

Freemason's Chronicle;

A WEEKLY RECORD OF MASONIC INTELLIGENCE.

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MASONIC INDEPENDENCE.

THE work of securing Masonic independence for particular districts has frequently proved a difficult task for the brethren who sought to establish the separate authority, and it is probable the annals of Freemasonry record more disagreements on this one point than on any other associated with the Order. As soon as a number of brethren are of opinion that the time has come for them to set up a Grand Lodge, or a Provincial or District Grand Lodge for themselves they are hailed as seceders, discontents or disloyal rebels by those who differ in opinion from them, and it is by no means unusual for controversy on the subject to rage hot and furious, hard words being used and much ill feeling introduced into what should at most be a question of policy, to be determined after careful consideration and a due weighing of all the facts urged for and against the suggested alteration.

As these proposals for separation are sometimes promoted by brethren of minor degree it not unfrequently happens that the question becomes one of Masonic classes being opposed to the Masonic masses, that is to say, the chiefs of a district may see no reason for any alteration—probably because they recognise that the suggested change would mean loss of power or prestige for themselves, and the setting up of an equal, or perhaps superior authority in their midst. On the other hand the lay members may argue that promotion is of necessity slow in the district, because there are only a limited number of honours to bestow among a large number of deserving brethren, and on that account a change is desirable; or other questions, such as convenience of meeting, or distance from headquarters, may induce them to advocate a change. The tale is an old one, and has been re-enacted time after time in connection with nearly every movement that has taken place for Masonic independence, and probably will continue to be so as long as Freemasonry exists.

Sometimes our own Grand Lodge is concerned, sometimes a foreign Constitution, but wherever it is, or whatever is done there seems to be but one fair way of deciding the question—if a majority vote in favour of independence the minority should bow to their decision, and cheerfully co-operate to secure the union of opposing elements and thereby promote the general good. It is on such a basis that our own and other Grand Lodges have framed laws bearing on this point, the supreme authority fully recognising the right of individuals to talk of separation, without accusing them of rebellion or sedition, and believing it is possible for brethren to work for the good of Masonry in general while they are using every effort in their power to throw off the authority of their superiors, and set up home rule for themselves. But laws cannot govern the actions of individuals, and accordingly it is found that proceedings which are

perfectly legal and legitimate, and are so recognised by the Grand Lodge or other ruling power principally concerned, meet with disapproval in certain quarters, and call forth accusations and recriminations which are quite unnecessary, wholly uncalled for, and utterly at variance with the teachings of Freemasonry.

Mark Masonry in Bengal seems to be suffering at the present time under some such a cloud as we have referred to, and the elements of as pretty a quarrel as could well be imagined appear to be there, only awaiting the match that shall fire the train, and lead to unknown trouble; but let us hope the match will not be forthcoming, but rather that the differences may be settled amicably, and to the satisfaction of all concerned. Happily the leaders of those who desire separation do not seem to be afraid of harsh words; they profess themselves willing to put up with any taunts or insults that may be hurled against them by those who oppose the separation scheme, and do not mind being classed as disloyal rebels, so long as the cause of their "rebellion" is promoted, and the work they have set themselves to perform is brought to a successful issue. A long letter on the subject appears in a recent issue of the *Indian Masonic Review*, from the pen of Bro. E. W. Parker, a former Deputy District Grand Master, who is taking a foremost part in the work of securing independence for the Mark Masons of the Punjab. Some of his arguments appear to us to carry conviction, and they will, we hope, secure the attention they deserve from the members of Grand Mark Lodge, to whom we believe the matter is to be referred. The present District Grand Lodge has jurisdiction over a very large territory, members of the Lodge at Lahore being 1000 miles away from Calcutta, where the meetings of the governing body are usually held. When we consider the difficulties of travelling such a distance even under the most favourable conditions, much less what it must be to do so in India, we can well understand the complaint of the Lahore brethren when they say they are virtually shut out from the deliberations of their Grand Lodge, and that it is impossible for them to get a hearing in Calcutta, just as it would be for the Calcutta members to get a hearing at Lahore. We have heard the members of some of the English Provincial Grand Lodges complain because they had to travel from the east to the west, or from the north to the south of their county, a journey perhaps occupying an hour or two; but what would they think of starting on a 2000 mile journey in our Indian Empire, merely to take a share in the work of their Grand Lodge? Such a consideration should alone warrant the granting of the prayer for independence, and we can hardly imagine the authorities holding out when the facts are laid before them, provided they have sufficient confidence in the brethren of the Punjab to warrant their being formed into an independent District.

We have no space to quote further from the letter we have referred to, and perhaps we are unwise in forming an opinion on one side of the story alone, but we have had previous experience of separation controversies, and imagine this is no exception to the rule. We can only hope that right may prevail in the end, and that when independence is secured the disunited District may re-unite in furthering the interests of the two sections, and further, that the separate divisions will work in perfect harmony with each other, as harmoniously, in fact, as we believe they have invariably done when under the rule of the same D.G.M.

This question of Masonic independence has not only led to considerable controversy in years gone by, but is likely to become an even more popular subject in the future, as the limits within which it can be promoted become narrowed, and the influences of separate districts extend. It is a matter which must always be of interest to brethren who make a study of Masonry's progress, and one which seems to produce most varied expressions of opinion. On these grounds we shall watch the pages of our contemporaries for references to it, and extract from time to time such comments as we deem likely to interest our readers.

CONSECRATION OF THE LONGSIGHT LODGE, No. 2464.

AN additional impulse, if indeed any were needed, has been given to Freemasonry in the Province of East Lancashire by the consecration of the above Lodge, which took place on Wednesday, the 2nd inst., at the Club Buildings, Birch Lane, Longsight, a populous suburb of Manchester. The structure is a very handsome one, and seems to be eminently adapted for Masonic purposes. The windows overlook the Club's own large bowling green and several divisions of ground devoted to lawn tennis, and other games of a kindred character; the outer surroundings being the substantial houses and fairly extensive gardens belonging to some of the wealthier portion of the mercantile community of Cottonopolis.

The idea of a new Lodge was formulated in a casual manner at a meeting of club members (the majority of whom belonged to the Craft), and the following brethren ultimately gave in their names as the founders:—Councillor Thomas Uttley 307 and 993, Henry Grimshaw 317 and 1055, William Gadd 1354, F. Gorton Berry 44, Ald. Lloyd Higginbottom 993, F. W. Lean 935 and 2156, Harry Mundy 1140, Richard Barlow 1147, John Phythian 336, Edgar Herbert Ritson 1161, Councillor Wm. Hy. Wilson 993, David Baxter 1219, Henry Sheard 1140, and Thos. Plumptre 993.

The function of consecration was a very interesting one, and, judging from the *personnel* of the new members, and the amount of enthusiasm displayed all through the preliminaries of formation, there is every reason for anticipating a great success for the Lodge. The Right Worshipful Provincial Grand Master Colonel Le Gendre N. Starkie, who was the Consecrating Officer, arrived upon the scene shortly after 2 p.m., being received by Bro. John Chadwick Provincial Grand Secretary, and many other distinguished Provincial Officers. Half an hour later the brethren were marshalled in order by Bro. Fred Hilton P.M. Prov. Grand D. of C., who was assisted by Brother James Schofield P.M. Prov. Grand A.D. of C.

The Prov. Grand Master assumed the principal chair, supported by the following Provincial Officers:—Brothers J. B. Lonsdale Prov. G.S.W., Geo. Galloway Prov. G.J.W., Wm. Hoyland Prov. G.P., Rev. J. Osborne Jelly, M.A., Prov. Grand Chaplain, Lieut.-Col. H. J. Robinson P.G. Registrar, and Geo. Samuel Smith Prov. Grand Organist, in addition to those already mentioned.

The Lodge was opened in the three degrees, and the hymn, "Hail! Eternal, by whose aid," was sung, this being followed by a stirring address from the Provincial Grand Master, whose subject was "the motive of the meeting." Bro. Chadwick read the petition, and Brother Robinson the warrant, after which the Officers names

were submitted for approval, and accepted by the brethren according to Masonic usage and prescription. The Prov. Grand Chaplain afterwards delivered the following excellent oration:—"Brethren: We know no institution in the world's history which has such an enduring basis as that on which our art rests: the practice of every moral and social virtue. In every country wherever it has received fair play it has been found to be a civilising agent of the very highest order. Its origin, lost in the darkness of a far-off past, gives it a claim to our highest veneration, having had important influence in the progress of society and in the setting forth of those fairest principles which confer peace and happiness on the human race. There is no better witness of human progress than the improvement of methods in the construction of buildings, which Masonry has seized upon to bring home to us those excellent qualities which each onward step has been taken to exemplify. When art and science were in their infancy all was dreary and desolate, happiness and peace were hardly known; then it was needful to hide from the many dangers to which mankind was subject, either in the depths of the forest, or the caves of the earth. In those solitudes, the mind, seeking for satisfaction, at length was able to devise rude means of protection, whereby the light of day could be enjoyed without fear. Men began to build strong houses which could assist them in preserving inviolate the lives of those dearest to them. In like manner our art strives to implant those simple principles by which alone we can preserve contented minds, by teaching us that there is one alone in that Grand Lodge (which all good Masons hope to reach), who confers on those who heartily approach Him the knowledge of what is essential to their eternal welfare. Our race was once utterly unprotected, exposed to wind and storm, a prey to the savage bird of the air, or the devouring beast of the field; so we enter this world utterly unequipped for the battle of life until illumined by the light which is from above, and have received such training as the Grand Architect of the Universe has, in His almighty wisdom, bestowed upon us. Poor and dismal must our lot have been had not an all-wise Creator given us the sacred gifts of reason and memory to keep us in mind and arrange in order the knowledge which He so lovingly bestowed upon us. Step by step, the march of intelligence is seen in the progress of the liberal arts; sudden inspirations flashed into the dark recesses of the human mind have borne their fruit, until to-day we enjoy the many triumphs won by the flights of reason, and the light of revelation, which have from time to time been vouchsafed. As a witness of our improvement, there is no better than the changes which have taken place in our methods of construction. At first mere strength was desired, but with the attainment of that it soon began to be seen that something more might be attained to idealize, as it were, the works of Nature, to rend into wood and stone those beauties which the Great Architect of the Universe so bountifully set before us as models. So to strength was added grace and beauty; the polished stone, the shapely pillar, the florid ornament, all representing something which the artist saw in Nature's school. Nay more, the best attainable decorations were added to make up such elegance and harmony as their æsthetic taste required. But Masonry has applied all these trifles to our morals; she has made into these forms which are seen around; and in the tools which the workman uses, lessons of high moral worth, making the indwelling of the building worthy of that construction which art and science had enabled him to rear. A true Mason has a high regard for all our ideals. We are taught the importance of the liberal arts: music, poetry, and eloquence; the value of temperance, gratitude, prudence, and justice; the three cardinal virtues: Faith, Hope, and Charity; and, in addition to these, to cultivate mercy, honour, and virtue. With such objects in view, who can deny the importance of an art founded on the principles of brotherly love, relief, and truth? It harmonises with the teaching of religion, holding before us a high standard of moral truth and worth; it must make all those who honestly embrace its tenets, true and godly men, and such as will earn the blessing of a good conscience, void of offence. It is in such a spirit as this I hope this new Lodge is being consecrated to-day, not merely to be the home of a society which looks only on its own enjoyment, but to set forth to the world the many great and useful lessons acquired in the ordinary working of the Lodge. We should not meet merely for the pleasures of

natural converse and harmony, though these are important in keeping alive the bonds of union which ought to exist among us; but rather to strengthen the conception of our obligations, and how best to put into practice the promises which we have made. If this Lodge, to be consecrated this day, is to have a long and useful career, it will only be on condition of laying its foundations deep, by looking to Him who alone can give stability and strength, and a blessing on our labours. It may be thus possible to found a true Masonic home, a lasting habitation. In those records which from time to time you will make, the future historian of the Craft will find much that is useful to instruct, improve and exhort; the work that you are doing, in days to come may bring blessings on many, who without your assistance could not have enjoyed the blessed influence which comes from a true appreciation of your honest endeavours. May you realise this, and try to make for your new Lodge, to be added to a long list of Lodges doing good work in the province, a name that shall be second to none for goodness of work, harmony of members, and zeal to set forward the true meaning of the words which are given to us on initiation, and of which there can be none nobler—even of Mason and Brother."

The Prov. Grand Master afterwards proceeded with the work of Consecration, in his usual finished and impressive manner. At the close of that ceremony, Bro. J. H. Sillitoe, P.G. Std. Bearer of England, P.P.G.J.W. East Lancashire, took the chair, and Brother Councillor Thos. Uttley was installed Worshipful Master of the Lodge, Bro. Henry Grimshaw being appointed S.W., and Bro. Henry Gadd J.W. The other officers whom the Worshipful Master appointed and whom Bro. Sillitoe invested were Bros. F. G. Berry, Treas.; John Phythian, Sec.; Wm. Hy. Wilson, Assist. Sec.; Lloyd Higginbottom, S.D.; Henry Sheard, J.D.; F. W. Lean, D. of C.; E. H. Ritson, I.G.; Harry Mundy, Steward.

Bro. Sillitoe subsequently addressed the newly installed Wor. Master, while Bro. J. W. Abbott, P.M., P.P.G.D. of C. performed a like duty towards the Wardens, Bro. W. Hy. Peak, P.M., P.P.G.D. of C. addressing the brethren generally. A vote of thanks was, on the motion of Bro. Lean, seconded by Bro. Uttley, W.M., accorded to the Prov. Grand Master for his attendance, to which Col. Starkie replied in felicitous terms.

Several propositions were received, and it is expected that at the first regular meeting of the Lodge, to be held on Wednesday, 6th prox., there will be a good attendance.

At the close of the proceedings, a number of brethren assembled in front of the building, and a photograph was taken by Bro. Warwick Brookes, after which the company adjourned to the Grand Hotel, Manchester, where a substantial banquet was provided, the evening being spent in the usual Masonic manner.

There were present at the consecration and banquet—Bros. Col. Le Gendre N. Starkie Right Worshipful Provincial Grand Master East Lancashire, J. B. Lonsdale P.G.S.W., Geo. Galloway P.G.J.W., Rev. J. O. Jelly, M.A., P.G.Chap., Colonel John Eaton P.G.Treas., Lt.-Col. H. J. Robinson P.G.Reg., John Chadwick P.G.Sec., Jas. Andrew P.G.S.D., John Partington P.G.S.D., F. W. Lean P.G.S.D., John Smith P.G.J.D., Peter Lawton P.G.J.D., James Potter P.G.J.D., George Macfarlane P.G.Supt.Wks., Fred Hilton P.G.D. of C., Fletcher Armstrong P.D.P. of C., Peter Mills P.A.D. of C., Charles Turner P.A.D. of C., James Schofield P.A.D. of C., Ernest Moss P.G.Swd.Br., Geo. S. Smith P.G.Org., James Newton P.G.Ass. Sec., Wm. Hoyland P.G.Pursvt., James Fitton P.G.Stwd., Walter Eastwood P.G.Stwd., Thos. Higson P.G.Tyler, Jas. W. Abbott P.P.G.D.D. of C., William Henry Peak P.P.G.D. of C., Joseph T. Richardson P.P.G.S.D., H. H. Warburton P.P.G.S.D., A. Wolstenholme P.P.G.J.D., J. H. Sillitoe P.G.Std.Br. England P.P.G.W. East Lanc., Wm. Goldthorpe P.P.G.O., James Cookson P.P.S., J. S. Foxey P.G.D.C., M. Thomas P.P.G.D., J. W. Kenyon P.P.G.Supt.Wks., Richard Timperley P.P.G.S.D., William Bee P.P.G.S., James McKenna P.G.S.B., R. Goodacre P.G.S.B. Prov. G.S. West Lancashire, Jno. Clayton P.P.G.J.W. Cheshire, Richard Newhouse P.G. Secretary Cheshire, John Marshall P.P.G.P. West Yorks, H. Lane P.P.G.S.D. West Lanc., William Drabble W.M. 1459, Wm. Craig Royle W.M. 1170, S. Staton W.M. 317, R. E. Walker W.M. 993, James Robinson W.M. 1219, Frederick Gorton Berry W.M. 44, W. H. Oglesby I.P.M. 1459, Frederick Batty 2076 I.P.M. 2231, John Parker I.P.M. 993, Jno. R. Wilson P.M. 1161, Clare Edgar Towell P.M. 2359, William Damville P.M. 2156, R. Goddard P.M. 993, W. H. Bibby S.W. 993, J. M. Veal J.M. 2359, B. Whitwam J.D. 1219, Frederick Walmsley I.G. 163, Robert Fox 104, Chas. Kay 152, James Jardine 266, J. Laycock 852, A. H. Dodd 993, T. W. Foster 993, W. Howard 1147, Councillor J. Hutt 1459, H. G. Walker 2185, Thos. K. Peacock 2231, Harry Shuter 2359, Thos. B. Hill 2447, Thos. Hy. Stott 2449, Edward Roberts Assist. Prov. G.T. (FREEMASON'S CHRONICLE), and others.

A MASONIC DAY.

ST. John's Day in Cape Town seems to be regularly devoted to Freemasonry by those who are associated with the Order in that far off district, the ceremonies usually commencing with the Installation meeting of the Lodge de Goede Trouw at 10 a.m., followed by that of the Goede Hoop at 12, and the British and Carnarvon (joint meeting) at 2. As this year the 21st June fell on a Saturday, says the *South African Freemason*, some modification of the arrangements was necessary, and the three Dutch Lodges grappled with the difficulty by holding a combined meeting at noon, at which the different Masters were installed and Officers appointed. Subsequently a similar meeting was held at the British Lodge and like ceremonies carried through, the brethren afterwards marching in procession to the Cathedral, where a Masonic service was held. The Lorne Lodge, No. 654 (S.C.) held its Installation meeting in the evening and at its conclusion followed the annual banquet. The other Lodges held their installation banquets the same evening, excepting the Lodge de Goede Trouw, which postponed theirs until the following Monday, and we can imagine the majority of our Cape brethren thoroughly appreciated the Sabbath's rest which followed or intervened between the festivities in which they took part.

SCOTLAND.

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GRAND LODGE.

THE Quarterly Communication of the Grand Lodge of Scotland was held on Thursday of last week, in the Freemasons' Hall, Edinburgh. In the absence of the Grand Master, the Earl of Haddington, from whom a letter was read, Dr. James Middleton Provincial Grand Master of Roxburgh, Peebles, and Selkirk, occupied the throne, and was supported by Bro. R. F. Shaw Stewart Past Sub. G.M., several Provincial Grand Masters, and other Grand Officers. Charters were granted to Lodges Middleburgh United, Middleburgh, South African Republic; and St. John, Auchmill, West Aberdeenshire. The commission to Brother James Berry Provincial Grand Master of Forfarshire was renewed. Brother James H. Balfour W.S. was appointed Provincial Grand Master of Fife and Kinross. Grand Committee reported that on the death of Brother Adam Elliot Black, Brother Lord Glamis was appointed to fill the vacancy in the membership of Grand Committee. The report of Grand Committee contained the following passage:—

"Grand Secretary has Lord Haddington's instructions to express the pleasure he has had in taking part in so extended a series of Masonic work in the North of Scotland as that reported, and his indebtedness to the members of Grand Lodge, with whose presence and support he was favoured in his journeyings. Wherever he went he had been received with every mark of respect, and with much kindness and enthusiasm. His Lordship was struck with the success that has attended the Lodges visited in securing halls of commodious and beautiful structure in which to carry on their work."

A report was submitted by the special Committee on the proxy system. The report was in favour of continuing it, with alterations on some details. The Committee stated that the regulations at present in force for the issue and confirmation of proxy commissions appear to have been carefully considered in the interests of subordinate Lodges, and with a view to the efficiency of Grand Lodge. While, therefore, continuing the present system of representation by the actual Masters and Wardens of Lodges, Grand Lodge should require that all brethren appointed as proxies shall have at least twelve months' connection with Grand Lodge by registration. This report, which had been adopted by a majority of Grand Committee, was approved by Grand Lodge.

A vidimus submitted by the Grand Cashier showed that the income during the three months ending 22nd ult. had amounted to £1,112, being £540 in excess of the expenditure. There had been 1,002 entrants to the Order during that period. During the first eight months of this year the income had been £3,870, and for the corresponding period last year it was £4,183, being a decrease of £313. It was reported that, during the past quarter, £166 had been voted from the Fund of Masonic Benevolence to decayed Masons, or the widows of Masons.

A report from the half-yearly meeting of the Annuity

Board was submitted. It gave a detailed list of the annuitants and the amounts which they receive. The annuitants number 112, and the sum which they receive is £1,175. With regard to the proposal to establish a Provincial Grand Lodge for Edinburgh and Leith, there was a remit from the May meeting of Grand Lodge to the Grand Committee to further consider the matter. The Committee reported that by a majority of 11 to 4 votes they had adopted the following motion:—

"Having resumed consideration of the remit along with the petition on the subject that was presented to Grand Lodge on the 4th May, and having regard to the strong feeling expressed by many brethren in the Edinburgh district against the formation of the Provincial Grand Lodge, and the reasons they give in support of their opposition, Grand Committee recommends that the appointment of a Provincial Grand Master for the Province be delayed until the first Thursday of November, when it will be competent for Grand Lodge to reconsider its resolution of 3rd November 1892, by which it was resolved to establish the Provincial Grand Lodge of Edinburgh."

Dr. Dickson gave notice that at the November meeting of Grand Lodge he would submit a motion to rescind the resolution of November last, with a view to the leaving of the Lodges of Edinburgh and Leith in direct communication with Grand Lodge.

The other business transacted is described in the various reports of our Scottish contemporaries as unimportant.

MASONIC SONNETS.—No. 65.

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

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WISDOM.

True Masons should be wise, nor deem it vain
To ask for knowledge from a fellow man;
Wisdom is Power, and those who seek its aid
Much worldly lustre oftentimes attain.
A sage would tell us that its mystic might
Does not consist of sayings fraught with wit,
Nor yet of aphoristic words of light,
By transcendent tapers all too feebly lit.
But he would tell us to be wise for good,
To check the growth of earthly thoughts and things,
To be beloved by all our Brotherhood,
Nor pluck each rose for fear of hidden stings.
So guided on until at last we stand,
Within the borders of the Promised Land.

Winder House, Bradford,
9th August 1893.

The following extracts from a circular recently issued speak for themselves:—

PROV. GRAND LODGE OF NORTH AND EAST YORKSHIRE.

DEAR SIR AND BROTHER,—I have the honour to inform you that (by permission of the York Lodge, No. 236) this Prov. Grand Lodge has resolved to re-print the ancient and valuable Constitutional Rolls in the possession of the York Lodge, with photo-lithographic illustrations, uniformly with those lately published by the Prov. Grand Lodge of West Yorkshire, in order that the whole of such documents at present known to exist in the county may form one volume available for Masonic students.

The York MSS. are five in number, and contain many curious and interesting variations from those in other hands. These Rolls are exceedingly valuable as comprising the historical records bequeathed to the Craft by its ancient brethren before the era of Grand Lodges; the history of Masonry as taught in the Operative Lodges, with disciplinary charges and admonitions, and were formerly read at initiations.

The work will be issued in one volume, with fac-similes of portions of the manuscripts. Price to subscribers 5s per copy, well bound, post free. The names of subscribers will be inserted in the volume. As the number of copies will be regulated by the applications, it is desired that early requests for copies be made.

Yours fraternally,

M. C. PECK Prov. Grand Sec.

2 West Park Terrace, Hull.

"TIME AND TIDE wait for no man," we are told, but it can hardly be called an observation dictated by wisdom. Of course, the world would not be able to continue its daily round with promptitude if Time and Tide insisted upon waiting for every laggard who requested the favour of just another five minutes grace. If these indispensable portions of the machinery of life paid attention to such polite requests, the industrious portion of humanity would soon have a serious grievance. Delays are dangerous, and taking this into consideration people should not wait for the approach of disease before using Holloway's Pills. They purify the blood, cleanse the system, and enable it to withstand all attacks made upon its vitality.

MASONIC RECOGNITION BY GRAND LODGES.

THE organisation of Freemasonry in a territory as a Grand Lodge is an important proceeding for the whole Craft.

The necessary preliminaries and the conduct of the proceedings are well established.

Those who meet for this object must prove to the satisfaction of each other that they have been regularly initiated in a lawfully warranted and duly constituted Lodge of Ancient, Free and Accepted Masons; that they are in good Masonic standing, and represent the opinions of the Brethren. If the territory has never been "occupied" by any Grand Lodge, the course is plain.

Those who meet must organise into a body of Masons. The object of the meeting must be stated by the brother presiding. The evidence of the capacity of each present to take part in the action of the body must be ascertained; on a report, that each and all are qualified, this constitutes the validity of subsequent action. A committee may then be appointed to prepare the "Constitution" of the proposed Grand Lodge, to be submitted for adoption. When adopted, the next proceeding is to make certain rules and regulations for the administrative government of Grand Lodge when duly organised.

The Grand Officers are then to be elected.

If the territory had been occupied by any Grand Lodge, and it has Lodges working in the territory, the consent of that Grand Lodge should be obtained that the members of the Lodge so working may take charters from the new Grand Lodge, and thus is unity and harmony secured in the jurisdiction of the organised Grand Lodge.

If any number of members of such Lodges, or these Lodges are not satisfied to approve of the formation of the new Grand Lodge, and this disapproval takes form of protest or expressed disapprobation, then the new Grand Lodge is not a supreme, sovereign, independent Masonic body. No Grand Lodge can be antagonised by an opposition by Masons or Lodges within its claimed jurisdiction, and be either the supreme or sovereign Masonic authority within this claimed jurisdiction.

It may be said that this is unreasonable. It ought not to be required or insisted upon. Masons have the right to organise a Grand Lodge if they deem it best for the interests of Masonry, without the consent of any other Masonic authority.

A right, limited, is but a privilege. In such a case, two or more bodies claiming to be Grand Lodges in one jurisdiction, neither can possess the supreme Masonic authority in the territory it claims as its jurisdiction. There is no Grand Lodge in that territory. Bodies claiming to be Grand Lodges of the Masonic Fraternity must have the essential characteristics of such a Masonic authority, both supremacy and sovereignty.

The result of conflicting Masonic authority in a territory is too well known to be discussed. It is not long ago when three bodies claimed to be the Grand Lodge in the same jurisdiction. Neither was recognised by the other Grand Lodges of the United States. The "American doctrine," as it has been called, that a Grand Lodge must be the supreme, sovereign and independent Masonic authority, has been almost universally accepted by the Craft in the States of the United States.

Discord, contention, controversy, are not evidence of that unanimity in a Grand Lodge jurisdiction which can give it fraternal recognition by other Grand Lodges. Who, which, what, is thus recognised by the general Craft? Surely not the denial or dispute that it is a Grand Lodge, by Masons within its own borders. Experience has proved that such recognition would tend to great evil.

A Lodge under one of these Grand Bodies could not hold any Masonic intercourse with Lodges in any other Grand Lodge jurisdiction, because no Masonic proof could be shown that was lawfully warranted and duly constituted by the supreme Masonic authority from which it claimed to derive its charter, and the rights and privileges of Masonry which it confers.

Discord is the bane of Masonic vitality. Disputed authority is fatal to the exercise of the prerogatives and rights of a Masonic Lodge. Freemasonry cannot maintain its principles, jurisprudence; its rules, regulations and powers inherit in itself, or preserve the landmarks when

the very right and authority to exist and to act is both denied and disputed.

There must be both the right of possession and the absolute possession of the inherent character of Masonic powers and authority in everybody that claims to be Masonic. Grand and subordinate Lodges of Ancient Free and Accepted Freemasons, to be respected and recognised, must be the supreme and sovereign Masonic authority in the jurisdiction they claim; else all sorts of associations would spring up and ask recognition on the assertion that they are lawfully entitled to be so recognised.—*Keystone*.

MASONRY'S MISSION.

WHAT is the mission of Masonry—of what benefit has it been to the world? has it not outgrown its usefulness, and ought it not to be relegated with the things of the past? are queries which sometimes arise in the minds of the uninitiated, the mere casual observers who look only upon the surface and from such observations base their deductions. Thoughts like these are not confined to the uninitiated. There are some, no doubt, among those who have passed through our ceremonies and are enrolled with us whose views are equally superficial. From the careless and unworkmanlike manner in which the degrees are conferred at the time of their admission, or it may be from the fact that they were incapable of looking beyond the mere ceremonial, they failed to appreciate their true spirit and intent; the lessons each was intended to convey were lost upon them. To such the steady growth and prosperity of the institution is a source of surprise, nor can they account for the fact that in all ages it has numbered among its most devoted members, and is still daily adding to its ranks, those who stand foremost in all the relations of life. To the true Mason he that has looked beyond the mere material and grasps the spirit and interior meaning of our symbols, that is but a natural sequence. To such it is no surprise or source of wonderment. Masonry appeals not alone to the moral sentiments and faculties of mankind, but equally to the intellectual. The mind pictures, presented in the form of symbols, are a constant source of study and reflection, developing new beauties and adding to the lessons of life new and clearer ideas of duty the more they are investigated. To the student of Masonry no such queries as we have alluded to are ever suggested. Its mission and the good that has heretofore resulted therefrom, is to him no mystery, nor is he faithless as to its future. The same causes which gave it being still to a great extent exist.

Although humanity has been in a constant state of progression and cultivation still the instincts and depositions yet remain inherent within them. Selfishness, with its train of attendant evils, though modified in form and manifestation, still exists. And so long as it does, Masonry has a work and a mission. Human brotherhood being its starting point, its every precept tends to cultivate within us a spirit of equality and good will, the very reverse of selfishness. It would unite all in relations the most fraternal. It breaks down the barriers of caste and extends this brotherhood sentiment among men of divergent views, pursuits and races; it enlarges human sympathy and strives to mitigate the wants and the woes of suffering humanity; it would pour the balm of consolation into the heart of the sorrowful, dry the tear of the orphan, and hush the widow's wail. By following the teachings of Masonry character is ennobled. It introduces man into a wider society that his native selfishness would prompt him to seek, associating him with the good and true of all sects and races in the most fraternal relations; those whose every effort is to upbuild character in this life, and whose every aim is to promote a spirit of benevolence, kindness and toleration among its votaries. Masonry will never be numbered among the institutions of the past. It still has its work to do. Its mission, though daily being more and better understood and appreciated, has not been accomplished. Nor will it be until mankind shall have arrived at that state of perfection which we may vainly hope for in this earthly existence and can only anticipate in the long vistas of hereafter.

Of Masonry the poet truly says:—

"It is like the ladder of Jacob's dream,
Its foot on earth, its height above the skies."

Diffused in its virtues, boundless in its power;
'Tis public health and universal care,
Of heavenly manna, 'tis a second feast,
A nation's food, and all to every taste.
It is the sweet sympathy,
The silver link, the silken tie
That heart to heart, and mind to mind
In body and in soul can bind."

Such views of Masonry show the estimation in which it is held by the more learned and intellectual of mankind, and should be an incentive to us all to more and more study the true spirit of our symbols, and serve to enlarge our own conceptions of their beauties. Give us broader views of its mission, and of its capabilities for good, and thereby stimulate to look beyond the mere social in its character, and to so live that when called to leave the earthly Lodge there can in truth be inscribed upon our tomb the words of one who said:

"Be this alone my epitaph
When life has closed its span,
Beneath this stone a Brother sleeps,
Who loved his fellow man."

—*Masonic Advocate*.

GRAND LODGE APPOINTMENTS.

THE Annual Meeting of the Grand Lodge of England has been held, and the various Officers of Grand Lodge have been appointed for the current year. No doubt there are always a considerable number of disappointed ones, who consider that their just claims to the purple have been overlooked, but of course this cannot be helped. There can be only a certain number of collars available, and many distinguished brethren must wait their turn for perhaps a considerable time. We publish in another column the complaint of a Democratic brother, who objects to seeing a juvenile Mason of some 2 or 3 years standing only, placed in the high office of Senior Grand Warden, while more distinguished brethren who are not noble lords have to be content with very subordinate offices, and perhaps fail to obtain the coveted purple after a long life of Masonic industry.

This is no doubt an anomaly which will appear especially strange to our Transatlantic brethren, but as Freemasonry is at present practised in England, we fail to see how it can be avoided. It seems to be a rule that the Wardens' collars in Grand Lodge shall only be granted to Peers, Members of Parliament, or other brethren of the highest social status. And under these circumstances an English Mason can never hope for the highest places. He can never be Grand Master, as every American brother can aspire to be, any more than he can become a prince of the Royal Family. Nor can he hope (if a Commoner) for a very high place in Grand Lodge. But though these exalted offices are closed, there is plenty of scope for the ambitious Mason. There is a higher honour than even the purple collar of a Grand Warden. A brother who distinguishes himself in the field of Masonic Literature attains a higher position, in the opinion of all thinking Masons, than that of a brother whose rank and position have caused his elevation to the Grand Lodge. A brother like our esteemed and worthy Brother Gould (for example), whose Masonic works are read all round the globe, is upon an infinitely higher level than a titled Grand Master or Warden. He may be only a Past Grand Deacon, but his name will be remembered among Masons as long as Masonry exists. Let our Democratic brother then aspire to higher things than collars and jewels. Let him devote his attention to Masonic literature and work for the Order at large. And if he attain to the blue ribbon of the Craft, the membership of the Lodge Quatuor Coronati, he will have more cause for self-congratulation than if he were hung from head to foot with the medals of all the degrees in existence.—*Indian Masonic Review*.

WHY LODGE YE WITHOUT THE WALLS?

WHEN Zerubbabel and his confreres were engaged in building the second temple, as explained in the Holy Royal Arch, the Samaritans were filled with envy at

the good fortune of the returned Babylonian captives in having secured the favour of Cyrus and that he had publicly declared that "the Lord He is God." Accordingly a delegation of the Samaritan leaders came over from Galilee to Judea to see about this restoration of the ruined city and temple upon which thousands of workmen were now engaged in rebuilding. They professed much amity and offered to help in the great and glorious undertaking. But they had camped without the walls. They did not seek to mingle with the Judean workmen, and so Zerubbabel was suspicious of their protestations and asks the question: "If ye be honest in your offers of assistance, why lodge ye without the walls?" The reply to this interrogation is not recorded, but it is here in place to tell who these Samaritans were. These people were the secessionists who, to the number of ten tribes, revolted against Rehoboam, the son of Solomon. All that was left, therefore, of the kingdom established by Solomon was the tribe of Judah and Benjamin. The revolted tribes under Jeroboam established themselves in what was known as Samaria, where, for a succession of years, they flourished under the national name of Israel, while the two strong tribes of Judah and Benjamin maintained their separate independence with the capital still at Jerusalem.

As the years rolled by the kingdom of Israel diminished, while that of Judea flourished. Finally when Shalmaneser, King of Assyria, besieged the capital city of Samaria for three years, the city was taken and Israel was carried into captivity to Assyria and virtually dispersed to no more be recognised as a nation. It is difficult to understand the bitterness that must have prevailed between these two branches of the former kingdom of David to permit such wholesale destruction of one-half the former great nation by this Assyrian king. While he was for three years besieging the capital of Israel, Judah offered no assistance to their afflicted brethren, but were at the time in the very zenith of prosperity. What served to keep alive this bitterness through all the years is difficult to imagine, but it lasted to the time of Christ. The result was that Israel was totally dispersed. The former kingdom of Samaria was occupied by a mongrel class of people, who called themselves Samaritans, but were so insignificant in number as to cause no uneasiness on the part of their conquerors. Finally the end of the kingdom of Judah came and the Chaldean army, under Nebuzardan, after a siege of eighteen months, took the city, destroyed the temple of Solomon and led the children of Judah—with their last king, Zedekiah—captive to Babylon. The story of the return of the captives is well known, and after the dangers of a 500 mile journey along the edge of the great Arabian desert, they arrived at Jerusalem to meet obstacle and discouragement from these Samaritans. These latter had become influential to a certain extent, and succeeded in retarding the building of the second temple for twenty years, until Ahasuerus, prompted by Eshter, his Jewish queen, revoked the edict against the Jews and permitted the temple to be completed. All this is but indefinitely hinted at in the Holy Royal Arch ritual, and the study of the story of the building of the second temple reads like a romance, as told by Josephus. From the lips of the Master Mason of the long ago, in his answer to the Samaritans, comes to the Master Mason to-day the same interrogation: "Why lodge ye without the walls?" We will presume you to be a Royal Arch Mason, and in peace, love and unity you are delegated to aid and assist in this great and glorious undertaking. There is the wall of duty, behind which you should be working. Are you lodging outside of it? Wonderful discoveries are yours to make amid the ruins that sin and sorrow have created, but you cannot make them without encountering great dangers and difficulties. Are you shirking these responsibilities by lodging without the walls? There is the wall of privilege behind which you should be handling crow, pick and spade. Yours to do much to help your brother on in the weary journey of life. It is your blessed privilege. Have you pitched your tent outside this moral activity and are supinely looking on? Why lodge ye without the walls, companions? The interrogation comes to us all.—*American Tyler*.

RULE 219.

WE must confess to a feeling of intense surprise at the result of the discussion on Clause 219 which

took place at the Grand Lodge of England. The question at issue was, whether, if the majority of a Lodge decides to secede to another Constitution, an event constantly happening, and likely to happen, in connection with the formation of Grand Lodges in the Colonies, that majority can carry the Lodge with it, or whether, under Rule 219 any three members can retain the Warrant, and thus nullify the action of perhaps an overwhelming majority of the members. The Lodge Cambrian, of New South Wales, had decided to join the local Constitution—a very wise decision—as the said Constitution is fully recognised by the Grand Lodge of England, and for one or two Lodges to persist in retaining allegiance to a distant authority after all their sisters have gone over to the local Constitution, is not calculated to preserve harmony. A small minority held out, and maintained that, under Article 219, they were entitled to retain the Warrant. The Colonial Board, supported by the Grand Registrar, decided against them, and the Warrant was cancelled. Against this decision they appealed to Grand Lodge, and that august body has, for once, overruled the Grand Registrar, and sustained the appeal. Such a ruling, we venture to say, shows a very narrow spirit, and a total ignorance of the conditions obtaining in the Colonies. It is a futile attempt, whether all its supporters recognise the fact or not, to render for ever impossible the formation of any more Colonial Grand Lodges. Take South Africa for an example. We feel perfectly confident that ere long there will be a large preponderance of opinion in favour of union in one Grand Lodge, at least a preponderance of opinion on the part of individual brethren, and yet, however overwhelming that preponderance may be, we doubt not that in every Lodge in the Colony it will be found possible to find three irreconcilables who will cling to the old allegiance. Under Grand Lodge ruling, all these Lodges could retain their Warrants, and confusion would be worse confounded. Even supposing that the new Grand Lodge were, by some unknown means, established and *recognised*, it could hardly go on its way in face of fifty or sixty Lodges holding aloof from it. But the further question arises, as to how could a Grand Lodge come into being under such conditions. To form a Grand Lodge a certain number of Lodges must decide that it is an advisable thing, and join in establishing it. But if a tiny minority of three is to have its own way, this identical step could hardly be taken, for we presume that the ruling of Grand Lodge as to Lodges wishing to transfer to an already established body, would *a fortiori*, apply to the case in which they seek to establish one which has not yet any being. We are speaking, of course, of procedure under strictly constitutional lines according to the dictum of the Mother Grand Lodges, and it is only on such lines that those who are moving for the establishment of a Grand Lodge here wish to proceed, because they are influenced in their action, not by any feeling of hostility to, or discontent with, the old bodies, but solely by the conviction that without secession it is impossible to obtain that union of Masonic effort which is so desirable. So long as the old Grand Lodges are reasonable, these men will persist in working on these lines, looking forward to the continuance of a tie which will be none the less real because it is not of a directly legal character, but if the home bodies put impossible conditions in the way, they will be forced into "ganging their ain gait," which is certainly not desirable.—*South African Freemason*.

A good Mason will not speak ill of his Lodge.
Or his brethren.
Or of his neighbour.
He will not spread an evil report about any one.
He will take the best possible view of a brother's misconduct.
He will be prompted by the Golden Rule in all his acts.
He will have pity upon the poor, and regard the cry of the needy.
He will try to make the world better.
He will be slow to anger, and plenteous in mercy as it is possible for a human being to become.
He will guard his speech in the presence of those not members of our Fraternity.
He will keep the proceedings of our Lodges to himself.
He will never be guilty of a "mean revenge or malice false."
He will avoid conduct that will bring reproach upon our Fraternity.
He will be slow to communicate his affairs to others, even members of the Fraternity—not all who cry "Lord! Lord!" can enter in.
—*Keystones*.

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.

—:O:—

LIBERTY OF THE PRESS.

To the Editor of the FREEMASON'S CHRONICLE.

DEAR SIR AND BROTHER,—I venture to think you are unwise in advocating anything like a freedom of the press in Masonic matters, and feel I cannot allow the remarks on this subject in your last issue to pass unchallenged, although I think I recognise in your own comments on this particular item an endorsement of my idea that liberty must be tempered with caution and consistency.

I do not know what has been done by the paper to which reference is made, nor was I aware that the Grand Lodge of Scotland had had this phase of masonic literature brought officially under its notice, therefore I am, like yourself, hardly competent to express an opinion on the merits of this case, but I suppose something unusual has happened, or there would not have been any necessity to invite the interference of the Grand Lodge. This, to my mind, is a great pity, as a very long experience in Freemasonry has taught me that the press is one of Masonry's best allies, and although I can boast of a somewhat varied and wide experience, I can safely say I have never yet seen anything of an improper nature printed or otherwise made public in regard to Freemasonry, and it is this knowledge which makes me all the more regret your apparent desire to preach Masonic liberty for the press. I hope you do not even desire that the authorities should close their eyes to improper publication of Masonic matters, but I can hardly believe anyone connected with your paper would advocate such a course. I rather incline to the idea that you desire freedom of the press only for those who know just how much of Freemasonry can be made public, and that in reality no change should be made by Grand Lodges from the usages of the past in this particular, so long as the papers do not do anything different to what they have hitherto done. If that is your desire I imagine most Masons will agree with you, but you run the risk of being misunderstood when, as a special organ of Freemasonry, you seem to imply that you desire liberty for the outside press in Masonic matters.

Yours fraternally,

AUDI, VIDI, TACE.

PREACHING CAUTION.

To the Editor of the FREEMASON'S CHRONICLE.

DEAR SIR AND BROTHER,—Allow me first to congratulate your new proprietor on the appearance of his first issue. I do not like to hear of changes in Freemasonry, but knowing as I do that the change to which I now refer has been brought about by the ravages of death I think there can be no harm in welcoming "the coming guest," while paying a tribute of memory to the departed. Young blood is proverbially more vigorous than old, and I consequently see no reason why the CHRONICLE should not benefit from the change, although, at the same time I regret the cause of it. I feel sure there is ample room for improvement in the matter of Masonic journalism, and hope the present conductor of the CHRONICLE will prove himself capable of showing it to be possible; he may rely on any encouragement I can give, and I shall certainly recommend the paper in my travels if I consider it deserving of special consideration at my hands. Having got so far in the way of complimentary introduction I will now proceed to business.

I want to know how it is that some of our Masonic rulers appear to take so much delight in tempering their gratification at the numerical increase of Freemasonry with strong injunctions to use care in the admission of candidates? I agree that a policy of extreme caution is most desirable, but equal caution should be used in urging it. A remark in your last week's report of the Provincial Grand Lodge of North Wales supplies an instance. The chief of that district congratulated his Lodge on an increase of 256 members as compared with seven years ago, and in almost the same breath said he "could not impress too strongly upon them the desirability of looking into the character of the candidates; of seeing that they were free and honourable men." This seems to me to imply that he doubted the character of his newer members, and I think his remarks may have been very painful to some of those present, if they took the matter to heart. It seems to me it would have been just as easy to recognise that great care had been used during the past seven years in the selection of candidates, and still there had been an advance of 256 in the membership. This is probably what the Provincial Grand Master meant, but I hope all concerned will excuse me if I say it was clumsily put, or at least clumsily reported, not only in your pages, but also in several general publications in the locality concerned. I would also like to suggest that those who preach caution might advantageously practise it in their critical observations. Query! am I doing so on this occasion?

Yours fraternally,

ON THE ROAD.

Peterborough, 8th August 1893.

J. SMITHERS.—We will certainly do as you wish if you think any good will result, and you give us fair evidence of the genuineness of your surmises.

THE THEATRES, &c.

—:O:—

Criterion.—The revival of the tuneful and attractive comic opera "La Fille de Madame Angot" will be welcome both to the old and present generation of playgoers, inasmuch as the music is so bright and lively that it cannot fail to charm those who listen to it. Judging from the success that has been achieved during the short time that has elapsed since its revival, we feel sure that Lecocq's opera will remain at the Criterion for some time to come. The company selected by Mr. Charles Wyndham is a capable one, the principal character, Clariette, being entrusted to that charming actress Miss Decima Moore, who not only sings well but acts with plenty of spirit. Miss Amy Angarde is splendid as Mdle. Lange, her singing being excellent; while Mr. Courtice Pounds readily works his way into favour by his tasteful singing. Miss M. A. Victor is as lively and amusing as ever, while Mr. W. Blakeley is exceedingly droll as Louchard, the police officer. Mr. Sydney Valentine is all that can be desired as Larivaudière, but the singing of Mr. Chas. Davonport, as Pomponnet, did not do him justice. Minor parts are entrusted to Misses Haidee Crofton, F. Frances, Ellis Jeffreys, and Mr. Welton Dale. All praise is due to the chorus and orchestra, who, under the able direction of Mr. John Crook, contribute greatly to the success of the performance.

One always welcomes the news that the fires of the mother country are kept burning in any land, however distant, where her sons may set their feet, as a classic writer may say, and it is of interest to learn that when the Earl of Kintore, Governor of Australia and Grand Master of the Freemasons of that Colony, installed Sir Robt. Duff, the lately arrived Governor of New South Wales, as Grand Master of the Freemasons of his own part of Australia, no less than four thousand Masons assembled to do honour to the occasion. The attendant ceremonies were very brilliant.—*Gentlewoman.*

LAW-ABIDING.—The charge that Masons are sworn to defend each other, "right or wrong," is one of those mossy old slanders that, like red heads in families, come down from generation to generation. We find it like a mongrel cur, barking viciously at us through the palings as we pass along, and while it can do no real harm, the grating sound of its tiresome yawn is annoying. Masons are not so obligated, and were such the case, in the place of being a fraternity of respectable men, gathered from the best classes of humanity, it would be a fraternity of outlaws. Such is not the case, and there is nothing in any Mason's obligation which binds him to shield the guilty or condone the crime of the criminal. We point with pride to the men in our ranks and ask, could such men be there were their obligations such as to make them criminal after the fact? For what good deed do ye stone us?—*American Tyler.*

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To Aberdeen, Stonehaven, Montrose, Brechin, Arbroath, Dundee, Perth, Crieff, Callander, Dunblane, Stirling, Inverness, &c., returning Tuesday, August 22nd, or Monday, August 29th.

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writes as follows:—

OSBORNE, 22nd August 1892.

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

Yours faithfully **LORNE.**

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FINE ARTS.—Samuel J. Hodson, R.W.S., John Scott, R.I., E. Wensley Russell, Herbert A. Bone, Edward Crompton, H. Windsor Fry, G. A. Rogers, B. A. Lillie.

VISITORS IN THE ART SCHOOL.—E. J. Poynter, R.A., J. B. Burgess, R.A.

LETTERS.—Professor H. Frank Heath, B.A., Ph.D., Miss E. Fogarty, Mortimer de Larmoy, Emil Reich, Dr. Juris, F.R.Hist.S., Luigi Ricci, B.A., H. E. Malden, M.A., F.R.Hist.S., W. B. Kemshead, M.A., Ph.D.

MUSIC.—Herr Gustav Ernest, Frederic Cliffe, Arthur O'Leary, John Francis Barnett, A. J. Eyre, Mdme Pereira, Miss E. Tedder, Otto Manns, Robert Reed, Mdme. St. Germaine, Henry Blower, Gustave Garcia, W. A. B. Russell, Mus. Bac. Oxon., Professor J. F. Bridge, Mus. Doc., Ebenezer Prout, B.A.

Dancing.—M. Louis d'Egville, Miss L. Pear.

Particulars in the Library, next Byzantine Court, Crystal Palace.

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Designed to afford, by tutorial instruction, an elementary education of the best class, having regard to principles as well as particulars, for Girls up to the age of 16 years, and to serve as a preparation for the advanced training of the Senior School of Art, Science, and Literature.

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Prospectus of the undersigned, in the Library, next Byzantine Court Crystal Palace.

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FOR SALE.—The First Three Volumes of the 4th Series, issued from July 1859 to December 1860. Bound in Cloth. In good condition, with splendid portrait of the Earl of Zetland, M.W.G.M. Price £2 10s. Address M. M., c/o Publisher FREEMASON'S CHRONICLE, Belvidere Works, Hermes Hill, London N.

By order of the Mortgagees.

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TWO ELIGIBLE AND CONVENIENT LONG LEASEHOLD Residences situate and being Nos. 11 and 15 Elm Park Villas, Elm Park Road, Church End, Finchley, let to respectable tenants, and producing £12 per annum, but of the full rental value of £30 per annum. Tenants paying all rates and taxes. Held under lease for an unexpired term of 83 years from 25th December 1892, at a ground rent of £5 10s each house. The above will be offered for Sale by Auction by

Mr. F. Child,

At the Railway Hotel, New Barnet, N., on Monday, 21st August 1893, at 7.30 p.m. prompt, in two lots.

May be viewed by permission of the tenants. Particulars and conditions of A. WOODROFFE, Esq., Solicitor, 21 Lincoln's Inn Fields, W.C., at the place of sale, and of the Auctioneer, 65 and 66 Chancery Lane, W.C., and Station Road, New Barnet, N.

By order of Trustees.

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A VERY VALUABLE FREEHOLD BUILDING SITE SITUATE on the south side of Station Road, New Barnet (on the East of and adjoining to "ELMSHURST") and having a frontage thereto of 105 feet. Admirably adapted and fully ripe for building operations. Road kerbed, paved and taken over by the Local Authority. The above will be offered for Sale by Auction by

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At a nominal reserve.

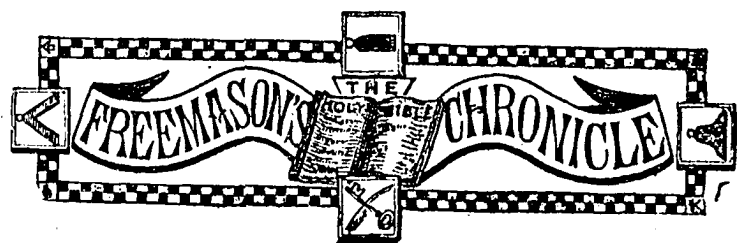
NEW BARNET, N.

A N ATTRACTIVE AND CONVENIENTLY ARRANGED Detached Freehold Family Residence known as "BIRCHWOOD," Hadley Road, New Barnet. Let on 3 years agreement at the inadequate rental of £12 per annum, but of the full rental value of £45 per annum. The above will be offered for Sale by Auction by

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SATURDAY, 12TH AUGUST 1893.

There are some who consider our desire to see new Grand Lodges formed in the colonies and elsewhere—with the accompanying secession of Lodges and brethren from the parent Grand Lodge—is hardly consistent with our oft expressed wish that English Freemasonry may extend and prosper throughout the territory under the rule of our United Grand Lodge, but the two sentiments are easily reconcilable. The loss of a number of Lodges through the establishment of an independent head may reduce the quantity of subordinates for the home authority, but it points to improvement and advancement, for without these there would have been no desire for independence, nor any chance of securing it, besides which, as we argue in our first article, it is not always desirable to have the ruling power at too great a distance. Masonic independence for every colony and separate locality must come some day, and, provided that due care is used in conceding it, we see no reason to lament the transference of Lodges and brethren from the English Constitution to that of an independent body.

We refer in our leading article this week to the desire of the Mark Masons of the Punjab to secure an independent District Grand Lodge for themselves, and in another column give an extract from the *South African Freemason* from which we learn that

the Masons of that district are moving in the direction of independence. We wish our brethren in both localities every success. As they seem to be actuated by the best of motives, and express willingness to act in legitimate and constitutional manner, there should be no difficulty in the way of their securing what they desire. The points raised by our contemporary, in the article we quote, call for careful consideration.

Freemasonry is the same all the world over, but it differs in its application. We have often questioned the desirability of arranging that the chief Masonic events of the year connected with several Lodges are crowded into one day in some of the far off centres of Masonry, just as they were at Capetown on St. John's Day, as recorded elsewhere, and just as they are in Scotland year by year. The reason is to be found in the Masonic desire to celebrate the day set apart to the memory of St. John, but we think another Masonic injunction, to promote fraternal visits between different Lodges, is of at least equal moment, even if not of greater importance, and as it is next to impossible to properly practice the one if we strictly adhere to the other—on the principle that a brother cannot be in two places at once—we think a change might profitably be attempted wherever the custom prevails. We have often been favoured with duplicate, triplicate, and even quadruple invitations for the same day, and know the difficulty of deciding which to accept. The leaders of Masonry in such towns as we refer to must also find a difficulty in deciding who to visit and who to refuse, and must often give offence through no fault of their own. Why then continue a system which seems to us really opposed to the Masonic creed?

From the report given elsewhere it is easy to infer that the consecration meeting of the Longsight Lodge, which took place last week, was in every way a success. This is not to be wondered at when we see the names of the founders, bear in mind the ability of those who took the lead in the first meeting of the Lodge, and remember the spirit which actuates the general body of Manchester Craftsmen. We congratulate Col. Starkie on the continued prosperity of his Province, and hope this last addition to his Lodges may prove among the most successful of those under his rule.

In the reports of the meetings of the Grand Lodge of Scotland which have come under our notice no mention is made of the reception of the motion to which we referred last week in regard to the publication of certain "Notes for Freemasons," but we hope at a later date to know how far our brethren across the border endorsed the views of the objector who brought the matter under the notice of the Grand Lodge of Scotland.

The United Grand Lodge of New South Wales seems to be anxious to provide work for its members, of a character not wholly Masonic; for although Freemasonry should exclude notorious bad characters and law breakers, we do not think it is any part of its duty to investigate or take the initiative in regard to offences other than those against the laws and regulations of the Craft. It can be no advantage to Freemasonry to make it a general law court, and we therefore consider our colonial brethren have erred in confirming the following decisions of their Board of General Purposes:

(1). That a brother considering he has been injured by a brother not a member of his own Lodge, may apply to that brother's Lodge to have the case investigated, and that it is within the power of the W.M. of that Lodge to entertain the charge thus made, and order an investigation. (2). That seduction, being an offence against morality, is consequently a Masonic offence.

NOTICES OF MEETINGS.

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CRAFT.

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CRYSTAL PALACE LODGE, No. 742.

AT the annual meeting of this Lodge held at the Crystal Palace on Thursday, 3rd inst., Bro. Blott W.M. in the chair, it was proposed by Bro. William Land P.M. Secretary (in the unavoidable absence of the senior P.M. Bro. H. T. Thompson), seconded by Bro. George Weeks P.M. Treasurer, and unanimously resolved—“That the Crystal Palace Lodge of Freemasons, No. 742, desire to place on record the extreme regret with which the members have received information of the death of Bro. Thomas Foxall Past Master and Past Treasurer of the Lodge, Life Governor and Past Steward of the several Masonic Charities, an earnest Freemason and a faithful friend; and the Secretary is hereby requested to express to the family of the deceased the deepest sympathy and sincere condolence of the Lodge in the irreparable loss they have sustained.” In accordance with the Lodge summons the brethren attended in Masonic mourning.

DUKE OF CORNWALL LODGE, No. 1839.

AN emergency meeting was held last week at Freemasons' Hall, under the presidency of Bro. John Culver W.M., when Brothers Elithorn, Pannett and Bailey were raised, and Bros. Toon and King were passed.

Chiswick Lodge of Instruction, No. 2012.—On Saturday, the 5th inst., at the Windsor Castle Hotel, Hammersmith, Eros. Reid W.M., Powell S.W., Hide J.W., M. Spiegel P.M. Secretary, Hillier S.D., Fox J.D., Cumming P.M. I.G., A. Williams P.M. Preceptor; Visitor—Bro. Bone. The ceremony of initiation was rehearsed, Bro. Bone candidate. The Preceptor worked the first and second sections of the lecture. Bro. Hillier (Preceptor of the St. John's Lodge) worked the third section. Bro. Powell was elected W.M. for next Saturday.

PIC-NIC OF THE TOWNLEY PARKER LODGE, No. 1083 (MANCHESTER).

THE annual pic-nic of this Lodge took place on Wednesday the 19th ult., the place selected being Matlock Bath. At an early hour of the morning, members and friends to the number of 52, assembled on the platform of the Central station, where saloon carriages awaited to carry them to the delightful Derbyshire resort. After passing Stockport, the journey becomes one continual panorama of changing scenery, and as every requisite had been provided, which the foresight of the officers could devise to add to the comfort of the party, it was to some almost a matter of regret when the train drew up at the Matlock station. A few minutes' walk brought them to Tyack's New Bath Hotel, which boasts of grounds nearly twelve acres in extent, and as these are romantically hilly, and exceedingly picturesque, it will be conceded that the selection of such a place as this was a very judicious one.

An excellent luncheon was provided at noon, after which various parties were formed, and the many places of interest with which the locality abounds were visited. Some adventurous spirits explored the wonderful Cumberland and Speedwell caverns, the former of which is adorned with massive spar, and is described as “a perfect gem of cave scenery,” the latter abounding in stalactites and stalagmites to be seen in course of formation; some wandered on foot through the verdurous by-ways, and ascended the frowning and precipitous rocks; while some were driven long distances into the country. One party drove to the historical Haddon Hall, a spot rendered interesting by the well-known story of Dorothy Vernon, and here a circumstance occurred which is worthy of mention. It is customary for a lady guide to attend visitors to the Hall, she usually describing everything of note. On this occasion she had treated the company to such description, carefully explaining to what era the various objects belonged, when one of them, who was slightly inclined to facetiousness, seeing a number of swallows passing over head, inquired, “and to what period do those birds belong?” The lady, without evincing the slightest degree of perturbation, immediately rejoined, “To the nineteenth century, sir,” a retort which was highly enjoyed by all who heard it.

At 5 p.m. dinner was provided at the hotel, and this was followed by the usual Loyal and Masonic toasts. Bro. Godfrey Higham P.M. P.P.G.D.D. of C., in proposing the health of Bro. George Parker W.M., said that he did so with mingled feelings of diffidence and pleasure. He paid a very flattering tribute to the worth and ability of the subject of his toast, and stated that it was in his recollection that Bro. Parker had joined the Townley Parker Lodge, and it was also in his recollection that he had joined that useful institution the Lodge of Instruction, with which so many of them were identified. Bro. Parker had been a regular attendant there, and upon a resumption of its meetings in September he would no doubt be equally diligent. It was owing to this fact that he was so perfect in the ceremonial portion of Lodge work. In addition to the proof of ability given in his Lodge, he was like the man with the donkey, though in his case the result was different, for the former in trying to please everybody, succeeded in pleasing nobody, whereas Bro. Parker satisfied everybody, and displeased nobody. His suavity and geniality of disposition endeared him to all. If Bro. Parker had not

accomplished that great task of surpassing his predecessor, he at least was not behind them, and at the expiration of his term of office, when he was relegated to the ranks of Past Master, his great abilities would still be recognised. Bro. Parker said he thanked Bro. Higham for the kind expressions of praise he had bestowed upon him. If all he had told them were true, he must indeed be a great man. One thing he always tried to be exact in: he did his duty to the best of his ability. He apologised for the non-attendance of Mrs. Parker, on account of burglary at his house, which misfortune had occurred twice in one week. He concluded by proposing the health of Bro. Joseph Selby I.P.M. Bro. Selby thanked those present for having drunk the toast so enthusiastically, and said that they ought to feel thankful having such a beautiful day. Certainly it had been slightly marred by one or two showers, but they had not been of such a nature as materially to interfere with their arrangements. He spoke with pride of the flourishing condition of his Lodge, congratulating the members upon the fact of being able to bring ladies to participate in such pleasures as those of that day. He exhorted the brethren to be regular in attendance, and pointed out how by diligence the much coveted chair of K.S. might be reached. From various indications which he had received he gathered that he was expected to propose the toast of the ladies, which task he entered upon with pleasure. He very becomingly eulogised them, stated that he was proud of their company, and invited them all to join their next pic-nic. Mrs. Yates, whose late husband had been a very earnest member of the Townley Parker Lodge, briefly and skilfully responded. The W.M. proposed the health of the Officers of the Lodge, which was replied to by Brothers Robert Lingard J.W., James Simister Secretary, and John Taylor Treasurer.

At the close of the proceedings the company made the best of their way to the station for the return journey, arriving in Manchester shortly after ten p.m.

THE LATENT POWER OF MASONRY.

THE tremendous latent power of Freemasonry, as a great actuating principle, by which human action may be wrought upon, is not fully comprehended by the individual. If we knew that two millions of men were sacredly banded for a war on any one object, armed with the latest and best weapons and led by wise and experienced generals, we would naturally presume that such an army would prove invincible, and to it a succession of victories be a foregone conclusion. Such an army is that of Freemasonry, but enlisted in the interests of peace and universal benevolence. There is a grand sublimity in the thought that such a host of armed men are thus enlisted. Armed with the weapons of love to mankind and inspired by that reverence due the Father of us all, should not victory over wrong be presumed to perch upon the banners of the Craft? We cannot, at a passing glance or thought, fully comprehend the possibilities of such a combined human force. If the old-time aphorism be correct, that “God and one are always in a majority,” then what must be the force when God and two millions of the choicest of His sons are united for the purpose of bringing to pass that millennial time that

“Prophets and kings desired to see,
But died without the sight.”

A time in earth's history, when peace, virtue, and universal happiness should prevail. This is no Utopian impossibility. Man has within his grasp the making or marring of his own happiness. To-day Freemasonry could say to the kings and rulers of earth: “Thou shalt not kill,” and war would cease. Because in the ranks of this great Fraternity are listed a majority of the rulers of humanity. To-day Freemasonry could say to the church of all denominations: “Ye be brethren,” and theological conflict would have an end, because in its ranks are found the great religious teachers. To-day Freemasonry could say to ambitious, aspiring politicians: “Thou shalt not!” and only the good and true would seek and find the support of the various constituencies of earth and malfeasance in office would be an unknown incident. We do not contend that human perfection would ensue from such a state of affairs, but we do believe and insist that in such a banded and bonded association of men as is represented in Freemasonry there exists a power which, if put into activity, could very largely eliminate from suffering humanity much of the occasions for unnecessary sorrow that to-day it labours under.

The mission of Freemasonry is to make the world better. It is not intended that to take the degrees and wear the jewels of the Craft should suffice. These men, the world over, are obligated to do good, and if the good be not accomplished, then the force by which it could be lies dormant. Think of the latent force, brethren, by us all possessed.—*American Tyler.*

Obituary.

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BRO. J. DERBY ALLCROFT, PAST G. TREAS.

UNIVERSAL regret has been expressed at the decease of this well known and respected Mason, which occurred on the 29th ult. Bro. Allcroft was initiated many years back, and won for himself such general esteem among the Masons of the city and elsewhere that when it was proposed to make the office of Grand Treasurer an annual one, instead of virtually a permanent one, as had previously been the case, he was chosen to champion the new order of things, and was elected by a large majority over the head of his predecessor in the office, who sought re-election. He has since worked for the good of Freemasonry with great energy, and was rewarded with the good opinion of his brethren, as evinced by the establishment of the Derby Allcroft Lodge, No. 2168, in 1886, of which he became the first Master, and where under his rule some happy meetings have been held. We tender our sincere sympathy to his relatives, and much regret that the Craft has lost so able and zealous a supporter.

BRO. PERCY H. WHITE.

THE news of the startlingly sudden death of Bro. Percy H. White, M.B., M.R.C.S., &c., was received by his many friends with the deepest feelings of regret. Dr. White, who was the Immediate Past Master of the Weyside Lodge, No. 1395, installed his successor (Brother Gilbert H. White) as recently as 27th June in a manner which will long dwell for its impressiveness in the memory of the members present. Dr. White also attended the usual banquet in the evening, when he appeared in excellent health, and was, as usual, exceedingly cheerful and genial. A few days after he was attacked with typhoid fever, and died at his residence, 3 Moore Street, Cadogan Square, London, on the 24th July, in his 38th year. The deceased was initiated into Masonry in 1886 in the Wey-side Lodge, and rose to the office of Master in 1892. He was also a rising member of the Woyside Chapter. He was the fourth son of the late Mr. Richard White, of Norwich. For several years Dr. White carried on his profession at Woking, but some five years ago he disposed of his practice to Dr. A. Howlin, joining as partner an eminent surgeon-dentist in London. Here he immensely increased the practice, and had made quite a name for himself as a clever dentist. The remains of the deceased were interred at St. James' Cemetery, Dover. Among many other wreaths sent was a beautiful one from the Master and Brethren of the Weyside Lodge.

BRO. CHARLES SHEPHERD.

MANY in Aberdeen, those especially connected with shipping and Masonic circles, will regret to learn of the death of Mr. Charles Shepherd, manager of the Aberdeen Steam Navigation Company. The deceased gentleman was fifty-six years of age, and entered the employment of the Aberdeen Steam Navigation Company in Aberdeen, first as shipping clerk, and afterwards as manager in London, where his work won the highest praise from the directorate. About twenty years ago he returned to Aberdeen as manager of the Company in the head office, and the duties of that important appointment he continued to discharge to the last with marked assiduity and success. His Masonic connection dates back into the fifties. He was initiated in the St. Andrew's Lodge, and rose through the various degrees of the Order—including that of Master—till at the time of his death he filled the office of Provincial Grand Superintendent. He was a liberal but unostentatious supporter of every good work, and none will regret his death more than the workmen in the employ of the Steam Navigation Company, towards whom he at all times manifested a kind and generous spirit.—*Aberdeen Free Press.*

The Masonic brethren at St. Ann's-on-the-Sea have removed their Lodge-room from the corner of Garden Street, and are at present making use of the Mission Hall in St. George's Road, where they may possibly remain temporarily until the New Masonic Hall in Orchard Road is completed.

THE FIRST MANCHESTER "RICHMOND" BUILDING SOCIETY.

IN our desire to encourage thrift we have pleasure in publishing some account of a pic-nic which recently took place in connection with the above society. The idea of such an outing was first conceived by Bro. J. Townley Trotter, F.S.S., Secretary, whose name has previously figured in our columns, he being an accomplished lecturer, and a poet of no mean pretensions. He thought that by such a means he could bring into better communion himself and clerks who had much of the routine work to do; and many of the directors, upon whom fell the responsibilities of management. In the former capacity there were present: Bros. Trotter, Geo. Wenham Davies, and E. Roberts, together with Messrs. Edward Matley, Fred. Fairclough, Frank Lowe, and Edgar Witney, while in the capacity of Directors were Messrs. W. H. Allen, W. F. Gibson, J. Nuttall, J. K. Foreman, and A. Brotherton. Mr. J. Mac Kinlay, manager of Wainwrights' Limited, the largest boot and shoe firm in this part of the country, accompanied the party as a visitor. The place selected was Alderley Edge, a large residential village about 14 miles from Manchester, and the weather proving fine, a very pleasant trip was the result. Mr. Samuel Graby, of the Royal Oak Hotel catered for the party, and gave universal satisfaction by the way in which he treated them.

Alderley, the residence of the Lords of Stanley, is a very picturesque spot, and the Edge itself commands an extensive view of delightful scenery. It possesses its beacon, caverns, holy well, Druidical stones, Lilliputian Cromlech, and also its blood-curdling story of an ancient wizard.

After a long ramble through many of the most interesting places around, the party returned to the Hotel, some indulging in a game of bowls, and others in recreation of a more varied character. After tea they adjourned to the large club room, where toasts were proposed, the proceedings being enlivened by songs, recitations, &c. Mr. Allen acted as chairman. In opening the proceedings, the chairman said that it was a happy thought to have suggested a pic-nic like the present, for by this means all connected with the Society were brought into friendly contact, and became better acquainted. Mr. Allen spoke hopefully of the Society, and of its solvent position, and adduced some interesting particulars. Bro. Trotter said that he had been identified with the "Richmond" since its formation, and though he would not speak in vaunting terms of its position, yet he must candidly admit that it was much superior to many of a kindred character, contrasted with which it stood out advantageously. The Society had been the means of doing good to many, who did not regret having been members, and he expressed himself as willing to help in whatever capacity he could to further its interests. The chairman, after a few commendatory remarks, which were directed to Bro. Trotter and his clerks, to whom he said the directors and members owed a debt of gratitude, proposed their healths, which toast was enthusiastically drunk. Bro. Davies in response said that he and his co-workers were extremely obliged to those who had been so enthusiastic in their expressions of satisfaction at the assistance rendered. This was the first occasion upon which Mr. Trotter had taken his official staff into the country, and he presumed that the recent successful business justified him in his action. He hoped business would still increase, and thus allow the pleasures of that day to be repeated.

ANCIENT TEST QUESTIONS IN THE MARK.

HOW many points has your mark got?

Three points.

To what do they allude?

To the three points of an equilateral triangle.

Please demonstrate this as an operative Mason.

A point has position, without length, breadth, or thickness; a line has length, without breadth or thickness, and terminates in two points; and three lines of equal length, placed at equal angles to each other, form an equilateral triangle, which is the primary figure in geometry.

Please explain the figure as a speculative Mason.

The equilateral triangle represents the Trinity in Unity. The Great Architect of the Universe, having no material form, exists pervading all space; the Creator of all things, Governor of all animate and inanimate nature, Fountain of Wisdom; whose greatness, perfection and glory is incomprehensible, and whose loving kindness and tender mercies are over all His works.—*New Zealand Craftsman.*

The following suggestion has been made for the formation of the United Grand Lodge of South Africa, to which we refer elsewhere:—Have five District Grand Lodges, that is one each for Natal, Free State, Transvaal, and two for Cape Colony, one Eastern and one Western, as at present. Then have a Grand Lodge, with permanent headquarters, but meeting place moveable, such Grand Lodge to consist only of members of the District Grand Lodges, the annual meeting to be held in each district in its turn, and each District Grand Lodge paying the expenses of its delegate or delegates to Grand Lodge. The expense would only come once a year, and in the year when the Grand Lodge met in any particular district there should be no expense for that district.

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.

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Saturday, 12th August.

1685 Guelph, Town Hall, Leyton

1869 Gresham, Great House, Cheshunt Park
1637 Unity, Railway Hotel, Harrow
1755 Eldon, Royal Hotel, Portishead
2069 Prudence, Masonic Hall, Leeds

Monday, 14th August.

789 Ubique, Masonic Hall, Air Street, W.

40 Derwent, Castle Hotel, Hastings
68 Royal Clarence, Freemasons' Hall, Bristol
75 Love and Honour, Masonic Hall, Falmouth
104 St. John, White Lion Hotel, Stockport
105 Fortitude, 1 Princess Square, Plymouth
106 Sun, Royal Beacon Hotel, Exmouth
151 Albany, Masonic Hall, Newport, I.W.
189 Sincerity, St. George's Hall, East Stonehouse
237 Indefatigable, Masonic Hall, Swansea
240 St. Hilda, Freemasons' Hall, South Shields
206 Royal Brunswick, F.M.H., Sheffield
297 Witham, New Masonic Hall, Lincoln
363 Benevolent, Masonic Hall, Teignmouth
314 Peace & Unity, Militia Mess Rooms, Preston
330 One and All, Masonic Hall, Bodmin
589 Druids of Love and Liberty, M.H., Redruth
665 Montagu, Royal Lion, Lyme Regis
777 Hauley, Hauley Hall, Dartmouth
884 Derwent, The George, Wirksworth
893 Meridian, Masonic Hall, Millbrook
1021 Harrington, Masonic Hall, Barrow-in-Furness
1174 Pentangle, Sun Hotel, Chatham
1221 Defence, Masonic Hall, Carlton Hill, Leeds
1408 Stamford and Warrington, M.C., Stalybridge
1436 Sandgate, Masonic Hall, Sandgate
1449 Royal Military, Masonic Hall, Canterbury
1611 Eboracum, Masonic Hall, St. Saviourgate, York
1618 Handyside, Private Rooms, Saltburn-by-Sea
1792 Tudor, Masonic Hall, Harborne
1802 Vernon, Exchange Buildings, East Retford
1885 Terridge, Market Hall, Great Torrington
1918 Hardman, Queen's Arms, Rawtenstall, Lanc.
1952 High Peak, Town Hall, Chapel-en-le-Frith
1966 Fidelity & Sincerity, M.H., Wellington, Som.
R.A. 89 Royal Cheshire, Ashley Arms, Dukinfield
R.A. 422 All Saints, Masonic Hall, Gainsborough
R.A. 2068 Portsmouth Temperance, Speedwell Commercial Road, Landport

Tuesday, 15th August.

Board of General Purposes, Freemasons' Hall, 1
1339 Stockwell, Surrey M.H., Cannon Row
1695 New Finsbury Park, Cock Tavern, Highbury
M.M. 238 Prince Leopold, Anderson's Hotel, E.C.

213 Perseverance, 47 St. Giles Street, Norwich
228 Charity, Freemasons' Hall, Plymouth
418 Menturia, Masonic Hall, Haverly
677 Alliance, Masonic Hall, Liverpool
730 Endeavour, Queen's Arms, Dukinfield
1006 Fregulow, Masonic Rooms, Scorrier, Cornwall
1225 Hindpool, Masonic Hall, Barrow-in-Furness
1424 Brownrigg, King's Arms, Old Brompton
1570 Prince Arthur, Mas. Hall, Hope St., Liverpool
1787 Grenville, Town Hall, Buckingham
1833 St. Keyna, Lamb and Lark Hotel, Keynsham
1893 Lumley, Estate Office, Skogness
1903 Pr Edward of Saxe Weimar, M.H., Portsmouth
1941 St. Augustine's, Shrewsbury Arms, Rugley
2155 Makerfield, Pied Bull, Newton-le-Willows
2390 Exmoor, Town Hall, Minehead
R.A. 41 Royal Cumberland, Masonic Hall, Bath
R.A. 105 Fortitude, Hayshe, M. Temple, Plymouth
R.A. 310 Alfred, M.H., Alfred Street, Oxford
R.A. 146 Avalon, Town Hall, Wells, Somerset
R.A. 460 Perseverance, Castle Hotel, Newcastle-under-Lyme
R.A. 764 Fawcett, F.M.H., West Hartlepool
R.A. 792 Oliver, M.H., Osborne St., Basingstoke
R.A. 804 Carnarvon, Masonic Hall, Havant, Hants
R.A. 1055 Derby, Chester Bank, Froxwich
R.A. 2134 Wilberforce, M.H., St. Luke St., Hull
M.M. 166 East Sussex, Castle Hotel, Hastings

Wednesday, 16th August.

619 Beadon, Greyhound, Dulwich
1382 Corinthian, George Inn, Cabott Town
2140 Huguenot, Criterion, Piccadilly, W.
R.A. 1685 Guelph, Red Lion, Leytonstone

121 Mount Sinai, Masonic Hall, Penzance
137 Amity, Masonic Hall, Market Street, Poole
200 Old Globe, Masonic Hall, Scarborough
311 South Saxon, Freemasons' Hall, Lewes
325 St. John's, Freemasons' Hall, Salford
342 Royal Sussex, Freemasons' Hall, Landport
376 Perfect Friendship, M.H., Soane St., Ipswich
591 Buckingham, Masonic Hall, Aylesbury
610 Colston, Freemasons' Hall, Bristol
726 Staffordshire Knot, The Swan, Stafford
823 Everton, Masonic Hall, Liverpool
962 Sun and Sector, Assembly Rooms, Workington
1040 Sykes, Masonic Hall, Driffield
1086 Walton, Skelmerdale M.H., Kirkdale
1136 Carew, M.H., Torpoint, Cornwall
1301 Brighthouse, Masonic Room, Brighthouse
1334 Norman, Freemasons' Hall, Durham
1353 Duke of Lancaster, Masonic Hall, Lancaster
1511 Alexandra, Masonic Hall, Hornsea, Hull
1634 Starkie, Grant Arms, Ramsbottom
1638 Brownrigg, The Sun, Kingston-on-Thames
1774 Mellor, Corporation Arms, Ashton-under-Lyne
1988 Mawddack, Masonic Hall, Barmouth, N. Wales
2135 Constance, Masonic Hall, Consett
2203 Farnborough and North Camp, Queen's Hotel, North Camp, Farnborough

2258 Western District United Service, Masonic Hall, Caroline Place, E. Stonehouse
R.A. 261 Sincerity, Masonic Hall, Taunton
R.A. 284 Shakespeare, 9 High Street, Warwick
R.A. 288 Loyal Todmorden, M.H., Todmorden
R.A. 361 Industry, Norfolk Arms, Hyde
R.A. 417 Faith and Unity, M.H., Dorchester
R.A. 481 St. Peter, Masonic Hall, Newcastle
R.A. 1387 Chorlton, M.H., Chorlton-cum-Hardy
M.M. Newstead, Masonic Hall, Nottingham

Thursday, 17th August.

1716 All Saints, 117 High Street, Poplar

98 St. Martin, Town Hall, Burslem
203 Ancient Union, Masonic Hall, Liverpool
230 Fidelity, Ebrington Masonic Hall, Devonport
245 Mechanics, Masonic Temple, Jersey
247 Unity, Macclesfield Arms, Macclesfield
343 Concord, The Bull, Preston
345 Perseverance, Old Bull Hotel, Blackburn
367 Probity and Freedom, M.H., Rochdale
600 Harmony, Freemasons' Hall, Bradford
605 Combermere, Queen's Hotel, Birkenhead
758 Elmsmere, Freemasons' Hall, Runcorn
802 Repose, Masonic Hall, Derby

1011 Richmond, Old Bear's Head, Manchester
1037 Portland, Masonic Hall, Portland
1042 Excelsior, Masonic Hall, Leeds
1184 Abbey, Masonic Hall, Battle
1299 Pembroke, Shiel Park, near Liverpool
1327 King Harold, Four Swans, Waltham Cross
1332 Unity, Masonic Hall, Crediton, Devon
1337 Anchor, Durham House, Northallerton
1393 Hammer, Masonic Hall, Liverpool
1562 Homfray, Masonic Hall, Risca, Mon.
1776 Landport, Freemasons' Hall, Landport
2158 Boscombe, 3 Carnarvon Crescent, Boscombe
2261 Armitage, M.R., Market St., Milasbridge
2268 Hallamshire, M.H., Surrey Street, Sheffield
2302 St. Mary, Assembly Rooms, Southwell, Notts
2405 Stour, Bank Street Hall, Ashfield
2430 Runnymede, Anglers' Rest, Wraybury
R.A. 97 Strict Benevolence, M.H., Park Terrace, Sunderland
R.A. 107 Philanthropic, M.H., Kings' Lynn
R.A. 603 Zetland, Masonic Hall, Tofts, Clockhouse
R.A. 2025 St. George, F.M.H., Plymouth
M.M. Canynges, Freemasons' Hall, Bristol

Friday, 18th August.

Board of Management, Boys' School

1311 Zetland, Masonic Hall, Gt. George Street, Leeds
2005 Brooke, Forest Hotel, Chalford
2385 Godson, Talbot Hotel, Oldbury
2418 Hadworth, Freemasons' Hall, South Shields
2417 Palatine, Palatine Hotel, Manchester
R.A. 61 Sincerity, F.M.H. St. John's Place, Halifax
R.A. 621 Truth, Freemasons' Hall, Huddersfield
R.A. 837 Marquess of Ripon, Town Hall, Ripon
M.M. 65 West Lancashire, M.H., Hope St., L'pool

INSTRUCTION.

—:—

Saturday, 12th August.

87 Vitruvian, Duke of Albany, St. Catharine's Park, near Nunhead Junction, 7:30
179 Manchester, 8 Tottenham Court Road, W.C.
193 Percy, Jolly Farmers', Southgate Road, N., 8
1275 Star, Dover Castle, Deptford Causeway, S.E.
1298 Finsbury Park, Cock Tavern, Highbury, 8
1364 Earl of Zetland, Royal Edward, Hackney, 7
1524 Duke of Connaught, Lord Stanley, Hackney, 7
1624 Eccleston, 13 Cambridge Street, Pimlico, 7
2012 Chiswick, Windsor Castle, Hammersmith, W.
R.A. Sinai, Red Lion, King Street, Regent St., W.

Monday, 14th August.

22 Neptune, Gauden Hotel, Clapham, 7:30
27 Egyptian, Atlantic Tavern, Brixton, S.W., 8
45 Strong Man, Bell and Bush, Ropemaker St., 7
174 Sincerity, Railway Tavern, Fenchurch St., 7
180 St. James's Union, St. James's Restaurant, 8
211 St. Michael's, Noland Arms, Addison Road, Notting Hill, at 8
249 True Love & Unity, F.M.H., Brixham, Devon
393 Royal Union, Chequers' Hotel, Uxbridge
543 Wellington, White Swan, High St., Deptford, 8
975 Rose of Denmark, Gauden Hotel, Clapham, 7:30
1227 Upton, Three Nuns, Aldgate, E., 8
1320 Blackheath, Milkwood Tiv., Loughboro' Junc.
1339 Stockwell, White Hart, Abchurch Lane, 6:30
1425 Hyde Park, Prince of Wales's Hotel, corner of Eastbourne Terrace, and Bishop's Rd., W. 8
1445 Prince Leopold, 202 Whitechapel Road, E., 7
1449 Royal Military, Masonic Hall Canterbury
1489 M. of Ripon, Queen's Hot, Victoria Park, 7:30
1507 Metropolitan, The Moorgate, E.C., 7:30
1595 Royal Commemoration, Railway Ho, Putney
1608 Kilburn, 46 South Molton Street, W., 8
1623 West Smithfield, Manchester Hotel, E.C., 7
1693 Kingsland, Cock Tavern, Highbury, N., 8:30
1707 Eleanor, Rose and Crown, Tottenham, 8
1743 Perseverance, Deacons' Tavern, Walbrook, 7
1891 St. Ambrose, Baron's Ct. Hot, W. Kensington, 8
1901 Selwyn, East Dulwich Hotel, East Dulwich, 8
2030 Abbey Westminster, Town Hall, S.W., 7:30
2192 Walthamstow, Chequers Hotel, High Street, Walthamstow, 8
2427 Hampden, Hampden House, St. Pancras, 8

Tuesday, 15th August.

25 Robert Burns, Frascati, Oxford Street, 8
55 Constitutional, Bedford Hotel, Holborn, 7
71 Athol, M.H., Severn Street, Birmingham, 6:45
177 Domatic, Surrey M.H., Camberwell, 7:30
183 Joppa, Manchester Hotel, Aldersgate Street, 8
212 Euphrates, Mother Red Cap, Camden Town, 8
241 Merchants, Masonic Hall, Liverpool
551 Yarborough, Green Dragon, Stepney, 8
700 Nelson, Star and Garter, Woolwich, 7:30
753 Prince Fred, William, Eagle Tav., Maida Hill, 8

320 Lily of Richmond, Station Ho., Richmond, 7:30
829 Sydney, Black Horse Hotel, Sidcup, 7
860 Dalhousie, Middleton Arms, Dalston, 8
861 Finsbury, King's Head, Threadneedle St., 7
1044 Wandsworth, East Hill Hotel, Wandsworth, 8
1321 Emblematic, St. James's Restaurant, W., 8
1343 St. John, Masonic Hall, Grays, Essex
1349 Friars, Liverpool Arms, Canning Town, 7:30
1416 Mount Edgcombe, Three Stags, Lambeth Rd., 8
1471 Islington, Cock Tavern, Highbury, N., 7:30
1472 Henley, Three Crowns, North Woolwich
1473 Bootle, 146 Berry Street, Bootle, 8
1540 Chaucer, Old White Hart, Borough High St.
1638 Brownrigg, Alexandra Hotel, Norbiton, 8
1695 New Finsbury Park, Hornsey Wood Tav, N.
1767 Kensington, Seavale Arms Ho., Kensington
1809 Duke of Cornwall, Queen's Arms, E.C., 7
1949 Brixton, Prince Regent East Brixton, 8
2146 Surbiton, Maple Hall, Surbiton
2411 Clarence and Avondale, M.H., Leytonstone, E.
Metropolitan Chapter, White Hart, Cannon St., 6:30
R.A. 704 Cymdon, 15 Finsbury Pavement, E.C., 8
R.A. 1365 Clapton, White Hart, Clapton, 8
R.A. 1642 E. of Carnarvon, Ladbroke Hall, Notting Hill, 8

Wednesday, 16th August.

3 Fidelity, Alfred, Roman Road, Barnsbury, 8
30 United Mariners', Lugard, Peckham, 7:30
65 Prosperity, Old Parr's Head, Knightbridge St.
72 Royal Jubilee, Mitre, Chancery Lane, W.C., 8
73 Mount Lebanon, George Inn, Borough, 8
193 Confidence, Hercules Tavern, Leadenhall St., 8
228 United Strength, Hope, Regent's Park, 8
538 La Tolerance, Portland Hot, Gt. Portland St., 8
594 Downshire, Masonic Hall, Liverpool, 7
673 St. John, Masonic Hall, Liverpool, 8
720 Panmure, Balham Hotel, Balham, 7
733 Westbourne, 112 Queen's Road, Bayswater.
781 Merchant Navy, Silver Tav, Burdett Rd., 7:30
813 New Concord, Jolly Farmers, Southgate Rd. 8
862 Whittington, Red Lion, Fleet Street, 8
972 St. Augustine, Masonic Hall, Canterbury, 8:30
1037 Portland, Portland Hall, Portland
1209 Stanhope, Fox and Hounds, Putney
1356 Toxteth, 110 North Hill Street, Liverpool, 7:30
1475 Peckham, 618 Old Kent Road, 8
1511 Alexandra, Hornsea, Hull
1601 Ravensbourne, Rising Sun, Rusby Green, Catford, 8
1604 Wanderers, Victoria Mansions Restaurant, S.W., 7:30
1662 Beaconsfield, Choquers, Walthamstow, 7:30
1681 Londesborough, Berkeley Arms, May Fair, 8
1692 Harvey, White Hart Hotel, Bromley, Kent, 8:30
1791 Creaton, Wheatsheaf, Shephard's Bush, 8
1922 Earl of Lathom, Station Hotel, Camberwell New Road, 8
1963 Duke of Albany, 153 Battersea Park Road, 7:30
2208 Hendon, Welsh Harp, Hendon, 8
R.A. 177 Domatic, St. James's Restaurant, W., 8
R.A. 720 Panmure, Goose and Gridiron, E.C., 7
R.A. 933 Doric, 202 Whitechapel Road, E., 7:30
M.M. Grand Masters, Mark Masons' Hall, W.U.

Thursday, 17th August.

144 St. Luke, White Hart, Chelsea, 7:30
147 Justice, Brown Bear, Deptford, 8
263 Clarence, 8 Tottenham Court Road, W.C.
749 Belgrave, Alb on Tavern, Russell St., W.C., 8
754 High Cross, Coach and Horses, Tottenham, 8
879 Southwark, Sir Garnet Wolseley, Rotherhithe New Road
890 Hornsey, Masonic Room, Lewisham, at 8
902 Burgoyne, King's Arms, John Street, Bedford Row, W.C., 8
1017 Montefiore, St. James's Restaurant, W., 8
1158 Southern Star, Sir Syd. Smith, Kennington, 8
1178 Perfect Ashlar, Bridge House Hotel, S.E. 7
1182 Duke of Edinburgh, M.H., Liverpool, 7:30
1259 Duke of Edinburgh, Eastern Hotel, Commercial Road, Limehouse, E., 7:30
1278 Burdett Coutts, Swan, Bethnal Green Road, 8
1308 St. John, Three Crowns, Mile End Road, 8
1360 Royal Arthur, Prince of Wales, Wimbledon, 7:30
1426 The Great City, Masons' Hall Avenue, E.C.
1558 D. Connaught, Palmerston Arms, Camberwell, 8
1571 Leopold, City Arms Tavern, E.C., 7
1580 Cranbourne, Red Lion, Hatfield, 8
1602 Sir Hugh Myddelton, 45 Upper Street, N., 8
1612 West Middlesex, Bell, Faling Deen, 7:45
1614 Covent Garden, Criterion, W., 8
1622 Rose, Stirling Castle, Camberwell, 8
1625 Tredegar, Wellington, Bow, E., 7:30
1673 Langton, White Hart, Abchurch Lane, 5:30
1741 Royal Savoy, Blue Posts, Charlotte Street, 8
1950 Southgate, Railway Hot, New Southgate, 7:30
1677 Crusaders, Old Jerusalem, St. John's Road, Clerkenwell, 9
1998 Priory, Constitutional Club, Acton
R.A. 753 Prince Frederick William, Lord's Hotel, St. John's Wood, 8
R.A. 1471 North London, Northampton House, Canonbury, 8

Friday, 18th August.

Emulation, Freemasons' Hall, 8
General Lodge, Masonic Hall, Birmingham, 8
167 St. John's, York and Albany, Regent's Park, 8
507 United Pilgrims, Surrey M.H., Camberwell, 7:30
765 St. James, Princess Victoria, Rotherhithe, 8
780 Royal Alfred, Star and Garter, New Bridge, 8
831 Ranelagh, Six Bells, Hammersmith
1056 Metropolitan, Portugal Hotel, Fleet Street, 7
1185 Lewis, Fishmongers' Arms, Wood Green, 7:30
1228 Beacontree, Green Man, Leytonstone, 8
1293 Royal Standard, Castle, 81 Holloway Rd., N., 8
1365 Clapton, G.E. Hotel, Liverpool Street, 7
1381 Kennington, The Horas, Kennington, 8
1457 Bagshaw, Public Hall, Loughton, Essex, 7:30
1612 E. Carnarvon, Ladbroke Hall, Notting Hill, 8
1677 Crusaders, Northampton Arms, Goswell Road
1901 Selwyn, Montpelier, Choumont Rd., Peckham, 8
2021 Queen's (Westminster) and Marylebone, The Criterion, W., 8
R.A. 95 Eastern Star, Hercules Tavern, E.C.
R.A. 820 Lily of Richmond, Greyhound, Richmond, 8
R.A. 890 Hornsey, Prince of Wales's Hotel, corner of Eastbourne Terrace, and Bishop's Road, W. 8
R.A. 1275 Star, Stirling Castle, Church Street, Camberwell, 7

GLEANINGS.

—10:—

THE QUARRIES.—Much is said about the quarries, and to the man unacquainted with the designs of Freemasonry it is puzzling to know just what is meant by that term. It must be remembered that Speculative Masonry (the Masonry of to-day) is a science based on an operative art. Before the operative workman can erect his temporal building, before the corner-stone can even be laid, the earth must be removed from the hillside, that the stone, which is so essential, may be quarried. Right here is a beautiful thought. It is a type which tells us to investigate. The speculative workman, whose material is locked up in symbolism must, by aid of the key of study and research, unlock beauties which are otherwise meaningless. Remove the earth from about the square and you have the very strongest emblem of morality. Measure your life by its perfect angles and your temple is one of beauty and harmony. Throw the rubbish from off the level and you find that all men are created equal, and all who enter that spiritual edifice above do so on this principle. Delve down deeper still and the plumb is brought to view, and he who walks by this upright, perpendicular line, is needed worthy of imitation. On and on we could go pointing out the beauty of this symbol and that, bringing to light marvellous lessons that strike at the very root of evil, and which tend to effectually benefit those who care to do better. To improve one's self morally is the first great aim in view; then take these same figures, the identical symbols, and they point out the path to knowledge—understanding. Every minute detail about the whole system leads up to one great point, and that point, which we are told is a divine attribute, is truth.—*The Rough Ashlar.*

MASONRY AS A SECRET SOCIETY.—The day is past and gone forever when Masonry is looked upon as a secret society, in the general acceptance of the term. Much more is written than is contained in its esoteric teachings. Each year, yea, every day shows its progress in the field of intellect and letters. Its beauty is found in the thousands of volumes of bright books, which, for the want of a better term, we will name "chips from the quarries." In speaking of the beauties of it as an educational factor, some express the idea that its teachings are of such a nature as to warrant a man in adopting it as his religion. If this were a fact, would the Christian minister, the rabbi, and men of all the religions meet upon its level? It can hardly be presumed that they would. While a high moral code is inculcated, a beautiful system of symbols illustrated, no man can read even between the lines where it is set up as a substitute for religion. When the last sad rites are performed around the open grave, when the dust is about to return to the earth as it was, the Master, in the presence of death, on the very brink of the silent tomb, recommends his brethren to prepare for that eternity in which our faith is unshaken. Progress is the watchword of the age—superstition and ignorance a thing of the past. A man has but to read the works of any authentic Masonic author to be convinced of the falsity of such rash superstitions, founded on an ungrounded theory, as have been set forth by edict and bull from royal palace and propaganda. As the sun rises and adorns the day, as his rays gild mountain tops, and as he climbs to his meridian glory to beautify all creation, so has this literary light risen until its meridian has been attained.—*Rough Ashlar.*

THE PAST MASTER ON THE SHELF.—One of the most lamentable spectacles in Freemasonry is the brother whose designation heads this article. He is to be found in almost every Lodge. Whilst a neophyte in the Order, his Masonic devotion knew no limits. At every meeting, regular or emergent, he was sure to be there, and when he received the honours of office, his enthusiasm seemed to grow with his advancement. He it was who toiled at the Lodge of Instruction, at least when its programme was ritual only, who was always ready to fill the place of an absentee, and to rail at him because he was not on hand, and above all, he was prime mover in every proposition to run another higher degree. But a time came when he was accorded the highest honour that the Lodge has in its power to bestow, and then came the beginning of the end. At his installation he made great promises, and doubtless meant to fulfil them, but when he had passed through his year of office, with more or less eclat, and had entered on the *otium cum dignitate* of the I.P.M.'s collar, he began to talk mysteriously of "the burden and heat of the day" and of the necessity "of giving a chance to the younger hands," and his place at the left of the Master was often vacant, especially at regular meetings when there was no degree on. And when the I.P.M.'s collar had been transferred to other shoulders the fall from grace came on apace. Regular as well as working meetings saw a vacant chair on the dais, and the W.M. was often at a loss when he looked for some one to relieve him of a Charge or a Tracing Board, or to help him in a knotty point of ruling. *Facilis est de-census Arvernus*, and soon W. Bro. Blank is only on hand when an installation or a ball give the opportunity of showing the crowd his dingy apron. He is for all practical Masonic purposes dead as a doornail, and although he pays his subscription with commendable regularity, at least when the Treasurer looks him up, the Lodge forgets him as a factor in its existence. Such is the story of many a Masonic fossil, literally "on the shelf" and more is the pity of it. If Masonry is worth anything at all it is worth cultivating to the end of one's active mental life, and he who drops out of it directly he has acquired the potentiality of being truly useful, has never properly imbibed its sublime teachings. The P.M. on the shelf is truly a sorry spectacle, and a blot on the Masonic escutcheon. We warn all young Masons to beware of falling into a similar state of dry rot. Be ready, honours or no honours, to do our Masonic duty so long as the great Architect of the Universe gives us strength to put on an apron or frame a sentence of our ritual.—*South African Freemason.*

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| 435 Masonic Trestle-Board, adapted to the national system of work and lectures, as revised and perfected by the United States Masonic Convention, at Baltimore, Md., A.L. 5843. By Charles W. Moore and S. W. B. Carnegie. Second edition, with plates. Boston, 1846.
[Presentation copy to Wm. Tucker, Esq., Provincial Grand Master Dorsetshire in 1846.] | 1 1 0 | 528 History of the Lodge of Traquillity, No. 185. † ... | 0 5 0 |
| 436 Robison, John. Proofs of a Conspiracy against all the religions and governments of Europe, carried on in the secret meetings of Free Masons, &c. Third edition. The same Book. Fourth Edition, 1798. | 0 15 0 | 530 Masonry in Wigan, being a brief history of Lodge of Antiquity, No. 178. With references to other Lodges in the Borough. 1892. † | 0 10 6 |
| 437 Unparalleled sufferings of John Coustos, who nine times underwent the most cruel tortures ever invented by man, in order to extort from him the Secrets of Freemasonry. To this work is subjoined most valuable pieces on Masonry, and a complete list of regular Chapters. Several plates. Birmingham, N.D. (apparently 1790). | 1 5 0 | 531 History of the Lodge of Prosperity, No. 65. London, 1884. † Scarce. | 0 12 6 |
| 438 Freemason's Pocket Companion. Containing the history of Masonry from the creation to the present time; the institution of the Grand Lodge of Scotland; lists of the Officers of the Grand Lodges in England and Scotland; with a collection of Charges, Constitutions, Orders, Regulations, Songs, &c. Second Edition. Edinburgh, 1763. | 1 1 0 | 532 History of the Lodge of Sincerity, No. 174. By Bro. John Newton. 1888. † | 0 10 0 |
| 439 Fleury, F. Instructions philosophiques sur la Franc-Macconnerie. 1er degré, Initiations. 2me degré, Compagnonnage. Protectorat Macconnique. Bruxelles, 1881. | 0 4 6 | 534 History of Freemasonry in the Province of Sussex. 1883. † | 0 10 6 |
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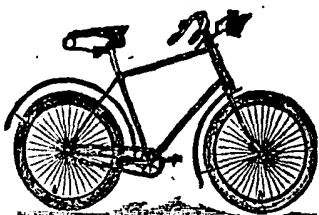
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