Hall, Liverpool, at 8. (Instruction)
 1528—Fort, Masonic Hall, Newquay, Cornwall.
 1557—Albert Edward, Bush Hotel, Hexham.
 1561—Morecambe, Masonic Hall, Edward-street, Morecambe, Lancashire.
 1648—Prince of Wales, Freemasons' Hall, Sanderson, Bedford.
 1664—Gosforth, Freemasons' Hall, High-street, Gosforth
 General Lodge of Instruction, Masonic Hall, New Street, Birmingham, at 8
 R.A. 359—Peace, Freemasons' Hall, Albion Terrace, Southampton
 R.A. 712—St. James's, Masonic Hall, Rosemary Lane, Louth

SATURDAY, 8th OCTOBER.

Quarterly General Court Girls' School, Freemasons' Tavern, at 12
 176—Caveac, Albion Tavern, Aldersgate-street
 179—Manchester, Yorkshire Grey, London St., Tottenham Court Rd., at 8. (In)

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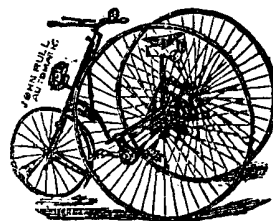
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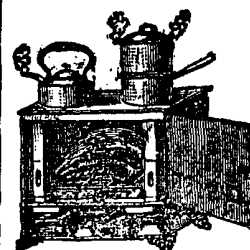
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