

Freemason's Chronicle;

A WEEKLY RECORD OF MASONIC INTELLIGENCE.

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DUAL MASTERSHIPS.

THE right of a Mason to belong to two or more Lodges is one that is freely acknowledged by the Grand Lodge of England, and to a very great extent the principle of dual membership has the sanction and recognition of subordinate Lodges, but the opinion is by no means unanimous in support of the system, and it would be a by no means difficult task to rally a large and influential section of the English Craft around the banner of opposition, should it ever be deemed desirable to start a crusade against it. But in view of current opinion on the point we do not recognise such a movement as either likely, necessary or desirable. The system in practise has not yet produced any particular evils, nor has it led to anything likely to call for energetic action on the matter, but that it is one virtually kept in check both by law and custom is evidenced by the fact that Grand Lodge especially prohibits dual masterships, except under very exceptional circumstances, while many subordinate Lodges exercise authority in opposition to dual membership by making it one of their bye-laws that no joining member shall be eligible for any office in the Lodge, which relies in such cases on its own initiates to supply the ruler and his assistants year by year.

Looking at the matter superficially it may be asked, is there any necessity for this restrictive caution at the hand of Grand Lodge? is there any reason to suppose that a Mason will not do his duty to the Lodge that elects him as Worshipful Master just as well because he happens to hold a similar office in another Lodge, as if he were free and unfettered? or is there any justification for the implied supposition that a joining member of a Private Lodge will not study its interests with equal enthusiasm as does the brother who owes to the Lodge his initiation into the secrets and privileges of Freemasonry? Viewed superficially, as we have said, the answer to these questions would probably be given in the negative, but a fuller consideration of the various points involved would, with equal probability, put a different construction on the matter, and we should be inclined to recognise the wisdom of Grand Lodge in prohibiting dual masterships, and endorse the policy of those Private Lodges which consider themselves perfectly capable of managing their own affairs, putting a veto on outside interference, or, to express the matter in more euphonious terms, imported supervision. The whole system of Freemasonry is based on symbolic teaching, and is must be apparent to the merest novice that divided supervision on the part of the chief officer appears inconsistent with a proper discharge of the work, coupled with a sincere desire to advance the welfare of the bodies presided over. In the case of Private Lodges excluding Joining Members from office the motive must be looked for elsewhere; here we

find a desire to allow promotion to all in turn, and it is recognised that the free importation of outside initiates might not only check this, but probably put a stop to it altogether—at least for a time, limited or extended in proportion to the number of Joining Members introduced. On these lines, then, limitation is wise, although there is very little in the annals of English Freemasonry to justify the assertion that it is wiser than perfect freedom would be, for, as a matter of fact, the subject does not appear to be one that has come prominently to the front.

We had often regarded the limitation set down by Grand Lodge in this particular as somewhat unnecessary, but experience has taught us that there is seldom any reason for permitting the same Brother to hold the office of Worshipful Master in two Lodges at the same time, while grave complications and endless difficulties might arise if it became usual for such dual officialism. That occasions do arise, however, the annals of Grand Lodge clearly prove, for we occasionally find dispensations granted, and no one seems to suffer in the result, although there is often the feeling that the second Lodge must indeed be sorely pressed if it cannot muster among its members more than one brother able to fill the chair. In case the Senior Warden of a Lodge does happen to hold the supreme office in another Lodge it seems to us better to elect the Junior Warden, with the understanding that the old Senior Warden is to retain office for another year, and that the succeeding officers shall each be promoted a step, as would be the case if no irregularity occurred in the regular elevation to the chair. But there are very many among us who persist in arguing that such a course entails hardship on the subordinate officials, and that the juniors suffer if the same brother remains in the office of Senior Warden for two successive years. If the Junior Warden can and does rise to the chair in such a case, and is followed at the succeeding installation by the Senior Warden there cannot possibly be any hardship on any one, the laws of the Institution will have been complied with, and the regular flow of promotion will not have been upset.

FAMILY JARS.

IT would be very difficult to explain all the details to an outsider and fully justify the apparent internal strife existing among Freemasons in regard to the official recognition of such a near relative as the recently established Grand Lodge of New Zealand, and we are of opinion that some better decision might be come to in regard to this and similar occurrences. The struggle for independence is no new one, nor is it confined to Freemasonry. We need go no further than an ordinary private family for a practical illustration of the matter, and in a very large number

of cases the same difficulty arises there as is just now exercising the minds of our colonial brethren. Children as they grow older are apt to desire greater independence than they have been accustomed to as children, but parents do not always seem inclined to permit it. What is the result? Sometimes discontent, sometimes disobedience, and in neither case do the heads of the family reap any advantage, or do any good. Were they to look back they would probably find they had just the same difficulty in their own case, and their past experience should have taught them it is best to co-operate with the juniors in the natural evolution of independence, than put obstacles in the way of an event which is as certain to occur as anything in connection with human affairs.

The case may not be exactly similar in regard to England and New Zealand, for the reason that English independence in Masonry may be described as natural growth—at the time it occurred there was no one to offer opposition or raise objection—whereas in the case of New Zealand there is parental authority to uphold, and younger or older members of the family to be considered; but can any one who is thoroughly unbiassed on the subject urge that there are not a sufficient number of New Zealand Masonic members—children of the great family of English Freemasons—desirous of setting up a home for themselves, and fully capable of managing their own affairs and launching into business on their own behalf, without the meddling interference of their parents, or at least the feeling that they cannot act for themselves and attend to their own affairs without the possibility of a lecture or direct contradiction from those at home?

Parents have tried coercion in private families, only to drive their children from home; and coercion has been tried in Freemasonry with just the same result: the children act for themselves despite the dictum and the orders of their parents, and we have family splits and unrecognised independence as a result. Is the spectacle edifying or dignified in either case? Certainly not, and outsiders, who view the matter from an impartial standpoint, and devoid of that form of "authority" which parents so often like to retain, without in any way desiring to exercise it, are unanimous in their opinion that a compromise is desirable; or they boldly say that the parents should give way, in view of the spirit of independence which is the natural result of mature growth.

We believe the general idea among the New Zealand seceders is found in the words expressed by a prominent speaker at a recent meeting in the colony: "he did not hope for immediate recognition by the Grand Lodges of England, Ireland, and Scotland, but it would inevitably come, and it would perhaps be more appreciated in consequence of the delay." Of course recognition must come, and the longer it is delayed the more absurd it appears to those who recognise the matter in that light. We do not approve of the violation of laws in connection with such questions, but we are of opinion that laws which allow such inconsistencies must be bad, and the sooner they are altered the better. The present course of events supplies an exemplification of a policy which in view of current doings seems wholly at variance with the principles of Freemasonry. England cannot maintain supreme authority in New Zealand, and is quite prepared to concede absolute independence to the local brethren if they can do just a trifle more than they are at present doing, and yet turns a deaf ear if anything is suggested in the way of a compromise.

We cannot think it possible for both sides of the question to be properly heard at so great a distance as separates England from New Zealand. The letters from the colony must of necessity be robbed of that local colouring which might give a wholly

different aspect to the affair, and it may be that one side is able to make out a better case than the other—not because of special merit, but rather on account of their ability to put ideas into writing with better effect than their fellows. It is, perhaps, too much to expect a delegate to go out to the colony from this side, but it ought not to be very difficult for the advocates of independence in the colony to send a deputation well versed in the whole question, and sufficiently authorised to pledge the seceders to any line of conduct likely to heal the breach, without the sacrifice of all sense of dignity, or loss of position already acquired. If there is anything in the principles of Freemasonry which should commend it to the respect of the outside world there should be some better way of settling a minor difference such as this—and we maintain it is merely a minor difference—than the clumsy system of "strike" and "lock-out" which is practised by the masses, and brings down upon them the disgust of half the civilised world who are not directly interested in the controversy which calls it into force. But if all the fraternal spirit of Freemasonry we hear so much about cannot produce any better results than is shown in connection with this difficulty between England and New Zealand we must certainly alter our opinion of modern strikers, and recognise they may have an excuse for their intimidation, riot and disorder.

UNITED GRAND LODGE.

THE September Quarterly Communication of United Grand Lodge was held on Wednesday, at Freemasons' Hall, London, the Earl of Mount Edgcumbe, Deputy Grand Master, presiding. On the motion of his lordship, seconded by Bro. Powell, Provincial Grand Master for Bristol, it was resolved that an address of congratulation be presented by the Grand Lodge to the Most Worshipful the Grand Master, the Prince of Wales, on the occasion of the marriage of his Royal Highness the Duke of York with H.S.H. the Princess Victoria Mary of Teck, offering the most hearty good wishes of the fraternity on the happy event. On the motion of the Earl of Mount Edgcumbe seconded by Bro. Powell, it was resolved to give 300 guineas from the Fund of General Purposes for the relief of brethren in the District of Queensland who have suffered from the recent disastrous flood. The motion standing in the name of Bro. Lamony was ruled out of order by the Grand Master in the chair, and its consideration was therefore prevented. The most noticeable feature in the Grand Lodge was the presence of Bro. C. T. O. King as a visitor. He is a native West African the Grand Master of Liberia, and, as a Grand Master, occupied the chair of Past Grand Master on the immediate left of the Earl of Mount Edgcumbe.

PROV. GRAND LODGE OF DEVON.

THE annual Provincial Grand Lodge of Devon, held at Plymouth, on the 5th inst., was attended by nearly 500 brethren. At the Committee of Petitions 45 members were present, and the following report was adopted:—

The Committee began with a balance of 561 votes in their favour in June 1892. They had received from all sources 4,330 votes, an increase over the last year of 783, but the real increase was very much less, from the fact that the friends of a brother, a candidate, polled a large number, whilst the outside aid from other Provinces for a widow numbered 300 votes. To secure the election of three candidates the Committee had also to borrow 4,477 votes, and those they would have to repay. That meant a year's income, and the greater necessity for the Lodges to be loyal in sending in their votes, and for the representatives, whom the Lodge elected, to keep their brethren duly informed of the great advantages gained by combination, so that the debt of honour might be paid. The Committee regretted that some Lodges still neglected sending their

votes until the last moment, some too late to be of use, and others marked for outside candidates. Whilst the Committee recognised the undoubted right of every Lodge to give votes to whom they pleased, they were of opinion that when candidates required the assistance of the Province, preference should always be given to those from a Lodge which had always been loyal in their support. In their last report the Committee had stated that Bro. Dr. T. W. Lemon had by his donations qualified himself to give the largest number of votes of any brother in the Province; They now had to report that Bro. John Taylor, J.P., P.M., had by his donations, also the power of giving yearly to the Province a large number of votes. It was, as before, by good arrangement and the kindness of friends in London, the Province still receive great aid from the central Charities, even more than the annual contribution of the Province. Should that be? Last year the Committee had the pleasure of reporting that every Lodge had sent their votes. The regret that this year Lodges 489, 1212, 954, and 1358 had not. At their meeting in January the Committee granted £5 to the widow of a brother 29 years a member of Lodge 847, Honiton, £5 to the widow of a brother two years and a half member of Lodge 666, Princetown, and £5 to the widow of a member of Lodge 1205, Stonehouse. At their present meeting they had voted or recommended the Provincial Grand Lodge to grant the following sums:—£10 10s each to 39, 70, 1254, 1763, £21 each to the London Charities for girls, men, and widows (it was explained that the boys were left out because the four ten guineas were all for boys' votes); £15 more to the widow of Lodge 847, £10 more to the widow of Lodge 666, £10 to a brother of Lodge Ebrington, 1847, Stonehouse, eleven years a subscriber of that Lodge, who was invalided in 1891 from H.M. service, who had lost the use of his limbs and had a wife dependent upon him; £20 to a brother of St. John, 39, Exeter, who through illness had lost his business and was now incapable of following any employment; £15 to the widow of a brother of Lodge Metham, 1205, Stonehouse, left with four young children unprovided for, and herself in delicate health; £10 to the widow of a brother of Huyshe Lodge, 1099, Stoke, left with scant means; £5 to the widow of a brother of Huyshe Lodge, 1099, Stoke, left with three young children; £20 to the widow of a brother of St. Aubyn Lodge, 954, who had lost her means by its having been invested in the Liberator Society, and had two children dependent upon her.

The ten guineas each recommended to be voted to the four Lodges were supplemented in accordance with the regulation, they having deposited with the Grand Lodge Secretary ten guineas each.

The Provincial Grand Lodge was opened at half-past two o'clock. Bro. Viscount Ebrington P.G.M. presided, and was supported by his Officers:—Bros. W. G. Rogers D.P.G.M., Major Dick, R.L.M.I., G.S.W., J. Brewer P.G.J.W. G.J.W. pro. tem., Rev. Dr. Lemon P.P.G.J.W., and Rev. J. Hennings G. Chaplains, R. Bird G.T., A. S. Truscott G. Registrar, Major G. C. Davie G. Secretary, R. Besley and S. B. Harvey G.S.D.s, J. Parkhouse and E. H. Littleton G.J.D.s, G. S. Sandford G. Supt. Wks., J. R. Lord G.D.C., T. J. R. Chalice G.D.D.C., W. Southwood G.A.D.C., E. Tout G.S.B., W. H. Aplin G.A. Secretary, S. Panter G. Pursuivant, F. C. Frost, M. Whittle, P. J. Dunn, T. R. E. Olver G. Stewards, H. Shooter G. Tyler.

The Provincial Grand Secretary said he had received the returns from the Lodges in the Province for the year ended 31st December 1892.

There were on the books 3,176 Masons, a decrease of 78 from the previous year. There are 739 Past Masters on the books; 248 brethren had been initiated during the year, an increase of four; the number of brethren returned in arrears was 458, a decrease of 80 from the preceding year. He had received 10 guineas, a moiety of the sum necessary to obtain a Life Governorship in the Royal Masonic Institution for Boys, together with an application for a similar grant from Lodges St. John the Baptist, 39, Exeter; St. John, 70, Plymouth; Semper Fidelis, 1254, Exeter; Obedience, 1753, Okehampton.

Bro. Brewer said when Provincial Grand Lodge supplemented the votes of private Lodges they had a moral if not a legal right to ask them to assist the Province in paying their debts after carrying candidates. The P.G.M. concurred. When a Lodge was furnished by the Prov. G. Lodge with half its voting power it ought at least to consider the Provincial Grand Lodge.

The Treasurer reported that he had received £654 17s 5d,

of that £344 14s for Lodge dues, £47 5s fees of honour; balance from previous year £254 16s, and £8 2s incidentals. There was a balance in hand of £278. Of the payments £160 had been forwarded to London Charities, £15 to the Devon Masonic Educational Fund, and £69 16s to the Fortescue Annuity Fund.

The Secretary of the Fortescue Annuity Fund (Bro. F. Pollard) reported that there were now six annuitants on the fund—brethren of Lodges 156, 106, 710, 248, 1205, 797. The Treasurer's accounts to 24th June showed:—Balance due from Treasurer, £130 1s; interest on investment, £89 0s 10d; donations, £100; subscriptions, £9 4s; fees of honour, £11 5s; total, £327 3s. Payments to the annuitants, £180; printing, advertising, &c., £12 8s 2d; investment in the Exeter Savings' Bank, £95 7s 7d; balance in the Treasurer's hands, £229 7s 7d. The Governors had during the past year revised the bye-laws, and now presented them to the Provincial Grand Lodge for confirmation. It was decided to refer the bye-laws to the Lodges for discussion.

When the question of election of P.G. Treasurer came forward, the Provincial Grand Master said he was sorry to hear some "touting" circulars had been sent out, and he strongly deprecated such action. It did not add to the dignity of P.G. Lodge or the person whose claims were advocated.

In reply to a remark which fell from Bro. Shorto, the P.G.M. said he agreed with him that a brother should hold the office of Treasurer for say five years at least, but he found Freemasons were jealous of the honour of electing their own Treasurer.

There were two candidates for the Treasurership of the Province—Bros. W. A. Gregory 1254 and 1753, proposed by Bro. E. T. Fulford, and seconded by Bro. R. Twose, and Bro. John Taylor 1462, proposed by Bro. Sholto, seconded by Bro. J. R. Lord. On the feeling of the meeting being taken Bro. Taylor was withdrawn, and Bro. Gregory elected. Bros. J. Stocker and E. T. Fulford were elected the auditors.

The Provincial Grand Master then invested his Officers for the ensuing year:—

Bro. W. G. Rogers 112	Deputy Master
Sir William Williams, Bart., 251	Senior Warden
Captain Strode-Lowe 1855	Junior Warden
Rev. Dr. Lemon 189	} Chaplains
Rev. A. S. Hamlyn 954	
W. A. Gregory 1254	Treasurer
J. T. Bond 2025	Registrar
Major G. C. Davies	Secretary
A. S. Hendry 189	} Senior Deacons
W. Harris 1138	
M. Whittle 797	} Junior Deacons
T. S. Hex 1402	
F. C. Frost 308	Superintendent of Works
J. R. Lord 1247	Director of Ceremonies
H. Ascott 489	Dep. Dir. of Cers.
J. W. Parson 105	} Assist. Directors of Cers.
J. Leonard 202	
W. Fowler 1212	} Sword Bearer
P. J. Dunn 1205	
N. Radmore 159	} Standard Bearers
T. R. E. Olver 1247	
G. L. Loam 710	Organist
R. Harper 251	Assitant Secretary
J. Sargent 372	Pursuivant
E. M. Ellis 666	Asst. Pursuivant
H. Shooter 112	Tyler
A. H. Dymond 112	} Stewards
J. Grant 328	
W. C. Martin 421	
W. R. Velvin 1091	
O. A. Nicholson 1847	
W. Pengelly 2189	

Five pounds for a brother of 189 that had been applied for too late for the Committee of Petitions was unanimously voted.

The Provincial Grand Master gave statistics relating to brethren in arrears, and stated that at the next annual meeting he should feel it his duty to read the details shown to him by the Secretary. In the evening the brethren dined in the hall of the Freemasons' Club.

UNITED WE STAND, DIVIDED WE FALL, is a saying that applies with great aptness to almost all the affairs of life. Unity is indeed strength and we have already seen the wonderful results of it in the progress of our Colonies, and our cousins across the sea are so firmly convinced of the substantial benefits already derived from the mother country that they wish the bonds of goodwill to be drawn still closer. Holloway's Pills and Ointment are almost conclusive evidence of the value of united remedies for the treatment of disease. Together no ailment can withstand their influence. The Pills or Ointment alone are excellent in their effects but combined they have performed astonishing cures.

NOTICES OF MEETINGS.

CRAFT.

AGRICULTURAL LODGE, No. 1199.

AT the meeting at the Railway Hotel, Congresbury, on Monday, the 21st ult., after the transaction of routine business, the W.M. Bro. Collins presented Bro. C. L. F. Edwards I.P.M. P.G.S.W. and P.G.T. with a handsome life-like portrait of himself, which had been subscribed for by the members of the Lodge. In making the presentation, the W.M. said the members had felt that they ought, in some manner, to show their appreciation of the constant attention Brother Edwards had paid to his Masonic duties for many years, and the kind and considerate help he had, at all times, been ready to give to those requiring it, and to which, in a large measure, the present prosperity of the Lodge was due. In asking Bro. Edwards' acceptance of the testimonial, the W.M. added that he knew the same would be appreciated, and that it would be regarded as more valuable than its intrinsic worth, representing, as it did, the brotherly love of the Lodge. Brother Edwards, in accepting the portrait, acknowledged his high appreciation of the same in an able address.

KING HAROLD LODGE, No. 1327.

ON Thursday, the 17th ult., the installation of Bro. W. Metcalfe as W.M., took place at the Four Swans Hotel, Waltham Cross. The peculiar feature of the installation, says the *Weekly Telegraph*, was that Bro. Metcalfe had previously been installed as W.M. of No. 2372, and a dispensation had to be obtained from the Grand Master to enable him to fill the two offices at the same time. There was a large gathering of brethren, and letters of regret at not being able to be present were read from Bro. T. F. Halsey, M.P. (Provincial Grand Master of Herts), Capt. Bowles M.P. and others. Amongst those present were the Deputy Grand Master of the Province, Bros. George E. Lake, W. Bickel, the retiring W.M., R. Middlehurst I.P.M. and Prov. G.S., William Metcalfe S.W. and W.M. elect Prov. G.P. Herts, H. E. Smith J.W., W. A. Sproat P.M. P.P.G.A.P. Treas., T. Reilly P.M. P.P.G.P. Secretary, W. Lewis P.M. P.P.G.P., W. Gilbert P.M. P.P.J.G.W., J. Tydeman P.M. 1437 P.M. 1327 Sec. 2372 P.P.G.P. Essex, J. Fisher P.P.G.S.B., J. Robinson P.P.J.G.W., W. Rogers P.P.G.S.D., G. Holdsworth P.M. P.P.G.P., F. M. Bilby P.M. P.P.G.S.B., P. L. Blackmore P.M. 1327 and 2372 P.P.G.S. of W., J. Mark S.D., G. S. Metcalfe J.D., W. Banjo P.M. Prov. G.O., H. Parks Steward. In all about 65 brethren were present. Two gentlemen were initiated. The installation of Bro. William Metcalfe as Worshipful Master for the year, was carried out by the Deputy Provincial Grand Master, Bro. Lake, assisted by Bro. J. Robinson P. Prov. J.G.W., the imposing ceremony being beautifully rendered to the credit of the two distinguished brethren officiating. The new Worshipful Master was elected to serve on the Provincial Finance Committee, and Bro. R. Middlehurst on the Masonic Charity Committee of the county. It may be here remarked that both these brethren, Bro. Wm. Metcalfe and Bro. R. Middlehurst, have distinguished themselves in a remarkable manner by the large sums they have collected for the cause of Charity. Both brethren have served as Stewards at the Annual Festivals, each time taking up sums bringing the Chestnut Lodges above any others in the county of Herts. The Deputy Provincial Grand Master was unanimously elected an honorary member of the Lodge and a vote of thanks to him and to Bros. J. Robinson and W. Lewis Past Masters, for their great assistance of the installing ceremony, was unanimously passed. A handsome and valuable Past Master's jewel was presented to the retiring W.M. Bro. W. H. Bickel. Two candidates for initiation, and one for joining the Lodge at the October meeting were proposed. The banquet which followed was excellently served by host Tydeman, and at its conclusion the usual toasts were honoured.

OBEDIENCE LODGE, No. 1753.

ON Monday, 28th ult., Bro. W. H. Rowe was impressively installed W.M. in succession to Bro. J. C. Pierce by Bro. W. A. Gregory P.P.G.A.D.C. The W.M. appointed his Officers, as follow:—Bros. J. C. Pierce I.P.M., C. Piper S.W., J. W. Reed J.W., Rev. T. Ward-Brown Chaplain, Yeo Treasurer, C. J. Fletcher Secretary, J. Powlesland S.D., W. E. Perkin J.D., W. P. Moon I.G., F. Edwards Organist, W. Palmer Dir. of Cers., J. Cuddeford Steward, J. Coombe Tyler. Bro. Gregory was elected representative on the Committee of Petitions. The brethren next adjourned to the large dining-hall recently added to the White Hart Hotel, where an elegant banquet was provided by Bro. John Verdi. There was a large attendance of members and visitors.

BARRY LODGE, No. 2357.

THE election meeting of this Lodge was held at the Royal Hotel, Cadoxton, on the 23rd ult., when Brother T. Higman Senior Warden was chosen as Worshipful Master for the ensuing year, in succession to Bro. J. Jewel Williams; Bro. Phillips was re-elected Treasurer, and Bro. Amos Jenkins Tyler. The installation will take place in the course of the month.

Chiswick Lodge of Instruction, No. 2012.—On Saturday, 26th ult., at the Windsor Castle Hotel, King Street, Hammersmith.

Bros. Cumming W.M., Hillier S.W., Powell J.W., R. H. Williams Treasurer, M. Spiegel Secretary, Craggs P.M. J.D., Hide I.G., A. Williams Preceptor, Dennis. Lodge opened to the third degree resumed to the first, and the ceremony of initiation rehearsed, Bro. R. H. Williams candidate. Bro. Dennis being a candidate for passing was examined and entrusted.

GRAND MARK LODGE.

THE September meeting of Grand Lodge of Mark Master Masons of England and Wales and the colonies and Dependencies of the British Crown was held on Tuesday, at Mark Masons' Hall, London, the Earl of Euston Pro Grand Master presiding. The business, to which we referred last week, was gone through with in due course, and the various recommendations confirmed, after which Grand Lodge was closed. It was announced that at the Festival of the Fund of Benevolence on 26th July, under the presidency of Colonel G. Noel Money, C.B., £2,166 19s 6d was subscribed.

ODD NOTIONS.

TO listen to the talk of people, who constitute what is called "the community," presents a subject for thoughtful consideration. Many men of many minds expressing in words their several views on almost any question, is a striking example of the lack of that careful examination of the subject that belongs to the reasoning faculty of the human intelligence.

It would seem very often that these views as given were exhalations of the vapour from torpidity in mind structure. As the fog comes up off the waste ground, so are the exhalations expressed in language of some mere utterances on subjects attracting attention.

It would hardly be just to call them opinions. Scarcely less are they worthy to be designated as results of thought. Opinion is the judgment the mind crystallizes on some proposition. It is the assent of the understanding to conclusions on some subject. Thought is the operation of the action of the mind on particular subjects.

Both opinion and thought require mind action, mental labour, the process in great or lesser degree of the reasoning faculty. In these cases, either of them, the utterances of the conclusions of the mind are worthy of consideration. But it is not this class of utterances we are speaking of. It is rather what is said without the conditions precedent, that constitute either opinions or thoughts. Therefore it is of importance to our Craft that mere notions as to matters of importance either as to the ceremonial or regulations of the Fraternity should not be treated by less than sound opinion or carefully prepared and thoughtful consideration by well-informed Brethren.

Very much of mischief often comes from the crude utterances of some Masons on matters that occupy the attention of Lodges. It is heard, not unfrequently, that Bro. ——— has a notion that something ought to be omitted, or ought to be added, in the work of Lodges. It is to warn the Brethren against this effect of just such propositions based only on what are best termed *notions*.

Go down to the foundation and ascertain if these notions are either well-formed opinions even thoughtfully considered.

It is not possible to maintain the ancient landmarks, the historic regulations, the unalterable principles, the ceremonial sanctioned by the ages of Masonry, if every notion is to be admitted into the sealed, tyled, and guarded depository of our ancient mysteries.

Plausible notions are easily uttered. They are not so easily refuted. The want of intelligent instruction often prevents a prompt refutation of the notion.

The longer that notion goes unrefuted the more strength it gains.

It is said error is harmless when truth is left free to combat it, but that implies that the truth is known, exists, has vitality, and is possessed by capable men who can use it to destroy the error as soon as it appears.

Beware of notions.—*Keystone*.

The last number to hand of the *Masonic Review* is the first of the eightieth volume. We tender our congratulations to its Editor on its long existence; and the programme he lays down for its future management,

CHRISTIANITY AND FREEMASONRY.

WHAT an extraordinary medley of mental and physical strength and weakness there is in man. Lord Bacon, we are credibly informed, fell back and fainted at the occurrence of an eclipse. The clever, keen, astute, and cradite Erasmus was dreadfully alarmed at the sight of an apple; Henry the Third of France trembled from head to foot at the appearance of a cat; the masculine-minded Mary of Medicis fainted at the sight of a nosegay of flowers; while Ivan the Second of Russia would swoon on seeing a woman; and a brave Field Marshal of France fell insensible to the ground on discovering a sucking pig served up at his table. These indeed were strange and singular results, due of course to peculiar personal antipathies, and we are now compelled to add to this very remarkable list the resurrection of the very lamentable antipathy and holy horror of the Sanhedrim or great council of the Romish Church against the society known as Freemasons, developing the dreary and unedifying spectacle of the sacred congregation, headed by the present, and in the past, by several occupants of the episcopal chair of that branch of the Christian Church, anathematising the rulers, teachers, and members of an association of men who decline to be held in a state of mental bondage or captivity by the state or government of a pontifical high priest. They would rather perform and fulfil in their offices and work the commands of Christ to "Love one another;" and in their labours, quietly and unostentatiously, practically perform the injunction and duty, by exercising "Brotherly love, relief and truth" towards those who sorely need the assistance in their struggle with, and often defeat in their conflict with "the world, the flesh, and the devil." The astute, clever, and wire-pulling ecclesiastics profess, by some occult divination and professed confessions, to have discovered that the handiwork of Freemasonry and their "God Lucifer" is in every great political movement that affects nations, and with the usual sophistry, pertaining to the old designing art of priestcraft, with misdirected zeal and affected horror, declare that the initiated are told, that "Eden was simply the eating of the forbidden fruit, and that the God of the Christians and the Jews was simply the destroyer of the human race." To Freemasons this declaration will appear as so much fatuous imbecility, the result of an overwrought imagination, empowering the tongue to give utterance to what sensible men will appraise at its true value—simply a tirade of frothy declamation "full of sound and fury, signifying nothing;" which vapid utterances may, and will, perhaps, be accepted by the uninstructed as eloquence, but which are nothing else but vapid verbosity. In a recent synopsis of a sermon (*Quod-vide*), a concluding one, in a course on "The See of Peter," Mr. Luke Rivington—or rather, to give him his courtesy and honorific titles, The Rev. Luke Rivington, M.A., London—made what he doubtless considered a terrific and characteristic assault on Freemasonry, and sheltering himself under the shadow and protection of the pulpit, in a temple sacred to the worship of the Supreme Being, uttered the most extraordinary views and opinions, from the standpoint of the Roman Catholic priest, and "pointed to the Masonic sect as it existed in its fullness on the Continent, as the chief enemy of the Papacy and of Christianity," and made sweeping assertions against the Craft inferentially and indirectly all over the world. This somewhat excitable *Artis Magister* occasionally permitted his volubility to overrun the mental discretion usually to be found in the pulpit of any Christian church, but which, however, very clearly demonstrated the bitter antagonism and animosity which animates the Roman hierarchy against the Order, affording the members a slight idea of the *Christian* love it bears towards them, when it is stated: "Even in these days, our days, Lucifer had his worshippers, and obtained from God's creatures the adoration of himself in place of the adoration of Christ the God Man. Our Holy Father had told us we were bound to explain and expose the real character, the diabolical character, of that which went by the name of the Masonic sect. It was that which at the present moment was determining the whole course of human things, it was that which at the present moment entered into politics, and guided them by the principles not of religion, but of diabolical superstition. It was not possible to enter into any close investigation of the phenomenon of the life of this sect without coming to the conclusion that it was directed to one aim, namely, to bring

creatures to satisfy the thirst of that fallen angel for adoration; that it might be taken away from Christ, to whom it belonged as the God Man, and that it might be given to Lucifer himself." The peculiar idiosyncrasy of mind which could develop such extraordinary language with reference to the subject, is indeed a "phenomenon" in itself, and quite characteristic of the *hiccus doctus* of the verbal juggler; while the mental process of reasoning which could arrive at such a conclusion is, in itself, absolutely miraculous, and deserves to be recorded in the archives of that Church, which can only describe Christian charity as impious, atrocious, outrageously dreadful, and in connection with the devil. Condemnation such as this, in which Freemasonry is described as "diabolical," comes with singular inaptitude from the Bishops of a church which instituted and organised the solemn day held by the Inquisition for the session of its court—the *Autodafe*. It proves the audacity and singular assurance of men, who, in assuming to describe original sin, election, and that irresistible grace which they so seriously lack—while endeavouring to preach Christian love and charity towards all men, fail in accomplishing their work in terms of the highest purity and refinement, forgetting in their sacerdotal assumption that—

Clay and clay differ in dignity,
Whose dust is both alike.

In the exuberance of his excited imagination, and in a further exhibition of his *Christian* denunciation, this priest of charity, this clerical teacher of a Christian assembly, is reported to have declared that Freemasonry "Struck at the very root of all Christian revelation whatsoever; and if it could only gather within its marvellous prevailing network multitudes of Christians and keep them for awhile, and summon them, perhaps afterwards blindfolded, to be led by the choicer spirits to the higher grades, wherein its objects were more perfect, then it could govern, then it could direct vast masses of people, itself unseen, although known to exist." This charge, at least, compasses a very wide assumption, proving the utter ignorance of the speaker upon the subject, to which he presumes to give utterance. Nevertheless, it demonstrates how far from, and how wide of *pure truth* priestly adversaries are prepared to go, and who, taking advantage of their clerical office only prove the truth of Shakespeare's lines: "The empty vessel makes the greatest sound."

O! what may man within him hide,
Though angel on the outward side?

Members of the Order know full well that its origin is shrouded in darkness, and its history may to a certain extent be somewhat obscure, but in every confidence it may be asserted "That it is the most ancient society in the world—that its principles are based on pure morality—that its ethics are the ethics of Christianity—its doctrines, the doctrines of patriotism and brotherly love—its sentiments, the sentiments of exalted benevolence. All that is good, and kind, and charitable, it encourages; all that is vicious, and cruel, and oppressive, it reprobates; and wherever the wandering steps of civilized men have left their footsteps, North, South, East, and West, there temples have been established.

* * * * *

The first step towards adorning a discourse is, for the lecturer, or would-be speaker, to become thoroughly acquainted with the governing facts of his subject, if he desires to affect or persuade his audience. But in the case under review the absolute want of that knowledge painfully develops evidence of a paucity of intelligence concerning the facts, that renders the would-be-tirade a simple burlesque, not in conformity with the subject, and as a discourse, ill-becoming the character of the edifice in which it was delivered: leaving entirely out of the question the clerical role of the would-be assailant of an institution, whose teaching and ritual strongly recommends itself to the attention and acceptance of every right-thinking man not bound down by the adamantine fetters of an ecclesiastical despotism.

* * * * *

A little study of the learned work by Abbe Robin—"Recherches sur les Initiations Anciennes et Modernes"—will, perhaps, enable certain clerics of the Church of Rome to hold a more charitable opinion, and lead them to exhibit a little more Christian toleration towards Freemasons, who, even if they are placed under the *ban* of that Church, do not exhibit much fear of the consequences, or of any ulterior

results, while at the same time they treat as so much ecclesiastical persiflage, wanting in acuteness of discernment and understanding, the vindictive and questionable statement "that the Mason had learned and sworn that he would accept the truth—that was to say—that side by side with the principle of a good there existed the principle of evil; that this world was never created, but was a mixture of eternalism and dualism." From this it is perfectly evident that the *ecclesia militans*, in permitting this extraordinary flight of an embittered imagination to take command, has flown far beyond the boundaries of pure and simple truth, and lost his thesis in a quagmire of blundering impotency and error, forgetting to act upon the axiom "Forbear to judge, for we are sinners all. It is, however, but common charity to assume that he has been confounding the work of the Illuminati of Adian Wieshaupt, a Professor of Canon Law, or that of the Benedictine Monk, Perneti, with the virtuous, moral and loyal principles of Freemasonry, whose sublime truths and secret knowledge are guided by the most rigid rites, uncontaminated by superstitions, innovations, and corruptions.

It is indeed making an extraordinary demand upon average human intelligence and at the same time straining to the utmost point human credulity, when we are informed from the safe entrenchment of the pulpit, which should be occupied by teachers enunciating truths of moral philosophy and Christian ethics, that "the whole government of this diabolical sect proceeded upon the principle that Christianity was the foe of the human race. The object of their future energies was the destruction of the Holy See because, as they themselves said, if the See of Peter could be destroyed, Christianity was gone. If it were not that there is a God above, and that this Lucifer was himself but His creature, and could after all but go certain lengths, who would not feel that Christianity could not last long under the attacks of such an insidious and dangerous foe." To use terms such as this, with reference to and in connection with Freemasonry, only proves how far a perfervid imagination—not guided by reason or experience—will influence the chimerical and visionary assailant, whose extravagant and reproachful enthusiasm leads him to denounce the Order with religious phrensy, and in terms strictly within the lines of incomformity with facts or truth. It is extremely difficult to comprehend the grounds which actuate the fierce opposition of the Romish Church to Freemasonry, save upon the assumption that it is due to the overpowering lust for power, which it has so painfully exemplified in past ages, a recrudescence from which it is now suffering at the present time, only eventually to discover that it has been engaged in the fruitless task of "beating the air," and following the *ignis fatuus* of desire. The expulsion from the communion of a church and deprivation of its rights, privileges, and advantages, may appear of serious moment to those who accept and affect its teachings and doctrine, but to those who hold divergent views it matters nothing. Therefore, to the true and consistent members of the Craft, it is of little moment when they are seriously informed, that "we have the word at least of six occupants of the Holy See, giving publicly to the faithful in Encyclicals, knowing what they did of this sect from those who, by the grace of God, having been entangled in its meshes, had escaped and left it, and had given in their confession to the proper authorities. Each of these Pontiffs was able to say of this sect that it was the instrument of the fallen angel, and they forbade that the sacraments of the church should be administered to any one who remains a member of it." This *Brutum fulmen* of the Romish Church will only provoke a smile, the brethren of the Order will not give it the least consideration, and it is a matter of perfect indifference whether it conveys the greater or the lesser excommunication, they will charitably exclaim *damnant quod non intelligunt*, they condemn what they do not understand. The promulgators will receive the indulgent commiseration of the Craft, which numbers within its ranks all classes of society, men of all shades of thought and opinions, members of all denominations, social, religious and political, from powerful Emperors, Kings and Princes, to the humblest mechanic. Citizens of all nations, be they in the North, South, East and West. Mahomedans and Hindus, Europeans and Celestials, Hebrews, Copts, Armenians and Africans, Malays and Polynesians, and other members of the human family throughout the habitable globe, who can recognise in the *Kadosh* the elevated character and sublimity of the truths which distinguish

the foundations of Freemasonry; an Order upon whose Lodges the sun never sets, among which no unfriendly feeling exists; whose members preserve an upright position with reference to their fellow-men, who, in acting justly to themselves, never fail to do so to the brethren and the world. The harmless thunderbolts of the Romish Church fall far short of their intended destination, hurled when and by whom they may, they provoke no retaliation, only pity and compassion for those human instruments in the hierarchy who, while praying for mercy at the hands of their Heavenly Father in the temple sacred to His worship, will, in the same place with energetic words and expressions, *pitilessly deny that mercy to others*, exhibiting in their insignificant actions none of that tenderness of heart, that human sympathy, that compassionate pity, which in past centuries were shown by Him, whose form upon the Cross, in spotless statuary, graces the altars, which adorn the temples, in which they invoke His spiritual aid.—CALCHAS, in *Freeman's Elmouthe Journal*.

LADIES IN FREEMASONRY.

THE *Masonic Review* reprints the letter which appeared in our issue of 29th July, under the above heading, and then remarks:

It has ever been a maxim in the Masonic Fraternity that "no woman" should be initiated into its "mysteries." The reasons for this to a Master Mason are obvious and imperative. As far as we are informed, it was also true of all the mysteries of the ancients, that women were absolutely excluded.

The fact cited by "Sister Ethel" that "ladies have been admitted even up to the 33rd degree in Spain," may be true; we cannot question it. But, from the same article, "Sister Ethel" will learn that the Masonry of Spain is sadly mixed up. It is not the pure, unadulterated Masonry of England, from which "the Masonry" of the world, and also the *extenuations and imitations of Masonry* has been derived. Everything that is called "Masonry" is not necessarily "Masonry," although to be a "Mason" may be one of the pre-requisites required before initiation into the subsidiary order. Some of these orders are, at the present day, exceedingly popular. We may cite, for illustration, the Order of "the Nobles of the Mystic Shrine," that in less than a dozen years has attracted so many to its Temples. This is but one of many that might be named. This Order requires that those who apply to be admitted to its Temples shall be not only "Masons," but either a "Knight Templar," or a member of the 32° of the A.A. Scottish Rite. They are, therefore, all "Masons," and are hence a "body of Masons," but not a "Masonic Body." This is true of many others.

Now, to gratify the cravings of "Sister Ethel," why not introduce the Order of the "Eastern Star," which is composed entirely of the wives, daughters, and mothers of "Masons," and to which more or less many Master Masons are attached. This would open a new field to such as "Sister Ethel," where an opportunity would be afforded for an enlarged sphere of usefulness and social enjoyment.

We are assured by those who know, that it is everything that can be desired; and we know, and all know, that there is no hand that can so tenderly and lovingly "do good" as can the hand of woman.

The "Eastern Star" is not and does not claim to be a "Masonic Body," but it comes as near to being a "body of Masons" as it is possible for the "better halves" of Masons to become!

In anticipation of the meeting of the Provincial Grand Lodge Bro. W. Frank Wescott issued an early edition of the *Devon Masonic Register* containing the names of all the Grand Officers, the P.G. Officers, the Officers of the various Craft and Mark Lodges, Royal Arch Chapters, Knights Templary Encampments, Rose Croix Chapters, &c. A tabulated statement is given of the number of votes and by whom held in the Province for the great Masonic Charities. The book is replete with every possible information respecting the work of the Order in Devon, and should be in the hands of every member.

ANAGRAMS.

(Continued from page 139).

CRASHAW,* another poet, had a friend named Car, and finding that his own name was convertible to "He was Car," the circumstance formed the basis of some affectionate lines commencing:—

"Was Car then Crashawe, or Crashaw Car?
Since both within one name combinéd are."

One of the best anagrams made on *Napoleon Bonaparte* is in Latin, being *Bona raptu, leno, pone*; which in English signifies, "Rascal, yield up your stolen possessions!" *Arthur Wellesley, Duke of Wellington*, is transposable to "Let well-foild Gaul sekure thy renown." *Horatio Nelson, Honor est Nilo*, gives, "His honours are from the Nile."

Addison relates an instance of an anagrammatist who, after shutting himself up for half a year, and taking many liberties with the name of his mistress, discovered on presenting his anagram that he had mis-spelt her surname. We are told that the discovery of his mistake caused the loss of his senses.

CHRISTIANITY.

"When I cry that I sin is transposed, it is clear
My resource, Christianity soon will appear."

WOMAN.

"My first does affliction denote,
Which my second is destined to feel;
My whole is the best antidote,
Such affliction to soothe and to heal."

Randle Holmes, the writer of a volume on heraldry, was complimented by an expressive anagram: "*Lo, men's herald!*"

Lady Eleanor Davies, the wife of John Davies, the poet, was a very extraordinary character. She was the Cassandra of her age; and several of her predictions warranted her to believe she was a prophetess. As her prophesies in the troubled times of Charles I. were usually against the government, she was at length brought by them into the Court of High Commission. She had formed an anagram of her name, "*Reveal O'Daniel!*" which contained too much by an "L," and too little by an "S;" yet Daniel and reveal were in it, and that was sufficient. But one of the Deans of the Arches (Lamb) composed another:—"*Never so mad a ladie,*" which had a salutary effect upon her, and broke her spirit for prophecy.

The following anagram on the well-known Bibliographer, William Oldys, may claim a place among the first productions of this class. It was written by Oldys himself, and found by his executors in one of his manuscripts:—

"W. O.,
In word and Will, I am a friend to you,
And one friend Old is worth a hundred new."

Here are some amusing instances of these verbal and literary curiosities:—

A telegraph—a great help.
Astronomers—moon starers.
Democratical—comical trade.
Elegant—neat leg.
Florence Nightingale—flit on charming angel.
French Revolution—violence run forth.
Ireland—Erin lad.
Lawyers—sly ware.
Matrimony—into my arm.
Midshipman—mind his map.
Notes and Queries—a question sender.
Old England—golden land.
Paradise Lost—reap sad toils.
Paradise Regained—dead respire again.
Parishioners—I hire parsons.
Punishment—nine thumps.
Radical Reform—rare mad frolic.
Soldiers—lo! I dress.
Sovereignty—'tis ye govern.
Sweetheart—there we sat.

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

* Crawshaw was a protégé of Henrietta Maria, wife of Charles I. He aspired to the title of poet laureate as successor to Ben Jonson.

On Tuesday last at St. Saviour's Church, South Hampstead, the eldest daughter, "Annie," of Brother Thomas D. Bellamy of Jermyn Street, St. James', and "Wychcombe," Haverstock Hill, N.W., was united in the holy state to Mr. Jarrett Liveridge, a very large concourse of friends and spectators filling the church. After the nuptial ceremony about 200 friends were entertained by the father of the bride at a breakfast and garden fête, the dejeuner being supplied by Bro. Benoist of Piccadilly, and the wines, of very recherché quality, by Bro. Delacoste. The weather was all that could be desired, and the whole proceedings were of a charming and animated character. Among those present we noticed Bro. W. Bellamy (uncle of the bride) W.M. 1627, George Bellamy 1627, Eugène Delacoste P.M. 1627, General Donald, and J. E. Shand P.M. 1563. The bride and bridegroom left for the honeymoon about 5 o'clock amid showers of rice and every good wish for their happiness and prosperity, after which the company resumed the out-door festivities until a late hour, everything passing off with *eclat*, like the proverbial marriage bell.

RESPONSIBILITIES OF COMMITTEES.

THERE are certain duties which as Masons we are under obligations to perform, requiring time, a careful discrimination, judgment, and a straight-forward honest decision. Most important of these is the duty of the Committee appointed to investigate the character of the applicant who knocks at the door of our Masonic home for admission.

The petitioner has been recommended by two of the brethren, who presumably are personal friends of his, and as such are liable to be somewhat biased in his favour. The Committee appointed on behalf of the Lodge should act entirely without bias, either personal or otherwise, and should each for himself ascertain for a certainty that the applicant is worthy and is of the material necessary to make a true Mason. It is not enough that the applicant is not a bad man, but it should be known beyond a doubt that he is a good and true man, and one that will be a credit rather than reproach to the institution.

In large cities especially, is the reports of the Committee an important one, for the brethren at large are often entirely unacquainted with the applicant, and in most cases must base their action at the ballot box upon the report of the Committee. Let the Committee, therefore, feel deeply their responsibility and act with great caution. Should they become convinced that the applicant is unworthy, let them have the courage to so state in their report, and not, as has been known to occur, make a favourable report and then under cover of the secret ballot accomplish the desired result.

Again, the Committee should ascertain that the petitioner for the degrees has resided within the jurisdiction of the Lodge at least one year prior to his application; not simply within the State, as many of the brethren have an idea is the requirement.

Lastly, the Committee should be expeditious in their work, and return their report promptly to the Secretary. The work of the Lodge is often delayed by the dilatory manner in which Committees attend to their duties. —*Masonic Record*.

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LONDON AND NORTH WESTERN RAILWAY.

AUTUMN EXCURSIONS.

CHEAP EXCURSIONS will be run from London (Easton), Broad Street, Kensington (Addison Road), Willesden Junction, &c., as follows:—

On Friday night, September 15th—

To Carlisle, Dumfries, Newton Stewart, Stranraer, Edinburgh and Glasgow, returning on Monday, 25th September.

To Aberdeen, Stonehaven, Montrose, Brechin, Arbroath, Dundee, Perth, Crieff, Callander, Dunblane, Stirling, Inverness, &c., &c., returning on Tuesday, 19th September, or Monday, 25th September.

To Lancaster, Morecambe, Carnforth, Carlisle, Windermere, and the English Lake District, for 3 and 6 days.

On Saturday, 16th September—

To the Isle of Man, for 10 days.

To Liverpool, Manchester, Birmingham, Bangor, Holyhead, Carnarvon, Llandudno, Rhyl, Blackpool, Chester, Blackburn, Bolton, Southport, Wigan, Preston, Crewe, Hereford, Whitechurch, Leominster, Ludlow, Welshpool, Shrewsbury, Stafford, Macclesfield, Leek, Harecastle, Hauley, Longton, Uttoxeter, Stoke, Stone, Ashton, Halifax, Oldham, Stalybridge, Stockport, Warrington, Widnes, Burton, Derby, Leicester, Nuneaton, Rugby, Coventry, Kenilworth, Leamington, Dudley, Walsall, Wolverhampton, Oswestry, Newtown, Dolgelly, Barmouth, Aberystwyth, Towy, Portmadoc, Harlech, &c., &c., for 3 and 6 days.

For times, fares and full particulars, see small bills.

FRED. HARRISON, General Manager.

Muston Station, August 1893.

CRYSTAL PALACE EDUCATIONAL INSTITUTIONS.— The SCHOOL OF ART, SCIENCE, and LITERATURE LADIES' DIVISION.—THIRTY-THIRD SESSION, 1893.

Education of the highest class for Ladies, by Tutorial Instruction, Private Lessons, and University Lectures and Classes; the Art and Scientific Collections of the Crystal Palace being utilised for practical education, by distinguished instructors.

A complete curriculum can be taken by the student, or a single subject, at option, commencing at any time.

To the ordinary Literary and Scientific branches of Education are added Faculties of Fine Arts, and of Music, that have very special and exceptional advantages for the student.

An education of the most advanced and refined type, whether of an elementary character, or complementary to ordinary school instruction, can be obtained.

The Instructors and Lecturers in the several Faculties of Fine Arts, History, Literature, Languages, Science, and Music, &c., are of the highest eminence, and the mode of tuition involves personal attention.

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, Mme. Pereira, Miss E. Tedder, Otto Manns, Robert Reed, Mme. 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.

CRYSTAL PALACE EDUCATIONAL INSTITUTIONS.— JUNIOR SCHOOL FOR LADIES.

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.

The fee is inclusive of the complete curriculum.

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

CRYSTAL PALACE EDUCATIONAL INSTITUTIONS.— The SCHOOL OF PRACTICAL ENGINEERING. Founded 1872. Principal—Mr. J. W. Wilson, M. Inst. C.E. and M.E.

This Division of the school was established in 1872, with the purpose of affording to students of Civil or of Mechanical Engineering the advantage of thorough practical instruction in the rudiments of either branch of the profession, and in the manipulation of materials. The Divisions are

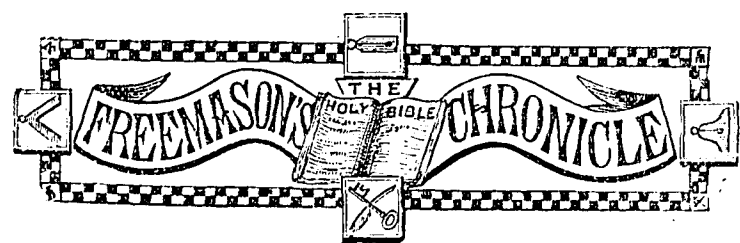
I.—MECHANICAL COURSE.

II.—CIVIL ENGINEERING SECTION.

III.—COLONIAL DIVISION.—For preliminary practical training of young men for Colonial life.

ELECTRICAL ENGINEERING.—Devoted to instruction in the science of Electrical Force, and the Practical Application of it. Marine and Mining Divisions.

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



SATURDAY, 9TH SEPTEMBER 1893.

The way in which Bro. Lamonby's proposition was disposed of in Grand Lodge on Wednesday has called forth considerable comment. The acting Grand Master ruled the proposer out of order, because his motion was given in absolutely at the eleventh hour, that is to say, Bro. Lamonby preferred to hand

it to the General Committee which has to consider the business to be brought under the consideration of Grand Lodge, instead of adopting the alternative suggested by the Book of Constitutions, but not made compulsory, of giving previous notice to the Grand Secretary. It has already been reported that Brother Lamonby said he had an object in giving the notice in an unusual way, and he should not seriously complain now that he also has been treated in an unusual manner—his own weapons have, in fact, been used against him.

We are of opinion that Bro. Lamonby was very ill advised when he was persuaded to depart from the custom of the past, and the result of his manoeuvre must have convinced him that even the unwritten law of Freemasonry is a power to be reckoned with by those who seek to redress grievances by unusual or undignified proceeding.

It is quite unnecessary for our present purpose to argue as to the merit or otherwise of the actual question which has thus been deprived of fuller consideration, because we look upon the ruling itself as being of far more importance than the business it relates to, and in discussing such questions it is best to deprive them of any side issues or influences that may surround them and perhaps interfere with the main point of the subject. In this case it is a question as to whether a custom that has been found to work exceedingly well in the past should be departed from and a new line of procedure inaugurated merely to satisfy the whim or caprice of an individual. If it could be shown that the old way of conducting the affairs of Grand Lodge were at fault, and that the roundabout method of submitting notices of motion had signally failed, then there would be some excuse for the departure made in this case, but we believe it was merely a supposition that led the proposer to go out of the ordinary way, and we are not aware that he was even prepared to produce a single piece of evidence in support of his contention that he was justified in giving the notice without first submitting it to the Grand Secretary.

The whole proceeding seemed to be rather an effort to upset existing ideas than anything else, although there were rumours in Grand Lodge that Bro. Lamonby expected his motion would be "burked"—we use the word as it was so popular on Wednesday—if it had been submitted to the Board of Masters in the usual way. But why that idea should prevail without some data as to previous "burkings" being ready at hand we cannot imagine, and so far as we can ascertain no serious attempt was made to justify the charge of unfairness which such a thought seems to convey.

We cannot see any advantage in upsetting the traditions of the past in the way that was contemplated in this case, and we cannot say we are particularly sorry that the attempt has so signally failed. We are also of opinion that the idea that even an unsavoury proposition would probably be "burked" by the Board of Masters is wholly uncalled for. We have had a long experience, and never yet heard a complaint under that head.

As Freemasons we do not like to boast too much of what it is possible for the Order to accomplish, and we should really be ashamed to claim even a tithe of the power ascribed to it by the fanatics of the Romish Church. In another column we extract an article from the *Exmouth Journal*, which deals with a sermon given by the Rev. Luke Rivington, who, among other matters, is reported to have said it was

the Masonic sect "which at the present moment was determining the whole course of human things; it was that which at the present moment entered into politics, and guided them," and a lot more of such absurd nonsense. Fancy us quiet, inoffensive Masons having the whole course of human things to determine! and fancy us being the guiding spirits of politics at a time when Mr. W. E. Gladstone is reported to have said "he knew nothing about the Society called Freemasons!" It seems incredible, and yet we hear on good authority that these are actual facts. We begin to think we are somebody; are even a power in the land; and may some day rise to a position of importance; for with such power in the hands of the Masonic Order it seems possible that one of its most enthusiastic supporters might eventually be found a snug little berth in which to take a more active share in "determining the whole course of human things and guiding politics" than he has hitherto found himself capable of doing amid the hard work of journalism.

Our contemporary, *Truth*, is once more taking up the cudgels against Freemasonry, and charges its members in the Army with practices wholly opposed to the principles of the Order, and certainly subversive of that discipline which is so essential among the troops. But assertions are not always founded on fact, and it would probably turn out that this latest complaint is a myth, an imaginary grievance established in the hope of excusing some delinquent, or the outcome of that spirit of jealousy which is so rife in the forces. For the sake of Freemasonry we hope the subject will soon receive the attention at the hands of the highest military authorities which our contemporary considers it requires, and we venture to think the result of a proper inquiry would be to clear the Masonic Order from the slur cast upon it by the charges contained in the communication referred to by our contemporary, whose remarks we publish in another part of this issue.

In another column we give an extract from the *Rough Ashlar* on the subject of "Freemasonry and the Press," in which a resolution of the G.L. of Ireland, passed in October 1789, and prohibiting the publication of Masonic transactions in general newspapers, is referred to. The same or a similar edict is in force elsewhere, but we think our Irish brethren enjoy the distinction of more zealously acting up to it than the brethren of any other jurisdiction. We cannot see, however, that the Order reaps any advantage in that country in consequence. Other parts of the article we extract are also worthy of attention.

MASONIC SONNETS.—No. 69.

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

—:o:—

TRUE MASONRY.

True Masons have no blind fanatic zeal
 Their search for Light is always modified;
 And moderation always did reveal
 The Purest Principles on every side.
 Upright and Just and True we aye should be;
 Humble and Meek—Resigned to God's goodwill,
 Remembering ever our Fraternity,
 Is Blest and Hallowed by His presence still.
 Faithful to Masonry, means Faith in God,
 No higher aspect could we hear disclose;
 For when the spirit rises from the sod
 To find a bourne that mortal never knows—
 We know it wings its uphold flight above,
 To Boundless, Unexplored Expanse of Love.

Winder House, Bradford,
 4th September 1893.

THE THEATRES, &c.

—:o:—

To-night (Saturday), at 8.45, will be produced at the Court for the first time in London, a three-act farce, being an English version of the great Parisian success, "Champignol Malgré lui," entitled "The Other Fellow," by Mr. Fred Horner. The following ladies and gentlemen will appear:—Messrs. Charles Groves, C. H. Brookfield, Weedon Grossmith, Wilfrid Draycott, H. De Lunge, W. Wyes, Compton Courtts, R. Nainby, Charles Barleigh, Seymour Hicks, Sydney Warden, E. Bertram, &c.; Misses Pattie Brown, Ellaline Terriss, M'Intosh, Aida Jenuoure.

Mr. George Edwardes announces that to-night (Saturday), at eight, will be produced at the Gaiety, Andran's charming comic opera, "La Mascotte," English adaptation by H. B. Farnie and R. Reese. Among those who are in the caste are the following:—Miss Florence St. John, Miss Phyllis Broughton, Miss Katie Seymour, Mr. Wallace Brownlow, Mr. Charles Conyers, Mr. George Mudie, and Mr. Robert Pateman.

Mr. Sims Reeves will make his first appearance on Monday next, 11th inst., at Farley Sinkins' Promenade Concerts at Covent Garden, and sing "The Bay of Biscay," and "Come into the Garden, Maud."

On Wednesday, the 20th inst., at eight, the first performance of Henry Arthur Jones' new play, "The Tempter," will be performed at the Haymarket. Mr. Tree will be supported by the following:—Messrs. Fred Terry, Holman Clark, Fuller Melliish, A. H. Revell, F. Everill, G. W. Anson, Charles Allan, Baldie, Wynt, Paton, Cowie; and Miss Julia Neilson, Mrs. Tree, Mrs. E. H. Brooke, Miss Irene Vanbrugh.

The opening night of the Autumn season at Daly's has been fixed for Tuesday, the 19th inst., with the favourite eccentric comedy, entitled "Dollars and Sense." Miss Ada Rehan, Mrs. Gilbert, Mr. James Lewis, Mr. George Clarke, Mr. Arthur Bouchier, are in the caste. "Dollars and Sense" will be acted for twelve evenings only, and on two matinées, and will be followed by the production, on Tuesday, 3rd October, of "The Foresters," by the late Lord Tennyson, music by Sir Arthur Sullivan.

A new pantomimic ballet in two acts and four tableaux, called "Scaramouche," will be introduced at the Palace on Monday next. It is written by M. Maurice Lefevre and M. Henri Vagneuse, with music by M. André Messager and M. Georges Street. The dances have been arranged by Signor Carlo Coppi. It will be produced under the direction of Sir Augustus Harris.

Mr. Horace Sedger has in active preparation at the Lyric a new burlesque opera, written by George R. Sims and Cecil Raleigh, and composed by Ivan Caryll. It will be produced at the end of the present month.

Bro. Buret No. 1563, late chef at the Freemasons' Tavern, Great Queen Street, has returned to his former position at the renowned Kettner's Restaurant, Church Street, Soho Square, where his services and genial disposition will be again appreciated.

We hear that Bro. Dr. Chas. Forshaw, of Bradford, is a candidate for election as a Fellow of the Society of Antiquaries of London. Among the Fellows of the Society who have signed the doctor's certificate of recommendation which is now suspended at Burlington House are the following:—Bros. J. W. Davis, J.P., F.L.S., late Mayor of Halifax; Dr. R. A. Douglas Lithgow, LL.D., M.D., F.R.S. of London, author of "The Life and Works of John Critchley Prince, &c.;" Edward Bell, M.A., of the firm of George Bell and Sons, Covent Garden; Henry Jenner, of the British Museum; A. D. H. Leadman, LL.B., LL.D., LL.M., author of "The Battles of Yorkshire;" Walter Rowley, M.I.C.E., F.G.S.; James Croston, J.P., author of "The History of Cheshire;" G. C. Yates, F.R.S.L., S. W. Kershaw, M.A., Librarian to the Archbishop of Canterbury; E. Pearson Peterson, of Bradford; William Kelly, F.R.H.S. Past Prov. Grand Master Leicestershire and Rutland; A. G. Browning, of Spencer Lodge, Wandsworth Common; H. J. Reid, F.R.S.L., a well-known London author, and W. G. Fretton, of Coventry. Bro. Dr. Forshaw bases his claims to election as F.S.A. on the fact that he has written nearly two thousand biographies of literary Yorkshiremen, a work which has involved much antiquarian research. We are sure our readers will join us in the wish this old-time Society will elect Bro. Forshaw a Fellow—for many of them to use Bro. Browning's words, "will welcome so good a Mason among the Fellows of the Society."

FREEMASONRY AND THE PRESS.

IN October 1789 the Grand Lodge of Ireland passed a regulation which is still in force, "That no Masonic transaction be inserted in a newspaper by a brother without permission from the Grand Lodge." In view of much we have read in our daily journals concerning Freemasons and their doings, this meets with our hearty concurrence, and we cannot too highly praise the wisdom, prudence and good sense of our Irish brethren. Masonry is a secret institution, and the general public have nothing whatever to do with what transpires within the precincts of the Lodge. Too much is known nowadays about our Fraternity, and it is generally pretty well understood by the profane world—be they right or wrong—that we have no secrets beyond our peculiar modes of recognition.

The newspapers frequently tell in plain terms the names of all present at a Lodge, including the candidates; mention what degree was given, who gave it, whether it was well done or ill; speak of the various sections of the work, the lectures, charges, &c., the calling of dues, the themes of speakers, and many other matters in such a manner as to give even the most ignorant a fair idea of what is done inside during a meeting of the Craft.

This is absolutely and entirely wrong, and results sometimes from the vanity of a few brethren who are always flattered to see their names and actions in print, and sometimes from the eagerness of an editor to seize upon anything to fill up his columns. The practice cannot be too strongly condemned. Only in the pages of a Craft journal should there ever be seen the slightest reference to subjects Masonic, and then only in the most guarded terms.

What good does it do the reading public to be informed that "Worshipful Brother So-and-so conferred the degree of Fellow Craft in Lodge No. — last evening, in a highly impressive style?" or that certain well-known citizens were "raised to the sublime degree of Master Mason?" or that "the D.D. Grand Master visited the Lodge and addressed the brethren in feeling terms on the principles of the Fraternity?" Not only are our secrets to a certain extent revealed, but Masonry is made common and debased. To say the least, the veil of mystery which formerly enshrouded us is raised, and the profanes are allowed to view us through the larger end of the telescope.

All that should ever find its way into the press should be whatever the un-Masonic reporter may be able to discover for himself, and this should only be accounts of public ceremonies, funerals, processions, corner-stone layings, and the like. Why meet in secret if we are to announce to the world at large next morning all but what we actually do, and even hint broadly at that?—*Rough Ashlar*.

SIR ROBERT DUFF AND LORD KINTORE.

IT is a curious fact that the little county of Kincardine should have given Governors to two of the Australian colonies at the present moment—the Earl of Kintore to South Australia and Sir R. W. Duff to New South Wales. The two met at Sydney on 13th July, when Sir Robert Duff welcomed his fellow-countryman at a great Masonic festival, and when Sir Robert was installed Grand Master of the United Grand Lodge of New South Wales. The Earl of Kintore, in his installation address, and in conveying his hearty and respectful congratulations to the W.G.M., said—I reflect with some pride on the fact that this is not the first time you have given me your countenance in the discharge of Masonic duty. Your memory and mine cannot fail to look back to a spot far away, but dear to us both, where an event passed into history with the establishment and consecration of a Provincial Grand Lodge for Kincardineshire, and when I had the extreme satisfaction of nominating you—my neighbour and life-long friend—as Provincial Grand Master-Depute at the close of a long term of office in the Provincial Grand Lodge of Banffshire. As we reflect on that scene and witness this one the truth of the fact, both in regard to Freemasonry and to other aspects of life, is brought home to us that "Colum non animum mutans, qui trans mare currant." Your first experience of an Australian Grand Lodge will satisfy you that Scottish and Australian Masonry are substantially and in all essentials identical.—*Aberdeen Free Press*.

The St. John's Lodge, No. 121, Lisburn, Ireland, suffered a severe loss on Tuesday, when the whole of its property was destroyed by fire. Happily the furniture was insured with the Sun Company, so that our brethren will be able to replace that portion of their loss.

It is a singular coincidence that the two Chaplains appointed at the Provincial Grand Lodge of Hants and the Isle of Wight, at Basingstoke, recently, are both connected with Alton, the Rev. F. Whyley being vicar of that town, and the Rev. Cedric E. Crowley, vicar of St. George's, Portsea, a native of Alton.—*Portsmouth Times*.

A fire at Fargo, North Dakota, 7th June, burned the Masonic Hall, the Grand Lodge Library, and Grand Secretary's office, with its contents. The Masons lost 15,000 dols.—insurance 7,000 dols. Insurance on Library 1,800 dols. The Library was a fine collection, supplied by Bro. Theo. S. Parvin in the beginning.—*Masonic Token*.

Among the girls who will seek election at the October Court of the Girls' School is Nora Floyd, whose father is incapacitated by severe illness and partial blindness from providing for his family, consisting of wife and three children. The child is very well recommended, among those vouching for the case being Bros. George Everett Past Grand Treasurer, George Corble, John Glass, John Corble, A. J. Dixie, &c.

We understand that the Provincial Grand Lodge of Warwickshire (of which Lord Leigh is the Grand Master) intends holding its annual meeting at Coleshill this year, and will visit the Machen Lodge, held at the Swan Hotel, on Wednesday, the 27th inst. There will be a procession to the Parish Church for divine service, at which the P.G. Chaplain Rev. Alan Williams, will preach; and Dr. Belcher P.G. Organist will preside at the organ.

Some time back reference was made in *Truth* to the mischievous effects of Freemasonry in the Army, and the subject is one which sooner or later will have to receive the attention of the highest military authorities. A strongly-worked complaint on the subject has recently reached me from a regiment stationed at Poona. Among the facts set out are these: A Colour-Sergeant was discovered to have embezzled over Rs. 400 from the Sergeants' Mess fund in the course of a couple of months. After being under arrest three days, he was permitted to refund the amount, and dismissed with a reprimand. On the other hand, a Lance-Sergeant, for the very ordinary offence of not relieving his sentries punctually, was deprived of his stripes and placed at the bottom of the roll of Corporals. Other similar inequalities are cited. If, as is asserted, Freemasonry is the sole reason for the discrepancy in these punishments, Freemasonry in the Army is antagonistic to the interests both of justice and discipline.—*Truth*.

Lord Kintore, the present Governor and Grand Master of South Australia, appears to be placed in a somewhat awkward position as regards his expected return home next year. When he accepted office some five years since, says the *Sun*, it was with the understanding, so he asserts, that he would be free at the end of that time. Now, however, on applying home for leave to shorten his term by a few months, and sail next December instead of March, as he calculated, Lord Ripon has informed his lordship that the term of a colonial governor's office is six years, and, flatteringly enough, requests Lord Kintore to continue his good work. As the Governor had made all his arrangements to come home at the end of the year, and has, indeed, already sent back Lady Kintore, he has lately privately confessed that he finds himself in a somewhat of a quandary. These little difficulties, says our contemporary, simply seem to point to the inevitable period when our colonial cousins will appoint their own Governors, who will not be quite so anxious to get away home. If Lord Kintore has managed the affairs of the colony as well as he has its Masonry we can well understand the authorities not being anxious for an early change. All the same, there are many Masons in the old country who will be pleased to welcome his lordship on his return.

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.

—o—

Saturday, 9th September.

1416 Mount Edgumbe, Swan, Battersea
1607 Loyalty, London Tavern, Fenchurch Street
1685 Guelph, Town Hall, Leyton
1743 Perseverance, Anderson's, Fleet Street
1839 Duke of Cornwall, Freemasons' Hall, W.C.
2206 Hendon, Welsh Harp, Hendon
2384 Mitcham, Vestry Hall, Lower Mitcham.

869 Gresham, Great House, Cheshant Park
1755 Eldon, Royal Hotel, Portishead
2069 Prudence, Masonic Hall, Leeds
2246 Cyclist, Castle Hotel, East Molesey
2309 George Gardner, Village Hall, Datchet
2359 Doris, Didsbury Hotel, Didsbury
R.A. 444 Union, Courtenay Arms Hotel, Starcross
R.A. 1233 Burdett, Mitre Hotel, Hampton Court
R.A. 2256 Warner, Royal Forest Hotel, Chingford
R.C. 43 Eureka, Masonic Rooms, Brighton

Monday, 11th September.

1366 Highgate, Gatehouse Hotel, Highgate
2426 Wood Green, Fishmonger's Arms, Wood Green
R.A. 1789 Ubique, Criterion, Piccadilly

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
292 Sincerity, Adelphi Hotel, Liverpool
296 Royal Brunswick, F.M.H., Sheffield
297 Witham, New Masonic Hall, Lincoln
303 Benevolent, Masonic Hall, Teignmouth
314 Peace & Unity, Militia Mess Rooms, Preston
330 One and All, Masonic Hall, Bodmin
411 Commercial, Masonic Hall, Nottingham
589 Druids of Love and Liberty, M.H., Redruth
632 Concord, Masonic Hall, Trowbridge
665 Montagu, Royal Lion, Lyme Regis
721 Independence, Masonic Chambers, Chester
797 Hauley, Hauley Hall, Dartmouth
884 Derwent, The George, Winksworth
893 Meridian, Masonic Hall, Millbrook
941 De Tabley, Royal George, Knutsford

1021 Hawtington, Masonic Hall, Barrow-in-Furness
1112 Shirley, Masonic Hall, Shirley, Hunts
1174 Pentangle, Sun Hotel, Chatham
1221 Defence, Masonic Hall, Carlton Hill, Leeds
1237 Enfield, Market Place, Enfield
1350 Fernor Hesketh, Masonic Hall, Liverpool
1380 Skelmersdale, Latham Hall, Seaford
1408 Stamford and Warrington, M.C., Stalybridge
1438 Sandgate, Masonic Hall, Sandgate
1440 Royal Military, Masonic Hall, Canterbury
1460 Trafford, Western Hotel, Moss Side, Lanc.
1611 Eboracum, Masonic Hall, St. Saviourgate, York
1618 Handyside, Private Rooms, Saltburn-by-Sea
1656 Wolsey, Greyhound, Hampton Court
1730 Urnston, Victoria Hotel, Urnston
1792 Tudor, Masonic Hall, Harborne
1802 Vernon, Exchange Buildings, East Retford
1885 Terridge, Market Hall, Great Torrington
1914 St. Thomas, Harcastle Hotel, Kidegrove
1948 Hardman, Queen's Arms, Rawtenstall, Lanc.
1952 High Peak, Town Hall, Chapel-en-le-Frith
1966 Fidelity & Sincerity, M.H., Wellington, Som.
2144 De Tatton, Stamford Arms, Bowden, Cheshire
2185 Ardwick, Midland Hotel, Ardwick, Lanc.
2422 11 Bishop, King's Head Hotel, Epsom

R.A. 148 Elias Ashmole, Chapter Rooms, Warrington
R.A. 186 Harmony, Hayshe Mas. Tem., Plymouth
R.A. 306 Alfred, Masonic Hall, Kelsall St., Leeds
R.A. 377 Hope and Charity, M.H., Kidderminster
R.A. 993 Alexandra, Masonic Hall, Manchester
R.A. 1258 Kennard, Masonic Hall, Pontypool
R.A. 2317 Bisle, National Schools, Bisle
M.M. Kerton, Royal Rock, Rock Ferry, Cheshire
M.M. 171 Union, Freemasons' Hall, Oldham
K.T. 5 Jerusalem, Queen's Hotel, Manchester
K.T. 56 Hugh de Payens, Old Bull, Blackburn
R.C. Walton, Skelmersdale Masonic Hall, Kirkdale

Tuesday, 12th September.

167 St. John, Jack Straw's Castle, Hampstead
1269 Stanhope, Surrey Mas. Hall, Camberwell
1769 Clarendon, Guildhall Tavern, Gresham Street
M.M. 22 Southwark, Bridge House Hotel, Southwark

80 St. John, Masonic Hall, Sunderland
93 Social, 47 St. Giles Street, Norwich
131 Fortitude, Masonic Hall, Truro
184 United Chatham of Benevolence, Masonic Temple, New Brompton, Kent
241 Merchants, Masonic Hall, Liverpool
272 Harmony, Masonic Hall, Main Ridge, Boston
319 New Forest, Eagle Hotel, Lymington
473 Faithful, Masonic Hall, Birmingham
494 Virtue and Honour, Masonic Hall, Axminster
495 Wakefield, Masonic Hall, Wakefield
573 Perseverance, Drill Hall, Halesowen
603 Zetland, Masonic Hall, Tofts, Cleckheaton
650 Star in the East, Gt. Eastern Hotel, Harwich
696 St. Bartholomew, Anchor Hotel, Wednesbury
723 Panmure, M.H., Barrack Road, Aldershot
764 Harbour of Refuge, M.H., West Hartlepool
829 Sydney, Black Horse, Sidcup
877 Royal Alfred, Masonic Temple, Jersey
897 Loyalty, Mas. Chambers, Hall St., St. Helen's
903 Gosport, India Arms Hotel, High St., Gosport

954 St. Aubyn, Ebrington M.H., Devonport
973 Royal Somerset, M.H., North Parade, Frome
1073 Greta, Keswick Hotel, Keswick
1120 St. Milburga, Wharfedale Ass. Rs., Ironbridge
1138 Devon, Masonic Hall, Newton Abbot
1250 Gilbert Greenall, Masonic Rooms, Warrington
1267 Kenlis, Oldfellows' Hall, Egreton
1314 Acacia, Bell Hotel, Bromley, Kent
1369 Bala, Plas Coch Hotel, Bala
1402 Jordan, Masonic Hall, Torquay
1476 Blackpool, Clifton Arms, Blackpool
1528 Fort, M.H., Newquay, Cornwall
1545 Baildon, Masonic Rooms, Northgate,
1713 Wilbraham, Black Horse, Walton, Liverpool
1782 Machen, Swan, Colehill
1837 Lullings-one, Masonic Hall, Wilmington
1847 Ebrington, Mas. Temple, Stonehouse, Devon
2099 Ethelbert, Masonic Rooms, Horne Bay
2104 Whitwell, F.M.H., Stockton-on-Tees
2134 Wilberforce, Masonic Hall, Hull
2222 Frederick West, Castle Hotel, East Molesey
2321 Horwich, Bridge Hotel, Horwich, Lancashire
2360 Victoria, F.M.H., Eastbank St., Southport
2420 F. de Rothschild, Five Arrows, Walsleyton

R.A. 43 Fortitude, Great Western, Birmingham
R.A. 70 St. John's, Hayshe Mas. Tem. Plymouth
R.A. 111 Vigilance, Masonic Hall, Stockport
R.A. 253 Justice, Masonic Hall, Derby
R.A. 265 Judea, Masonic Club, Keighley
R.A. 289 Fidelity, Mas. Hall, Carlton Hill, Leeds
R.A. 324 Reason, Wellington Inn, Stalybridge
R.A. 540 Stuart, Bedford
R.A. 660 King Edwin, Freemasons' Hall, Yorkgate
R.A. 691 Tyne, Masonic Hall, Northumberland
R.A. 1055 Derby, Masonic Rooms, Cheetham
M.M. 6 Adams, Victoria Hall, Suceoness
M.M. 15 St. George's, Masonic Hall, Exeter
M.M. 75 Royal Sussex, Royal Pavilion, Brighton
M.M. 152 Dover & Cinque Ports, Royal Oak, Dover

Wednesday, 13th September.

Committee R.M.B.I., Freemasons' Hall, 3
87 Vitruvian, Bridge House Hotel, London Br.
1986 Honor Oak, Moore Park Hotel, Honor Oak
R.A. 1624 Eccleston, Criterion, Piccadilly

54 Hope, Stread Eagle Inn, Rochdale
84 Doyle's of Fellowship, M.H., Guernsey
146 Antiquity, Masonic Hall, Bolton
187 Royal Sussex of Hospitality, F.M.H., Bristol
204 Caledonian, Freemasons' Hall, Manchester
225 St. Luke's, Masonic Hall, Ipswich
244 Yarborough, Masonic Temple, Jersey
250 Minerva, Masonic Hall, Hull
281 Fortitude, Masonic Hall, Lancashire
288 Harmony, Masonic Hall, Todmorden
323 Concord, Florist Hotel, Stockport
463 East Surrey of Concord, Greyhound, Croydon
567 Unity, The Woolpack, Warwick
661 Pawcett, M.H., Seaburn Harbour
666 Benevolence, Wes. School Rooms, Princetown
679 St. David, Masonic Hall, Aberdare, Glam.
731 Aforetum, Masonic Hall, Derby
755 St. Tudno, Freemasons' Hall, Llanudno
852 Zetland, Masonic Hall, Salford
854 Albert, Duke of York Inn, Shaw, near Oldham
906 Royal Albert Edward, Mason's Hall, Bath

1005 Zetland, The Bell, Gloucester
1018 Shakespeare, Freemasons' Hall, Bradford
1031 Fletcher, Masonic Hall, Birmingham
1064 Borough, Bull Hotel, Burnley
1089 Royal Edward, Masonic Club, Stalybridge
1091 Erme, M.H., Chapple Place, Ivybridge, Devon
1094 Temple, Masonic Hall, Liverpool
1107 Cornwallis, Bull Hotel, Chislehurst
1125 St. Peter, Freemasons' Hall, Tiverton
1140 Ashton, Reform Club, Heaton Moor
1181 De la Pole, Masonic Hall, Saxon
1209 Lewises, Royal Hotel, Ramsgate
1248 Denison, Masonic Hall, Scarborough
1331 Aldershot Camp, Masonic Hall, Aldershot
1342 Walker, Freemasons' Hall, Newcastle
1356 Toxteth, 80 North Hill Street, Liverpool
1398 Baldwin, Dalton Castle, Dalton-in-Furness
1400 Curwen, Masonic Rooms, Workington
1547 Liverpool, Masonic Hall, Liverpool
1588 Prince Leopold, Masonic Hall, Stretford
1643 Perseverance, Masonic Hall, Hebburn-on-Tyne
1692 Hervey, White Hart Hotel, Bromley, Kent
1798 Zion, Grand Hotel, Manchester
1848 Ferrum, Masonic Hall, Middleborough
1855 St. Maurice, Working Mas. Hall, Liverpool
1879 Lord Warkworth, Masonic Hall, Anable
1932 Whitworth, Masonic Hall, Spennymore
1947 Stanford, Town Hall, Hove
2156 Arthur Sullivan, Old Bear's Head Hotel, Corporation Street, Manchester
2294 Waverley, Coffee House, Church Road
2330 St. Lawrence, M.R., New Inn, Pudsey
2389 Avondale, King's Arms, Middlewich, Cheshire
2404 Lord Charles Beresford, Prince of Wales Hotel, Railway Street, Chatham

2423 St. Mark's, Rooms, Connah's Quay, S. Wales
2450 Loxfield, Maidens Head Hotel, Usk
R.A. 24 De Swinburne, Freemasons' Hall, Newcastle
R.A. 251 Loyalty and Virtue, F.M.H., Barnstaple
R.A. 258 Amphibious, F.M.H., Hackneytwike
R.A. 271 Fidelity, Bear's Head, Newchurch
R.A. 703 Clifton, Clifton Arms Hotel, Blackpool
R.A. 709 Invidia, Bank Street Hall, Asford
R.A. 758 Bridgewater, Freemasons' Hall, Manchester
R.A. 818 Philanthropic, Mas. Hall, Abercromby
R.A. 946 Strawberry Hill, Grotto, Twickenham
R.A. 1021 Henry Cook, M.H., Barrow-in-Furness
R.A. 1549 Stanmore, Abercromby Hotel, Gt. Stanmore
M.M. 192 St. Cuthbert, Masonic Hall, Berwick

Thursday, 14th September.

1558 Duke of Connaught, Surrey Masonic Hall, S.E.
1612 Earl of Carnarvon, Ludbrooke Hall, Notting Hill
2108 Derby Alcroft, Midland Grand Hotel, St. Pancras, N.W.
2397 Columbia, Regent Masonic Hall, Air Street
2417 Bolingbroke, M.H., Cairns Road, Clapham
R.A. 65 Prosperity, Guildhall Tav., Gresham Street
R.A. 860 Dalhousie, Anderson's Hotel, Fleet Street
R.A. 907 Royal Albert, White Hart Tavern, E.C.

35 Medina, Masonic Hall, Cowes
97 Palatine, Masonic Hall, Sunderland
130 Royal Gloucester, F.M.H., Southampton
139 Britannia, Freemasons' Hall, Sheffield
191 St. John, Knowsley Hotel, Bury, Lancashire
216 Harmonic, Adelphi Hotel, Liverpool
333 Royal Preston, M.R., Starkie Street, Preston
344 Faith, Bull's Head Inn, Riveland, Lancashire
369 Limestone Rock, Swan and Royal, Clitheroe
381 Harmony & Industry, M.H., Over Darwen
437 Silence, Masonic Hall, Wincanton
442 St. Peter, Masonic Hall, Peterborough
469 Hundred of Elloe, Masonic Hall, Spalding
486 Etruscan, Masonic Hall, Longton, Stafford
581 Zetland, Masonic Hall, Gt. Stanmore
586 Elias De Derham, Freemasons' Hall, Salisbury
589 St. Botolph, Cora Exchange, Stelford
732 Royal Brunswick, Royal Pavilion, Brighton
739 Temperance, Masonic Hall, Birkenhead
816 Royd, Sun Inn, Littleborough
991 Tyne, M.H., Willington Quay, Northumberland

1035 Prince of Wales, Skelmersdale M.H., L'pool
1055 Derby, Victoria Hotel, Manchester
1081 Triumph, Market Hotel, Lytham
1099 Hayshe, Masonic Hall, Stoke Damerel
1114 Milton, Blue Bell Hotel, Ashton-under-Lyne
1145 Equality, Red Lion, Accrington
1147 St. David, Freemasons' Hall, Manchester
1182 Duke of Edinburgh, Masonic Hall, Liverpool
1213 Bridgewater, Oldfellows' Arms, Eccles
1273 St. Michael, Masonic Hall, Sittingbourne
1387 Chorlton, Masonic Rooms, Chorlton-on-Medley
1416 Falcon, Masonic Hall, Turin
1429 Albert Edward Prince of Wales, Masonic Hall, Newport, Mon.

1533 Corbet, Whitehall, Towyn
1607 Hospitality, Royal Hotel, Waterfoot
1750 Coleridge, Public Hall, Clevedon
1863 Priory, Masonic Hall, Tynemouth
1915 Graystone, Forsters' Hall, Whitstable
1992 Tennant, Masonic Hall, Carlisle
2217 Windermere, Central Buildings, Windermere
2227 White Horse, Masonic Hall, Westbury, Wils
2231 Onslow, St. Nicholas Parish Hall, Guildford
2261 Armitage, M.R., Market St., Mimsbridge
2262 Dagmar, Anglers' Rest Hotel, Wraybury
2278 Kingswood, Crown Hotel, Broxbourne
2285 Edon, M. Rooms, Portland Sq., Workington
2311 St. Alkmund, Fox and Goose, Whitechurch
2321 Acacia, Masonic Hall, Darley St., Bradford
2343 Sir William Harpur, Ass. Rooms, Bedford
2372 James Terry, Cheshant Hall, Cheshant
2428 Gracedieu, M.H., Coalville, Leicestershire
2440 Duke of York, Palatine Hotel, Manchester

R.A. 220 Harmony, Wellington Hotel, Gt. Stan
R.A. 275 Perseverance, Masonic Hall, Huddersfield
R.A. 286 Strength, Green Mas. Hall, Bury
R.A. 509 100s, Freemasons' Hall, Stockton-on-Tees
R.A. 613 Bridson, Masonic Buildings, Southport
R.A. 935 Starkie, M.H., Adelphi St., Salford
M.M. St. John's, Commercial Hotel, Bolton
M.M. 16 Friendship, 2 St. Stephen's St., Devonport

Friday, 15th September.

975 Rose of Denmark, Horns, Kennington
2348 Warrant Officers, Freemasons' Hall, W.C.
K.T. 6 St. George's, The Albion, E.C.

152 Virtue, Freemasons' Hall, Manchester
317 Noah's Ark, Wagon and Horses, Manchester
541 De Lorraine, F.M.H., Gt. George St., Newcastle
993 Alexandra, Midway Hotel, Levenshulme
1311 Zetland, Masonic Hall, Gt. George Street, Leeds
1330 St. Peter, Three Swans, Market Harborough
1773 Albert Victor, Town Hall, Penkilton
1794 De Vere, Masonic Hall, Nottingham
2005 Brooke, Forest Hotel, Chingford
2231 Talbot, Talbot House School, Old Trafford, Stretford

2385 Godson, Talbot Hotel, Oldbury
2418 Hedworth, Freemasons' Hall, South Shields
2417 Palatine, Palatine Hotel, Manchester
R.A. 31 Bertha, M.H., St. Peter's St., Canterbury
R.A. 53 Royal George, Norfolk Hotel, Norwich
R.A. 61 Sincerity, F.M.H. St. John's Place, Halifax
R.A. 403 Hertford, Shire Hall, Hertford
R.A. 521 Truth, Freemasons' Hall, Hattersfield
R.A. 537 Marquess of Ripon, Town Hall, Ripon
R.A. 839 Royal Gloucestershire, Bell, Gloucester
M.M. 65 West Lancashire, M.H., Hope St., L'pool
K.T. De Farnival, Freemasons' Hall, Sheffield

Saturday, 16th September.

1329 Sphinx, Surrey M.H., Camberwell
1767 Kensington, Lambrooke Hall, Notting Hill
2308 Viator, Anderson's Hotel, E.C.
M.M. 251 Mount Moriah, Anderson's Hotel, E.C.
M.M. 357 Chiswick, Star and Garter, Kew Bridge

1597 Musgrave, Greyhound, Hampton Court
1596 Addiscombe, 105 High Street, Croydon
2035 Beaumont, Masonic Hall, Kirkcubright
2318 Lennox Browne, Rockback Ho., Gucklueck Hill
2391 Bushey Park, Greyhound, Hampton Court
2437 Downshire, Town Hall, Wokingham
R.A. 68 Royal Hall, Freemasons' Hall, Bristol

INSTRUCTION.

—o—

Saturday, 9th September.

87 Vitruvian, Duke of Albany, St. Catherine's Park, near Nunhead Junction, 739
179 Manchester, 8 Pottonham Court Road, W.C.
198 Percy, Jolly Farmers', Southgate Road, N. 8
1275 Star, Dover Castle, Deptford Causeway, S.E.
1288 Finsbury Park, Cock Tavern, Highbury, 8
1361 Earl of Zetland, Royal Edward, Hackney, 7
1524 Duke of Connaught, Lord Stanley, Hackney, 7
1624 Eccleston, 13 Cambridge Street, Picnic, 7
2012 Chiswick, Windsor Castle, Hammersmith, W.
R.A. Sinai, Red Lion, King Street, Regent St., W.

Monday, 11th September.

22 Neptune, Gauden Hotel, Clapham, 7.30
 27 Egyptian, Atlantic Tavern, Brixton, S.W., 8
 45 Strong Man, Bell and Bush, Ropemaker St.,
 174 Sincerity, Railway Tavern, Fenchurch St., 7
 180 St. James's Union, St. James's Restaurant, 8
 211 St. Michael's, Noland Arms, Addison Road,
 Notting Hill, at 8
 248 True Love & Unity, F.M.H., Brixham, Devon
 332 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 Tav., Loughboro' Junc.
 1339 Stockwell, White Hart, Abchurch Lane, 6.30
 1425 Hyde Park, Prince of Wales's Hotel, corner of
 Eastbourne Terrace, and Bishop's Rd., W. 8
 1445 Prince Leopold, 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
 1535 Royal Commemoration, Railway Ho, Putney
 1608 Kilburn, 46 South Molton Street, W., 8
 1623 West Smithfield, Manchester Hotel, E.C., 7
 1693 Kingsland, Cock Tavern, Highbury, N., 8.30
 1707 Eleanor, Rose and Crown, Tottenham, 8
 1743 Perseverance, Deacon's 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, 12th September.

25 Robert Burns, Frascati, Oxford Street, 8
 55 Constitutional, Bedford Hotel, Holborn, 7
 74 Athol, M.H., Severn Street, Birmingham, 6.45
 177 Domestic, Surrey M.H., Camberwell, 7.30
 188 Joppa, Manchester Hotel, Aldersgate Street, 8
 212 Euphrates, Mother Red Cap, Camden Town, 8
 241 Merchants, Masonic Hall, Liverpool
 463 East Surrey Lodge of Concord, Greyhound
 Hotel, Croydon, 8
 554 Yarrowburgh, Green Dragon, Stepney, 8
 700 Nelson, Star and Garter, Woolwich, 7.30
 753 Prince Fred. William, Eagle Tav., Maida Hill, 8
 820 Lily of Richmond, Station Ho., Richmond, 7.30
 829 Sydney, Black Horse Hotel, Sidecup, 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 Edgecumbe, Three Sages, Lambeth Rd., 8
 1471 Islington, Cock Tavern, Highbury, N., 7.30
 1472 Henley, Three Crowns, North Woolwich
 1473 Bootle, 146 Berry Street, Bootle, 6
 1540 Chaucer, Old White Hart, Borough High St.
 1638 Brownrigg, Alexandra Hotel, Norbiton, 8
 1695 New Finsbury Park, Hornsey Wood Tav, N.
 1767 Kensington, Seaside Arms H., Kensington
 1839 Duke of Cornwall, Queen's Arms, E.C., 7

1940 Brixton, Prince Regent East Brixton, 8
 2146 Sarbiton, Maple Hall, Sarbiton
 2111 Clarence and Avondale, M.H., Leytonstone, E.
 Metropolitan Chapter, White Hart, Cannon St., 6.30
 R.A. 701 Camden, 15 Finsbury Pavement, E.C., 8
 R.A. 1365 Clapton, White Hart, Clapton, 8
 R.A. 1642 E. of Carnarvon, Ladbroke Hall, Notting
 Hill, 8

Wednesday, 13th September.

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.,
 228 United Strength, Hope, Regent's Park, 8
 538 La Tolosa, 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, Baywater,
 761 Mercant Navy, Silver Tav, Burdett Rd., 7.30
 813 New Concord, Jolly Farmers, Southgate Rd. 8
 862 Whittington, Red Lion, Fleet Street, 8
 972 St. Augustine, Masonic Hall, Canterbury, 8.30
 1037 Portland, Portland Hall, Portland
 1269 Stanhope, Fox and Hounds, Putney
 1356 Toxteth, 140 North Hill Street, Liverpool, 7.30
 1475 Peckham, 518 Old Kent Road, 8
 1511 Alexandra, Hornsea, Hull
 1601 Ravensbourne, Rising Sun, Rusby Green, Cat-
 ford, 8
 1604 Wanderers, Victoria Mansions Restaurant,
 S.W., 7.30
 1662 Beaconsfield, Chequers, Walthamstow, 7.30
 1681 Londesborough, Berkeley Arms, May Fair, 8
 1692 Hervey, White Hart Hotel, Bromley, Kent, 8.30
 1791 Creation, Wheatshenaf, Shepherd's Bush, 8
 1922 Earl of Lathom, Station Hotel, Camberwell
 New Road, 8
 1963 Duke of Albany, 153 Battersen Park Road, 7.30
 2206 Hendon, Welsh Harp, Hendon, 8
 R.A. 177 Domestic, St. James's Restaurant, W., 8
 R.A. 720 Panmure, Goose and Gridiron, E.C., 7
 R.A. 933 Doric, 202 Whitechapel Road, E., 7.30
 M.M. Grand Masters, Mark Masons' Hall, W.C.

Thursday, 14th September.

144 St. Luke, White Hart, Chelsea, 7.30
 147 Justice, Brown Bear, Deptford, 8
 263 Clarence, 8 Tottenham Court Road, W.C.
 749 Belgrave, Albion Tavern, Russell St., W.C., 8
 751 High Cross, Coach and Horses, Tottenham, 8
 879 Southwark, Sir Garnet Wolseley, Rotherhithe
 New Road
 890 Hornsey, Masonic Room, Lewisham, at 8
 902 Burgoyne, King's Arms, John Street, Bedford
 Row, W.C., 8
 1017 Montefiore, St. James's Restaurant, W.,
 1158 Southern Star, Sir Syd. Smith, Kennington, 8
 1178 Perfect Ashlar, Bridge House Hotel, S.E. 7
 1182 Duke of Edinburgh, M.H., Liverpool, 7.30

1259 Duke of Edinburgh, Eastern Hotel, Commer-
 cial Road, Limehouse, E., 7.30
 1278 Burdett Coutts, Swan, Bethnal Green Road, 8
 1306 St. John, Three Crowns, Mile End Road, 8
 1360 Royal Arthur, Prince of Wales, Wimbledon, 7.30
 1426 The Great City, Masons' Hall Avenue, 6.30
 1553 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, Ealing Dean, 7.45
 1614 Covent Garden, Criterion, W., 8
 1622 Rose, Stirling Castle, Camberwell, 8
 1625 Tredegar, Wellington, Bow, E., 7.30
 1673 Langton, White Hart, Abchurch Lane, 5.30
 1744 Royal Savoy, Blue Posts, Charlotte Street, 8
 1950 Southgate, Railway Hot, New Southgate, 7.30
 1677 Crusaders, Old Jerusalem, St. John's Road,
 Clerkenwell, 9
 1996 Priory, Constitutional Club, Acton
 R.A. 753 Prince Frederick William, Lord's Hotel,
 St. John's Wood, 8
 R.A. 1471 North London, Northampton House,
 Canonbury, 8

Friday, 15th September.

Emulation, Freemasons' Hall, 6
 General Lodge, Masonic Hall, Birmingham, 8
 167 St. John's, York and Albany, Regent's Park,
 507 United Pilgrims, Surrey M.H., Camberwell, 7.3
 765 St. James, Princess Victoria, Rotherhithe, 8
 834 Ranelagh, Six Bells, Hammersmith
 1056 Metropolitan, Portugal Hotel, Fleet Street, 7
 1185 Lewis, Fishmongers' Arms, Wood Green, 7.30
 1228 Beacontree, Green Man, Leytonstone, 8
 1298 Royal Standard, Castle, 81 Holloway Rd., N., 8
 1365 Clapton, G.E. Hotel, Liverpool Street, 7
 1381 Kennington, The Horns, 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

Saturday, 16th September.

87 Vitruvian, Duke of Albany, St. Catherine's
 Park, near Nunhead Junction, 7.30
 179 Manchester, 8 Tottenham Court Road, W.C. 8
 198 Percy, Jolly Farmers' Tav, Southgate Rd., N. 8
 1275 Star, Dover Castle, Deptford Causeway, S.E. 7
 1238 Finsbury Park, Cock Tavern, Highbury, 8
 1364 Earl of Zetland, Royal Edward, Hackney, 7
 1524 Duke of Connaught, Lord Stanley, Hackney, 8
 1624 Eccleston, 13 Cambridge Street, Pimlico, 7
 2012 Chiswick, Windsor Castle, Hammersmith, 7.30
 R.A. Sinai, Red Lion, King Street, Regent St., W.

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| 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 5 0 | 541 A Sermon preached in the Parish Church of St. Helen, Bishopsgate, on the 25th July 1869, in aid of the R.M.I.B., by John Edmund Cox. † | 0 2 6 |
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