

THE

Freemason's Chronicle.

A WEEKLY RECORD OF MASONIC INTELLIGENCE.

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RETURN FOR GRANTS TO THE INSTITUTIONS.

ON many occasions in the past we have called attention to the disparity which often exists between the contributions of Provinces to the Central Institutions and the return they secure; our country Brethren, by some better organisation or manœuvring than is practised by London, frequently being able to get more than they are entitled to, providing benefits are to be accorded in proportion to the contributions of the different districts; but it is not often our Provincial friends themselves so publicly recognise this as was done at the recent meeting of the Provincial Grand Lodge of Devonshire, when the report of the Committee of Petitions of that district recorded the fact that "the Committee wished to remind the Lodges that, as a Province, they were receiving amounts from the great charities very much in excess of the subscriptions."

It may naturally be asked, how is this excess of benefits secured? and for answer we may use the one word—combination, a fact that should not only be gratifying to the Devonshire Brethren who benefit by it, but also serve as a warning to London and other parts that do not combine, and have to pay for the better management of others.

Of course it may be argued that the benefits of the great central Institutions are intended for Masons generally, and are not awarded in proportion to the amount of money contributed by different districts, and probably that is the best way in which to regard it, so long as the money flows in to keep the Institutions going; but on the other hand it must be recognised that one district cannot get more than its share without others suffering, and as the suffering in this direction means increased expenditure it is almost sure to lead to complaint and dissatisfaction among the class who are penalised.

It is well that considerations as to the expense of securing and enjoying the advantages of the Institutions are based on a general average, else Brethren in some quarters would view with alarm the cost of the benefits conferred by the Institutions that fall to the lot of their districts, which, through being less active in organisation, get less than their share of benefits, and consequently have to pay a heavier price for them than is the case with those which secure a fair return, or, as is the admitted case in Devonshire, a return in excess of what they are really paying for.

It must not be supposed that in thus directing special attention to the inequality of returns as compared with contributions we are blaming either the section which successfully manipulates its votes, or the section that quietly stands by and allows matters to take their own course; probably it does not concern the one or the other sufficient to justify our interference—but as we have the interests of the Institutions, and their continuity above all things, at heart, we consider the question deserving of further consideration, in view of the utterances of the Devonshire Committee. We commend them for their outspokenness, and for the skill with which they manage their affairs, and in doing so we hold up an example

that should be followed by others. If all got a fair return none could grumble, but while things remain as they are it is not only possible to find fault, but it is generally recognised that there are grumblers in our midst whose opposition might advantageously be done without. But so long as they have good reason for drawing attention to the anomaly that exists we can hardly feel aggrieved at them expressing disapproval with what is accomplished. To obviate the whole difficulty we repeat the advice we have often given: Let London and the few other districts that do not at present combine take a lesson from Devonshire and other highly organised Provinces, and they will soon get a just return for the grants they may make to the Institutions.

CHECKING EXTENSION.

WE used to think the sentiment so often expressed in public, to the effect that the authorities had determined to improve the quality of Freemasonry by checking the multiplication of its Lodges, referred only to the metropolitan area and perhaps one or two of the Provinces of England whose Grand Masters entertained peculiar ideas on the subject, but an extract we this week give from a Canadian contemporary seems to provide evidence that the same feeling exists in the Dominion, where we venture to say it is equally inoperative, and probably does far more harm than good, as we believe it has done in this country.

It has often been said it is impossible to make people good by act of parliament, and we are equally sure it is not within the range of possibility to improve Freemasonry by refusing to grant Warrants for new Lodges, when the Brethren who apply for them have nothing against their character, and are, to all appearance, sincere in their desire for a new Lodge. We quite approve of making most strenuous regulations, and enforcing the strictest rules as to the formation and starting of a new Lodge, but we cannot believe it is in the interests of Freemasonry to go beyond this, for, as has been urged before, to refuse the petition of a number of Brethren who are really in earnest, and to say they shall not enjoy the privilege of meeting as a Lodge, is more likely to disgust them than teach them that the authorities are particularly mindful of the welfare of the Craft.

From the extract to which we have referred, and to which we have added the heading "Standing still," we gather that the Freemasons of Toronto have had a prejudice for some years back against granting Warrants for new Lodges, preferring to force the Lodges to extend their membership rather than allow what is set down as the Englishman's idea of "a little farm well tilled, and a little Lodge well filled." Needless to say, we have no sympathy with such a course, being fully convinced that a "little Lodge well filled" is far better than one with a membership so extensive as to do away with the greater part of the feeling of Brotherhood that should associate the members of the same Lodge in one

bond with each other, but as is here shown, and as is known to many Masons in London and England generally, the authorities are not all of the same opinion.

We are pleased to think the policy of restriction is less popular in our midst at the present time than it was a few years back, and we are prepared to argue that the Craft is none the worse as a consequence. There used to be very much said about the desire for office being the prime factor in inducing Brethren to start new Lodges, but even if that was a leading cause which led to the petition it was only the natural outcome of the teachings of Freemasonry, which early instruct a Brother that it is the hope of reward that sweetens labour. We are, however, inclined to think this is by no means the chief cause of the desire to start new Lodges. Brethren find their own Lodges crowded and so numerous as to rob them of much that we hold best in Freemasonry, and as they have friends wishing to join the Craft what more natural than they should seek for power to receive them in a new Lodge, amid all the surroundings they consider best and most desirable? There is also the desire of Brethren in new neighbourhoods to form a Lodge among themselves to be considered, and taking one thing with another we think it is far better to err on the side of having too many Lodges, than to run the risk of checking the ardour of a number of Brethren by seeking to place restrictions on what should be regarded as the natural growth of Freemasonry.

DEVONSHIRE.

LORD EBRINGTON Provincial Grand Master held his Grand Lodge on Wednesday, 31st ult., at Barnstaple, under the banner of Loyal Lodge, No. 251, which gave a hearty welcome to those attending the meeting. There were nearly 300 Brethren present.

The Lodge was held in the new Parish Room, which had been prepared and decorated for the occasion. The Provincial Grand Master occupied the throne, and those present included the Hon. Sir Stafford Northcote, Bart., C.B., M.P., P.M. 2347, &c.

The Provincial Grand Secretary Bro. G. C. Davie P.A.G.D. of England presented a satisfactory report, the returns having been supplied in proper time and form. On the motion of Bros. Davie and Brewer it was adopted. It was resolved that in future the reports should be printed in time to be in the hands of the Brethren attending the Provincial Grand Lodge.

Lord Ebrington remarked that he thought the reports could be printed in forty-eight hours if the same expedition was used as they had seen recently could be done in printing work.

Bro. W. Allsford P.M. Treas. presented the Treasurer's accounts, which showed a balance in hand at the commencement of the year of £255 10s 7d, which brought the total receipts for the year up to £662 7s 1d. The expenditure had been £400 16s 1d, leaving a balance in hand of £261 12s 4d. The Treasurer's report was adopted.

The report of the Fortescue Annuity Fund was read by Bro. C. R. M. Clapp 112, who, it was stated, had been elected Secretary in the place of Bro. F. Pollard. During the past year two additional annuitants had been elected to the fund, and £136 16s 10d had been placed on deposit, leaving a balance with the Treasurer of £37 10s 1d, as against £40 8s 2d last year. One election would be held in October for an additional annuitant. Brother J. Stocker thought the fund would allow an additional annuitant to be placed on it. Bro. Shorto said this had already been anticipated, and would be done. Bro. J. Gover presented the report of the Committee of Petitions. During the year the Committee had been successful in paying all the votes they were indebted to other Provinces. Now, for the first time for many years, they were not only clear, but had a balance to go forward, which would enable them to elect at the next election one of the aged Brethren who had that day been adopted. At the same time, the Committee wished to remind the Lodges that, as a Province, they were receiving amounts from the great charities very much in excess of the subscriptions. Various grants had been made. The report was adopted.

On the motion of Bro. S. Jones seconded by Brother W. A. Roberts, Bro. W. F. Quicke P.M. St. John's, 39, Exeter, was elected as P.G. Treasurer for the ensuing year. Brother Quicke replied.

On the motion of Bro. J. Brewer, seconded by Bro. J. R. Lord, Brother E. T. Fulford and J. Stocker (Exeter) were appointed Auditors. Bro. Whiteley was nominated for election

on the Board of Management for the Royal Masonic Institution for Boys.

Lord Ebrington expressed his regret that he should not have to appoint Bro. Rogers as D.P.G.M., as he had expressed a wish to retire. He had served him faithfully for sixteen years, and served his predecessor for a great number of years as P.G. Sec. He felt sure they would all join in the hope that the Province would not be deprived of his services and wise counsel. They would, however, have as his successor Bro. G. C. Davie, who was recently signalled out for high honours by the Grand Lodge of England. With so distinguished a Brother the Province would be well served.

On the motion of Bro. J. Stocker, seconded by Bro. Brewer, it was resolved to record the great services Brother Rogers had rendered, and the deep obligation the Craft owed to him. Bro. Rogers replied, remarking that it was at Barnstaple, in 1864, he was first appointed to the office of Secretary. Any services he could render to the Lodge would be readily given.

The Provincial Grand Master then invested the following as his Assistant Officers for the year:

Bro. Major G. C. Davie P.A.G.D. Eng. 251 -	Deputy
Hon. Sir S. H. Northcote, C.B., M.P., 112	Senior Warden
Capt. Quin, R.N., 954	Junior Warden
Rev. E. C. Atherton 328	} Chaplains
Rev. Prebendary Smith 1332	
W. F. Quicke 39	Treasurer
W. A. Roberts 251	Registrar
John Brewer 251	Secretary
G. Hawken 189	} Senior Deacons
E. W. Locke 444	
J. J. O. Evans 303	} Junior Deacons
H. R. Grover 1135	
G. Hooper 1486	Superintendent of Works
J. R. Lord 1247	Director of Ceremonies
J. Cole 710	Deputy Dir. of Cers.
J. W. Atherton 248	} Assistant Dirs. of Cers.
G. Pollard 489	
H. J. Barter 1247	} Sword Bearer
R. Carter 1202	
F. Orchard 230	} Standard Bearers
W. Edwards 1234	
J. T. Gardner 1135	Organist
Robert Harper 251	Assistant Secretary
H. W. Pengelly 1099	Pursuivant
W. Britton 372	Assistant Pursuivant
A. W. Spinney 105	} Stewards
H. Roberts 159	
F. Kerslake 282	
E. Chapple 797	
J. Taylor 1042	} Tyler.
W. Lavers 1255	
H. Shooter 112	

On the motion of Bro. Morse, a hearty vote of thanks was passed to Lodge 251 for the reception they had given the Provincial Lodge. The splendid organ used during the proceedings was kindly lent by Messrs. J. O. Nicklin, of The Square, Barnstaple.

The annual banquet was held at 5 p.m. at the Royal and Fortescue Hotel. There was a large gathering of Brethren. Mrs. Jones, the proprietress, catered in a praiseworthy manner. —“Devon and Exeter Daily Gazette.”

The Committee of Petitions met at mid-day, Brother W. Goddard Rogers P.G.D. England D.P.G.M. presiding. £10 was granted to a member of 156, £15 to the widow of a member of 1091, £10 to the widow of a member of 1205, £10 to the widow of a member of 666, £20 to a member of 1099, £15 to a member of 1255. An application from a member of 1212 was not entertained. There were twelve applicants for the votes of the Province for the London Charities. After a prolonged discussion a member of 251 and a member of 223 were adopted for election. The W.M. and members of 251 entertained the Committee to a sumptuous luncheon at the Assembly Rooms after business was concluded.

NORFOLK.

THE annual Grand Lodge for the Province of Norfolk was held on Thursday, 1st inst., at the Town Hall, King's Lynn.

At one o'clock the members of the different Lodges assembled under their respective banners, and half an hour later the Provincial Grand Master Lord Suffield, K.C.B., preceded by his Grand Officers, entered, and at once opened the Lodge in due form.

On the roll of Lodges being called, it appeared that every one was represented.

On the motion of Bro. Hamon Le Strange D.P.G.M., seconded by Bro. Wightman S.G.W., the minutes of the meeting held in Norwich last year were taken as read, and were duly confirmed. The following letter was read:—

Marlborough House, Pall Mall, S.W.

Sir Francis Knollys is directed by the Prince of Wales to convey His Royal Highness' best thanks to the P.G.M. and Brethren of the Province of

Norfolk for their kind fraternal expressions contained in their address of congratulation to his Royal Highness on the occasion of the birth of his Royal Highness' grandson.

A return, giving the membership and other particulars concerning each Lodge, was then read by the Registrar. The balance-sheet having been adopted, the report and recommendation of the Board of General Purposes were submitted, and these included some valuable suggestions with regard to Masonic vagrancy.

Bro. H. G. Barwell P.P.S.G.W. reported on the work of the Charities Committee. He said they were now in a good position in the matter of votes for the various Institutions connected with the Order. He also referred to the fact that at the 107th Festival for the Girls School the sum of £16,016 4s 6d was received, Bro. H. J. Sparkes taking up from the Province of Norfolk the sum of £205 5s.

As Prov. Grand Treasurer for the ensuing year Bro. George William Page P.M. P.P.G.Reg. had been nominated, and was unanimously elected.

The Prov. G.M. then appointed and invested the under-mentioned as his Officers for 1895-96:—

Bro. F. A. Barrington 107	-	-	Senior Warden
T. J. Compton 52	-	-	Junior Warden
Rev. E. N. G. Williams 52, 1724	-	-	Chaplains
Rev. G. Sharley 1808	-	-	
G. W. Page 107	-	-	Treasurer
W. E. Holt 313	-	-	Registrar
G. W. G. Barnard 943	-	-	Secretary
G. P. Johnson 1193	-	-	Senior Deacon
J. H. Skinner 906	-	-	Junior Deacon
C. S. Beck 1500	-	-	Superintendent of Works
H. Newhouse 807	-	-	Director of Ceremonies
J. J. Rash 1741	-	-	Assist. Dir. of Ceremonies
B. Cook 102	-	-	Sword Bearer
G. N. Youngman 85	-	-	Standard Bearers
J. W. Smith 1114	-	-	
R. Ford 1500	-	-	Organist
A. A. Markham 943	-	-	Assistant Secretary
E. Skipper 1808	-	-	Pursuivant
W. H. Pearce 2237	-	-	Assistant Pursuivant
H. R. Downes 93	-	-	Stewards
C. Hall 100	-	-	
R. T. Booty 102	-	-	
M. H. Drew 107	-	-	
B. B. Morgan 213	-	-	Tyler.
R. H. Teasdel 313	-	-	
E. Hollidge	-	-	

The following were chosen to constitute the Board of General Purposes:

Bros. Charles Racham Gilman 52 P.P.G.W., John Brooks Bridgman 93 and 943 P.P.G.Reg., Geo. Baxter 213 and 807 P.P.G.W., Richard Martins 100 and 313 P.P.G.Reg., George Smith Woodward 107 P.P.G.W., Harry James Sparkes 996 P.P.G.W. P.D.D.G.M. Bengal.

Bro. George Baxter having expressed a desire to be released from the duties of Auditor, on account of indifferent health, Bro. A. N. Mann P.M. 1500 was appointed in his stead.

After the transaction of other business the Lodge was closed in customary form.

At four o'clock the Brethren, wearing full regalia, marched in procession to St. Margaret's Church, where a special choral service was conducted by the Vicar (the Rev. E. G. A. Winter, M.A.) The proper Psalms chosen were the cxxii., cxxiii., and cxxiv., and these, as well as the three hymns, were peculiarly appropriate to the occasion. The lesson was taken from 1st Corinthians, xii., and was read by the Rev. George Sharley, one of the P.G. Chaplains. The Rev. E. N. G. Williams preached the sermon, basing his remarks on the first verse of the 133rd Psalm, Behold how good and joyful a thing it is Brethren to dwell together in unity.

In the course of his remarks, he said signs are not wanting which seem to point to the hope that very slowly, very gradually, men are feeling their way towards a broader and more tolerant spirit of dealing with questions open to controversy and debate than was usual even a few years ago. Referring to Masonry, the preacher went on to say he knew that he was in the presence of some, he doubted not of many, who had a far deeper knowledge and understanding of the true spirit of the Craft than he had or ever hoped to attain. It would, therefore, be unnecessary and impertinent to remind them in detail how, from the hour when each was admitted to a Freemason's Lodge and became acquainted with the grand principles upon which the Order was founded, all the lessons learned had their highest value in the fact that they tended to promote that mutual trust, good feeling, and harmony which was essential to any institution where members would dwell together in unity. It was his happy lot to be able to say (and his experience was undoubtedly theirs also) that during the many years that he had been a Mason he had never heard in Lodge, whether at labour or refreshment, one Brother address to another an unkind or unseemly word. On the contrary, men differing widely from one another in their occupation, in their modes of thought, in their views upon every conceivable subject, met together upon terms of cordial goodfellowship, and learned to understand and respect one another. He reminded his hearers that the present well-being and, to some extent, the future of the

Craft was in their hands. If all were zealous to seek and follow the teaching of the "Three Great Lights," it never need be feared but that the blessing of the Great Architect of the Universe would rest upon their labours. In conclusion, he desired to address them not only as Brother Masons, but as Brethren in Christ, and to express a sincere hope that what was learned as Masons might help them to do their duty as Christians, so that they might meet a full reward when they came to appear before their Master and their Lord.

By command of Lord Suffield the offertory was devoted to the Organ Restoration Fund.

At five the Brethren sat down to a grand banquet, Lord Suffield being in the chair. After discussing a choice menu the usual preliminary toasts were given.

Bro. Sir Francis Boileau, in submitting the health of the Provincial Grand Master, said Lord Suffield was one whose name had only to be mentioned to ensure a most enthusiastic welcome. The late serious illness of his lordship he was certain had awakened universal regret, and it was a joy to all the Craft to learn of his happy recovery. In their P.G.M. the Brethren had the basis of all Masonry, and he was imbued with all its essential feelings and attributes. At this moment a hearty acceptance of the toast would not be appealed for in vain. Round after round of cordial cheers greeted the eloquent speech of Sir Francis Boileau, and the toast was drunk with full Masonic honours.

Replying, Lord Suffield said he was deeply touched by the good feeling that had been displayed towards him. No matter of what rank or station everyone had shown him kindness. His lordship, who evidently felt keenly the remarkably warm greeting he received, thanked the Brethren from the bottom of his heart for the goodwill manifested on all hands.

The health of the Deputy Provincial Grand Master was enthusiastically drunk at the instance of Lord Suffield, after which other toasts were given.—"Eastern Daily Press."

NORTH WALES.

UNDER the presidency of Lord Harlech a Grand Lodge of the Province of North Wales was held at Menai Bridge, on Wednesday, when, owing to the limited accommodation at the Lodge Room at the Victoria Hotel, where the Anglesey Brethren meet, it was found necessary to fit up the New Hall, arrangements being admirably carried out by Bros. Foster W.M., Ross P.M., Carey, and Fendwick.

The company included upwards of 120 Brethren, while a large number of letters were read from others who were unable to be present.

After the transaction of formal business the Provincial Grand Master appointed the following as the Assistant Officers of the Province for the year:

Bro. Sir H. W. W. Wynn, Bart.	-	-	Senior Warden
H. A. Steer	-	-	Junior Warden
Rev. J. Fairchild	-	-	Chaplains
Rev. E. O. Jones	-	-	
Tuxford	-	-	Treasurer
G. J. D. Dew	-	-	Registrar
E. Roberts	-	-	Secretary
W. C. Logan	-	-	Senior Deacon
R. Owen	-	-	Junior Deacon
Dr. R. A. Hughes	-	-	Superintendent of Works
Gwilt Catherall	-	-	Director of Ceremonies
W. A. Dew	-	-	Assistant Dir. of Cers.
W. Guest	-	-	Sword Bearer
A. Dawson	-	-	Standard Bearers
R. Blane	-	-	
W. D. Henderson	-	-	Organist
C. Rowland	-	-	Assistant Secretary
W. Jones	-	-	Pursuivant
T. B. Farrington	-	-	Assistant Pursuivant
James Porter	-	-	Stewards
W. A. Foster	-	-	
Robert Ross	-	-	
R. R. Heap	-	-	
D. D. Pierce	-	-	
Hugh Roberts	-	-	Tyler.
W. Williams	-	-	

The report of the financial committee, submitted by Bros. C. K. Benson, H. A. Steer, and J. G. Twyford, stated that all the Lodges had sent in their returns, and that there was a good balance in hand. Reference was made to the decease of Bro. Salmon, who had so ably carried out the duties of Treasurer of the Province, from its formation until the date of his decease. It would, added the committee, be "long before his cheery presence in our midst will be forgotten. Nothing that we can say will add to the respect in which his memory will be borne."

On the proposal of Bro. Thomas Edwards (Llanllyfni) a Provincial Grand Charity Committee was formed.

After the closing of the Lodge, an adjournment was made to the George Hotel, where the banquet was served, covers being laid for 120, a splendid menu being furnished by Bro. Baxter. During the banquet a reed and string band, under Bro. Frank Barlow S.W. Anglesey Lodge, 1113, played a selection of popular

music, after which a Quartette party from Bangor Cathedral (Messrs. J. R. Morgan, F. W. Norcup, J. Jevons, and C. James), under the direction of Bro. T. Westlake-Morgan, the Cathedral organist, sang several pieces.

It was announced that the next regular meeting of the Provincial Grand Lodge would be held at Wrexham.

MARK MASONRY.

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CORNWALL.

THE Provincial Grand Mark Lodge of Cornwall was held at Lostwithiel, on Tuesday of last week, under the presidency of the P.G.M. Bro. Sir Charles Graves-Sawle, Bart., who was well supported.

The minutes of previous G.L. meeting having been read and confirmed, and the Treasurer's statement presented, showing a balance in favour of the Province of £13 9s 6d, the Prov. G.M. feelingly referred to the loss the Province had sustained in the death of Bro. Chirgwin, and proposed a vote of condolence with the widow and family of the late Brother.

This was seconded by Bro. Carne Wilson and carried.

Sir Charles Graves-Sawle was then nominated by Brother Major Ross as P.G. Master for the ensuing three years. This was seconded by Bro. Mason, and carried with great enthusiasm.

Sir Charles appointed his Officers as follow:

Bro. P. Colville Smith	-	-	-	Deputy
Fraser Frizell	-	-	-	Senior Warden
T. W. Perry	-	-	-	Junior Warden
M. Sampson	-	-	-	Master Overseer
W. J. Samble	-	-	-	Senior Overseer
R. H. Lee	-	-	-	Junior Overseer
Rev. E. Drewe	-	-	-	Chaplain
W. J. Johns	-	-	-	Secretary
E. Milford	-	-	-	Treasurer
W. W. J. Sharpe	-	-	-	Registrar
A. Dunkin	-	-	-	Senior Deacon
N. C. S. Couch	-	-	-	Junior Deacon
J. Crossman	-	-	-	Inspector of Works
W. J. Collins	-	-	-	Director of Ceremonies
E. V. Bryant	-	-	-	Assistant Director of Cers.
W. H. Rowe	-	-	-	Organist
C. F. Zimber	-	-	-	Standard Bearers
W. F. Clarke	-	-	-	
C. Haddy	-	-	-	Inner Guard
J. Fitton	-	-	-	Stewards
T. H. Menadue	-	-	-	
J. Langdon	-	-	-	Tyler.

On the motion of Bro. E. Milford, seconded by the P.G. Secretary, it was resolved to devote five guineas to the Mark Benevolent Fund, and five guineas to the C.M.A. and B.F.

At the close of the Lodge the Brethren adjourned to the Royal Talbot Hotel to a capital luncheon provided by Mrs. Wheeler, the usual toasts being submitted.

NORTHUMBERLAND AND DURHAM.

THE annual meeting of the Provincial Grand Mark Lodge of Northumberland and Durham was held on Tuesday, at the Freemasons' Hall, South Shields. The Provincial Grand Mark Master Canon Tristram, D.D., F.R.S., presided, and was supported by Bro. R. B. Reed Deputy Provincial Grand Mark Master, Bro. J. Straker Wilson as S.W., H. Lamb P.G.J.W., and many others.

The report of the Committee of General Purposes was read by the Prov. Grand Secretary Bro. C. B. Ford, and its adoption was moved by Bro. Reed, who referred to the loss Mark Masonry had sustained during the past year by the death of Bros. Lieut.-Col. Bentham, Adam Robertson, Thomas Dinning, and others. The report was seconded by Bro. T. L. Armstrong P.P.G.J.W.

The roll of Lodges was called, and reports were read from all by representative Officers.

The P.G.M.M. briefly addressed the P.G. Lodge, commented upon the losses sustained, and referred to the visitation and membership of the Lodges.

Upon the motion of the D.P.G.M., Bro. George Washington Bain W.M. Union Lodge, Sunderland, was elected as Provincial Treasurer.

The investment of Officers followed, when the following were appointed:—

Bro. Thomas Purvis	-	-	-	Senior Warden
C. B. Ford	-	-	-	Junior Warden
G. W. Bain	-	-	-	Treasurer
T. J. Armstrong	-	-	-	Secretary
H. S. Bird	-	-	-	Registrar of Marks
J. Sedcole	-	-	-	Master Overseer
Weston	-	-	-	Senior Overseer
J. W. Lovibond	-	-	-	Junior Overseer
Rev. R. M. Ilderton	-	-	-	Chaplain
G. E. Macartney	-	-	-	Senior Deacon
J. Sinclair	-	-	-	Junior Deacon

W. Patterson	-	-	-	Inspector of Works
W. Barlow	-	-	-	Director of Ceremonies
J. Scarborough	-	-	-	Standard Bearers
Thompson	-	-	-	
G. Harland	-	-	-	Inner Guard
R. Ferry	-	-	-	Organist
J. Appleyard	-	-	-	Tyler.

The Provincial Grand Master announced that the next meeting would be held under the banner of the Gosforth Lodge.

REJECTED.

HAS somebody been rejected in your Lodge? Then please remember it is a fraternity secret. It is not fair either to the applicant or the fraternity for you to mention it outside. It will neither do any good to gossip about it in public, but it may do a great deal of harm. Perhaps the vote was taken by means of a secret ballot. Many of the boxes for this purpose are so constructed that the desired privacy is not accorded to the voter if his near neighbour takes the pains to watch. Nevertheless every member has a right to vote as he considers best and proper, and any espionage is not only impertinent, but a subversal of that right. That the applicant was a friend of yours, perhaps proposed by you, does not confer upon you the privilege of knowing what your neighbour thinks of his fitness to join the society, unless your neighbour sees fit to volunteer the information. As for talking with the would-be-member about it and giving the names of persons present, or guessing, shrewdly or otherwise, as to who dropped the black ball, is a practice pernicious and reprehensible. A world of mischief might spring out of such mistaken kindness. In the first place the informant is not always sure of the news he sets in circulation. He may be accusing an innocent person. It does not always follow that because two persons have personal grudges that one of them would vote against the other in a secret society. In fact personal feelings ought never to be acted upon in such cases. Hence the knowing of such unfriendliness is not proof as to the casting of an unfavourable ballot. And the suggestion of suspicion against others fills some people's minds with prejudices that are hard to eradicate, and sometimes lead to hatred. To guess, then, at the culprit, if so he may be called, who votes against an applicant, is to do wrong and is unwise in policy besides. And whether you guess, or whether you know, let your lips be sealed to the world.—“Fraternal News.”

We understand that one of the Lodges to be consecrated at the end of next month is to be located in the district of Cheetham Hill, Manchester, and that it will be inaugurated as an off-shoot of the Wilton Lodge, No. 1077, Blackley.

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In most of the Latin Master Mason Lodges the apron worn is white, bordered with red, and lined with black, which is worn on the outside when working the third degree. In the wealthier Lodges, where it can be afforded, the third degree is worked in a room hung entirely in black, with the Brethren dressed in black, wearing the reverse or black side of the apron out, making it a very sombre and impressing ceremony.—“Tyler.”

“A SPRIG OF ACACIA.”

THE Rev. Thomas Robinson, vicar of Chart Sutton, whose death has just occurred, was looked upon by the Brethren as the most learned Freemason in Kent, and it would certainly be difficult to find anywhere a more ardent admirer of the Order. He was Provincial Grand Mark Master of Kent at the time of his death. Brother Robinson spent many years of his life in the West Indies, acting as chaplain to the Bishop of Jamaica, from 1852 to 1866, says the “Kentish Express.” The Deputy Provincial Grand Master Bro. Rev. Hayman Cummings requests that all Lodges in the Province shall be suitably draped in mourning for the space of three months from 1st inst., as a token of esteem and respect for our departed Brother.

WE deeply regret to record the death of Brother W. H. Green, which occurred at Folkestone, on Thursday of last week. He had been suffering for several months from cancer. A member of the firm of Messrs. Eastes and Green, he was well-known and highly popular in all the Kent markets, London, and elsewhere, and enjoyed the reputation of being the best judge of barley in the corn trade. At the time of his death he occupied the chair of the Invicta Mark Lodge at Ashford.

THE remains of the late Bro. Michael H. Edwards, an old member of the Lodge of Israel, No. 1502, were interred at the Deane Road Cemetery, Liverpool, on Monday, 5th inst. There was a large number of spectators, including several members of the Craft.

HERE AND THERE.

I HAVE recently come across a summons dated Stalybridge, 4th April 1847, which is as follows:—

“W.M., I beg to remind you that the next M.M. meeting will be held at the Norfolk Arms Inn, Hyde, on Sunday, the 18th instant, at two o'clock in the afternoon.

You will be required to pay for two funerals at that time.

C. Goddard Sec.

In the left margin are the names of the deceased persons referred to, viz., John Broadbent's wife, Newton; and William Clayton, Ashton.

A prominent member of the Mark degree seems to be under the impression that the summons was in connection with the Fidelity Mark Lodge, No. 31, Ashton, but Bro. C. F. Matier Grand Secretary is not of the same opinion, believing it to be issued by the old Ashton or Travelling Mark, which was merely a Burial Club under another name. I wonder if any of the members are now in the land of the living?

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The question has often been asked of me:—“Is there any truth in the statement that Pope Pius the Ninth was a Freemason? After a very diligent search I have come upon the following, which appeared in the *Siècle* (1868). “Who would have suspected it? The Pope is a Freemason! Impossible! it will be said; but he really is. In the register of a Sicilian Lodge, the minute of his initiation has been discovered, and behold the fraternity, in order to revenge itself for the excommunication pronounced against it, publishes the document, accompanied by a photograph representing the successor of the Apostles wearing the Masonic emblems. His Holiness Pius IX. is no other than Bro. Jean Mastai Ferretti. As Pope, he has his eternal safety; but as a Mason, he is condemned to the infernal regions. Poor Pio Nono, what a vexatious disaster!”

Perhaps this will answer my many correspondents, and likewise prove entertaining to others.

o o o

A short time ago a Brother, who is a member of a Scottish Lodge, asked me if I could tell him anything about a banner called “The Blue Blanket,” which has sometimes been used in Masonic processions? I believe that I have somewhere seen a statement regarding the banner in question, which I think is connected with some guild or other, but at present cannot say which. Is any reader of this journal acquainted with the history of this banner, which I am sure must be an interesting one?

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One of the accessories of genius seems to be a reverse of fortune, and though one ought not to be surprised at the fact, still the information comes like a thunderbolt that one of the most illustrious American writers of the present day has been ruined by the failure of a publishing firm in which he had invested all his money, bringing him to that condition which is described as “practically penniless.” I always connected the name of Mark Twain (Chas L. Clemens) with “Innocents Abroad,” but never in a sense which indicated personal and pecuniary loss, and feeling sure that this has not been caused by any reckless venture or extravagance, deeply sympathise with him in what must of necessity be a very heavy misfortune.

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This is what Benjamin Franklin thought of Freemasonry:—“It has secrets peculiar to itself; but of what do these principally consist? They consist of signs and tokens, which serve as testimonials of character and qualification, which are only conferred after a due course of instruction and examination. These are of no small value; they speak a universal language, and act as a passport to the attention and support of the initiated in all parts of the world. They cannot be lost so long as memory retains its power. Let the possessor of them be expatriated, shipwrecked, or imprisoned; let him be stripped of everything he has got in the world; still these credentials remain, and are available for use as circumstances require. The good effects which they have produced are established by the most incontestable facts of history. They have stayed the uplifted hand of the destroyer; they have softened the asperities of the tyrant; they have mitigated the horrors of captivity; they have subdued the rancour of malevolence; and broken down the barrier of political animosity and sectarian alienation.

On the field of battle, in the solitudes of the uncultivated forest, or in the busy haunts of the crowded city, they have made men of the most hostile feelings, the most distant regions, and the most diversified conditions, rush to the aid of each other, and feel special joy and satisfaction that they have been able to afford relief to a Brother Mason.”

STREBO.

PREFERMENT.

IN most secret societies there are many offices which are held by appointment. It was no doubt intended that these places should be distributed among the regular attendants and workers as should be for the greatest benefit of the Lodge. But it does not always happen so. Civil service reform does not rule in fraternal matters, and when the elective Officers have been installed it is often the case that those who have attended most of the Lodge meetings, who have shown willingness to help and aptitude for the work, are entirely overlooked and coveted places in the line of promotion given to members who, up to that time, came so rarely that but few knew them as Brothers of the Order. The whole affair turns out to be a matter of favouritism. Instead of working to the benefit of a fraternity, the procedure militates against it. What inducement is there to a member to be punctual in attendance, to learn the ritual, to serve pro tem. for absent incumbents, if these services count for nothing? It would seem as if a man's chances for preferment was made greater the less he was posted and the more he stayed away. We remember a Brother of our own Lodge who showed much interest after initiation and memorised the entire degree work. At nearly every meeting for a year he was a substitute in some position, and was highly complimented for his ability. But when the “annual” came around his claims for recognition in the appointments were entirely ignored, and the place which many of his Brethren thought he had fairly earned was given to an almost unknown outsider. It was a cruel disappointment. There was no fault to be found with either character, ability or social standing. The presiding officer had promised the office to a friend, and felt obliged to keep the engagement, although the welfare of his society plainly pointed to the other man. After that the first-named Brother showed no more interest, and now seldom comes. His short career sadly reminds us of the inscription on the week-old baby's tombstone:

If so soon I was done for,
What was I begun for?

In this case the appointment, as a matter of favour, was clearly against the interest of the fraternity, and the principle evidently wrong. That merit should be rewarded should be a law quite as much as that wrong-doing should be punished. Let us recognise it as a part of the unwritten code, and see if it does not work well in our secret Orders.—“Fraternal News.”

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

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

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

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

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

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

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

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

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

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

HY. LAMBERT, General Manager.

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—:o:—

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SUMMER EXCURSIONS.

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

On Friday night, 16th August,

To Carlisle, Moffatt, Dumfries, Newton Stewart, Stranraer, Wigtown, Whithorn, Castle Douglas, Kirkcudbright, Edinburgh, Glasgow, Greenock and Gourock for eleven days—and to Aberdeen, Stonehaven, Montrose, Brechin, Arbroath, Forfar, Kirriemuir, Blairgowrie, Coupar Angus, Dundee, Perth, Crieff, Oban, Loch Awe, Dalmally, Tyndrum, Crianlarich, Killin, Fort William, Callander, Bridge of Allan, Dunblane, Stirling, and Inverness, for five and eleven days.

Note.—By these trips Cheap Third Class tickets will be issued at a Single fare for the Double Journey, available for return on any day within 16 days from the date of issue.

To Lancaster, Morecambe, Carnforth, Carlisle, the English Lake District, and the Furness Line, for three and six days.

On Saturday, 17th August,

To Douglas (Isle of Man), for ten days.

To Blackpool, Birkenhead, Chester, Northwich, Blackburn, Bolton, Southport, Wigan, Preston, Crewe, Hereford, Leominster, Ludlow, Stafford, The North Stafford Line, Ashton, Bradford, Halifax, Liverpool, Manchester, Rochdale, Oldham, Runcorn, Stalybridge, Stockport, Warrington, Widnes, Burton, Derby, Leicester, Nuncaton, Rugby, Coventry, Kenilworth, Leamington, Birmingham, Dudley, Walsall, Wolverhampton, &c., for 3 and 6 days.

To Londonderry via Fleetwood or Morecambe and Steamer direct, for 16 days.

On every Saturday during August and September,

To Shrewsbury, Rhyl, Abergele, Colwyn Bay, Llandudno, Dolgelly, Barmouth, Aberystwyth, and other Stations in North Wales, for 3, 8, 10, 15 and 17 days.

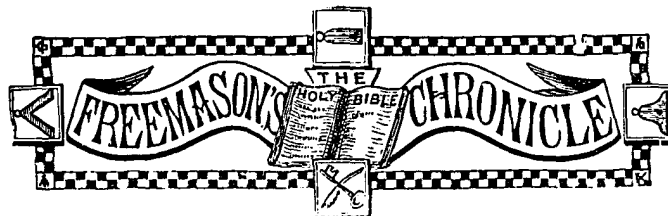
HALF-DAY EXCURSION TO SHAKESPEARE'S COUNTRY.

ON THURSDAY, 15th AUGUST, a CHEAP HALF-DAY EXCURSION will leave London (Euston) 12.30 noon, Kensington (Addison Road) 12.12 noon, Willesden Junction 12.40 p.m., &c., &c., for Stratford-on-Avon, returning thence at 7.40 p.m. the same day. Third Class Return Fare, 3s 6d.

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

FRED HARRISON, General Manager.

London, August 1895.



SATURDAY, 10TH AUGUST, 1895.

CORRESPONDENCE.

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

All Letters must bear the name and address of the writer, not necessarily for publication, but as a guarantee of good faith. We cannot undertake to return rejected communications.

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"FEASTING" AS A PRELIMINARY FOR MASONRY.

To the FREEMASON'S CHRONICLE.

DEAR SIR AND BROTHER,—A column of Questions and Answers is one of the features of the "Echo," and among the subjects recently touched upon therein is Freemasonry, one of the writers apparently desiring to know how to obtain admission to the Order. He is answered by "Blennerhasset," who I think I remember as frequently expressing his views in this way, and who on this occasion describes himself as having been a member of our Order for forty years. He advises the enquirer to get a friend to propose him for initiation, and adds: "It then becomes a question of fees, feasting, initiating, passing in the several degrees to develop you into a free and accepted Mason."

I ask is this a decent or respectable way for a Mason of forty years' experience to express himself? and where does the question "feasting" come in as a part of the development into a free and accepted Mason? The writer of the reply may have been a Brother nearly forty years, but he is not yet a Freemason, in the true acceptance of the term, or he would not associate ideas as he has done. True, it may happen that most of the meetings of his individual Lodge have been followed by "feasting," but there are plenty of Lodges on the Register where it is not so, the members finding sufficient in Masonry of itself to interest them, without the addition of feasting. If he doubts my word let him visit a dozen or twenty Provincial Lodges on their ordinary meeting nights, and despite the great superiority of everything in

London (?), he will probably find out that Freemasonry is far above the influences of "feasting" in quieter districts, whatever may be the case in the great metropolis.

Yours, &c.,

A PROVINCIAL.

THREE DEGREES IN ONE NIGHT.

To the FREEMASON'S CHRONICLE.

DEAR SIR AND BROTHER,—Masons in all parts of the world ought to tender a word of thanks to the St. Andrew Lodge, No. 701 under the Scottish Constitution, for having had the pluck to call the attention of its Grand Lodge to the slovenly way in which it supervises the instruction of its Initiates; and I venture to think the letter of which you gave a copy last week, and the action taken by our neighbours across the Border in regard to it, may have far more effect than all the critical comments of yourself and other writers in the press.

Here we have an ounce of fact, and I doubt not it will prove far more effective than all the pounds of theory that could be produced in opposition to the disgraceful practice of "rushing" candidates that exists in Scotland. Fancy allowing the three degrees to be given in one night, and then sending away the Candidates to the other side of the world where, if they claim to be Masons, they cannot prove it by the usual methods. Is it to be wondered at that Freemasonry gets into disrepute if such proceedings are sanctioned, or at least winked at by what should be one of the most important Grand Lodges of the world?

My opinion is that we ought to do everything in our power to raise the standard of Freemasonry, and I firmly believe that the large majority of Brethren make effort to do so, but it is very discouraging to find one's labours upset by such proceedings as are here referred to, and which I am afraid are common in Scotland. I trust a change may be brought about at no distant date.

Yours, &c.,

ON THE ROAD.

THE BOYS SCHOOL MASTERSHIP.

To the FREEMASON'S CHRONICLE.

DEAR SIR AND BROTHER,—I was very pleased to see from your last issue that the Council of the Boys School had unanimously adopted Bro. Eve's recommendation to raise the salary of the Head Master at the School, and I was equally gratified to see that you sunk your objection to the proposal, accepted the inevitable, and added your congratulations to Bro. Hebb. That was a display of real Masonic spirit—having been outvoted, you cheerfully bowed to the will of the majority rather than continue an opposition that could do no good, and was, I venture to think, out of place.

I do not wholly agree with the line you took up in the matter, as I am not a believer in "economy at any price," being rather inclined to liberality in minor matters, in the hope of securing efficiency and careful supervision in higher ones, where there may be scope for large saving.

I think all are agreed that the Boys School has a most efficient head in Bro. Hebb, and I for one think he is deserving of the increase just made in his salary, which I hope will give him additional incentive to work for the interests of the School under his care, and cause him to advance the reputation already enjoyed by the Craft for what they do on behalf of the orphan sons of less fortunate members of the Order.

While rejoicing that your view of what was right was not adopted by the Council, I do not wish to discourage your pointing out such matters in the future. It would not do for all to be of one opinion, and neither of us need be offended with the other because we do not agree as to the remuneration of this particular Officer—he has got his rise, and long may he live to enjoy it.

Yours, &c.,

A SUPPORTER OF THE INSTITUTIONS.

POINTS IN WORKING.

To the FREEMASON'S CHRONICLE.

DEAR SIR AND BROTHER,—As a humble worker in the cause of Masonry I read the item in your last issue under this heading with interest, as it emphasised lessons I have endeavoured to teach to some Brethren who are pleased to put themselves occasionally under my charge.

The item in regard to the Tracing Boards is particularly appropriate, as I have seen all three displayed as part of the regular fittings in a Lodge, not only during the working of the first and second degrees, but also before the Lodge was opened, in fact in one case I think they were permanently affixed to the pedestals.

It is because I am particular on this point that I make a rule of stopping the Tyler or Inner Guard telling Visitors and others what degree the Lodge is working in. A glance at the Tracing Board is—or ought to be—sufficient for any Mason, and I think it one of the best tests that can be applied to a stranger. I believe I have seen it recorded that in America or somewhere abroad it is so regarded, the Visitor's behaviour being most carefully watched on his entrance to the Lodge, and his ability to properly salute without prompting or interference being regarded as evidence of his being a Mason.

Much might be said as to the other "Points," but I fear I have already trespassed far upon your space. If you will allow me I will refer to the subject again.

Yours, &c.

DEPUTY PRECEPTOR.

REPORTS OF MEETINGS.

—o:—

UNANIMITY LODGE, No. 339.

ON Thursday, 1st inst., the members of this Penrith Lodge had their annual trip. Unfortunately, the weather was most unpropitious, and as a consequence the number was not so large as had been expected. The party journeyed to Shap Wells, where an excellent dinner was served by Mrs. Stubbs.

The chair was occupied by Bro. W. R. Mounsey, while Brother Fowler Richards occupied the vice-chair. A few toasts were honoured, and then the party amused themselves as well as they could indoors, the rain preventing any outdoor enjoyment.

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LODGE OF FAITH, No. 581.

THE members of this Lodge, accompanied by friends of both sexes, paid a visit to Skipton and its delightful neighbourhood on Wednesday, 24th ult., the starting point being Victoria Station, Manchester, which the party left by saloon carriages at an early hour in the morning, arriving at the old Yorkshire town soon after 11 o'clock. Conveyances were in waiting at the station, and a drive was soon commenced to the Black Horse Hotel, the house of Bro. J. L. Kidd, Craven Lodge, No. 810.

After luncheon, which had been provided in the large room of the hotel, the party proceeded to Bolton Abbey and woods, a very pleasant day being spent.

In our issue of 15th July 1893 (No. 966) we gave so copious an account of the district that it is not necessary to repeat it in toto. As, however, we number amongst our readers many new subscribers, an extract from the description referred to may not be inappropriate.

Passing the fine statue of Sir Matthew Wilson, a former M.P. for the West Riding of Yorkshire, which is erected in the Market Place, Skipton, very lovely scenery breaks upon the visitor. There is Skipton Castle and rocks, and a fine pastoral stretch of country, as yet undesecrated by the financial speculations of the jerry-builder. Passing through the valley of Embsay, distant two miles east from Skipton, the view increases in interest and magnificence. On the left are the hills leading to Barden Tower, now a mere shell of its former glory, but once the seat of that remarkable martial family the Cliffords; there is Bolton Hall, a residence of the Duke of Devonshire; and the memorial fountain erected by public subscription to the memory of the late Lord Frederick Cavendish.

You are now in sight of the famed Bolton Priory, one of those mediæval and religious landmarks, the associations of which date back almost to the twilight of English history. The picturesque remains of this once magnificent monastic establishment are situated in the West Riding of Yorkshire, on the banks of the river Wharfe, six and a half miles from Skipton. A priory had already been built at Embsay, but was translated thence to Bolton, through a melancholy event which happened to a youth, called from the place of his birth, the "Boy of Egremont." This youth, who was the youngest, and only remaining son of his parents, Adeliza Romillé and William Fitz Duncan (nephew of David, King of Scotland), was one day roaming through the Bolton Woods, dressed in the garb of a forester with a greyhound in the leash. Coming to the Strid, which is a narrow passage torn by the river through a bed of solid rock, along which the waters, at ordinary times rush impetuously, he attempted a feat which visitors are warned not to emulate, both on account of the slipperiness of the rocks, and the deception to the eye; its real width being greater than its apparent one; a single slip of the foot meaning an involuntary leap into eternity.

Young Romillé imprudently took the leap, and as he bounded over, the greyhound hung back, drawing his unfortunate master into the foaming torrent. In Wordsworth's poem, "The Force of Prayer," the accident is thus alluded to:—

"He sprung in glee, for what cared he
That the river was strong and the rocks were steep?
But the greyhound in the leash hung back
And checked him in his leap."

To perpetuate the memory of this event, his bereaved mother determined to move the priory from Embsay, and accordingly erected a magnificent structure at Bolton. It was one of those religious establishments which succumbed to the mighty change wrought by the English Reformation, being dissolved 11th June 1549.

A delightful short walk brings us to the celebrated Strid. The Strid possesses a peculiar savage grandeur, and at once impresses the beholder with a sense of its mighty power; it looks tempting to the adventurous and foolhardy, and in fact gained its name from a feat often exercised by people of more agility than prudence who strode from brink to brink regardless of the destruction which awaited them.

We may mention that the members of the Lodge of Faith, No. 344 (Radcliffe), and also of the Truth Lodge, No. 1458 (Manchester), had chosen the neighbourhood of Skipton for their annual picnic, and during the day Brethren belonging to both Lodges were frequently encountered at various stages of the journey.

The return to Skipton was made at about six o'clock, and very shortly afterwards the party sat down to an excellent dinner. This was followed by several toasts of the orthodox kind, the same being interspersed with songs by Bros. Edward Roberts P.M., Chas. H. Griffiths, and Curry.

Bro. G. H. Barnes P.M., in proposing the health of the W.M., reverted to the excellent arrangements which had been made to secure a successful outing. He characterised the surrounding scenery as lovely, and unsurpassed in English landscape.

Brother H. J. Harrison W.M. responded, saying that he thanked his auditors for the hearty manner in which they had drunk his health. Although the return to Skipton had been somewhat marred by a heavy shower, still they must not grumble—it might have been much worse. Personally he had spent a very enjoyable day, and sincerely hoped they had done the same, and that the return home would be a pleasant one.

Manchester was reached about 10:30 p.m.

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CLAUSENTUM LODGE, No. 1461.

UNDER the auspices of this Lodge a large party of ladies and gentlemen were conveyed to Marlborough on Wednesday, 31st ult., to view the beauties of Savernake Forest. Through the kindness of Mr. J. Malerbi, traffic superintendent of the Midland and South-Western Junction Railway, two saloon carriages were specially reserved, and the necessity of changing carriages was thus obviated both in going and returning. On reaching Marlborough luncheon was partaken of, then came the drive through the celebrated Forest. The visitors were full of admiration of the beautiful avenues of beech trees which crossed and interlaced each other in every direction. The weather was perfection, and, of course, this fact added much to the pleasure of the excursion. On their return they were conveyed from Wendover by "special" to Southampton, where they arrived about eleven o'clock. Thanks to the railway companies, and to the admirable arrangements made by Bros. Crook (W.M. of the Lodge) and Wise, the whole affair was a complete success, and will long be remembered by those who were able to attend the excursion.

STANDING STILL.

AN addition to the Lodges of Toronto is an unusual event in its history, for a prejudice against granting warrants has existed for some years. Although Toronto has more than doubled in population during the last decade the only new Lodges were those added through the amalgamation of outlying municipalities. Certain Brethren have a preference for large Lodges, and looked with prejudice on the Englishman's idea of "a little farm well tilled, and a little Lodge well filled," and placed all the obstacles in their power against organising new Lodges. However, Bro. John A. McGillivray D.D.G.M., like a clever lawyer, got over the difficulty. There is no law against removing the location of a Lodge from one part of the jurisdiction to another, and as Georgina Lodge, No. 343, was not prospering in its own locality, and he being desirous that no Lodge should surrender its warrant during his incumbency, adopted the happy expediency of removing Georgina Lodge to Toronto, where there is ample scope to make a vigorous and growing Lodge out of it. Under the able management of its present Officers, the future prosperity of the Lodge is assured.—"Canadian Craftsman."

THE MASONIC ALTAR.

OF course this portion of the Lodge furniture is but one of the symbols of Masonic philosophy, and is not to be classed among like structures erected for strictly religious purposes, else would Freemasonry cease in its universality as the custodian of liberty of conscience, and become a mere representative of sect or creed, with a theological covenant and constitution and certain articles of religious belief.

But the distinctive line separating Freemasonry from sect or creed in the religious world is so fine as to be difficult to discern. The altar worship of the world, in all ages, has been clearly developed from the hour when the two first Brothers built each an altar, down to to-day. Athens had 30,000 altars erected to the pantheology of its religious worship, and for fear some one of the multitude of gods had been overlooked, an altar was raised to the "unknown god," whom these old Greeks ignorantly worshipped.

The Masonic altar is erected to God, and dedicated to the two great Christian saints, John. This certainly gives to this piece of Lodge furniture a religious significance which should clothe it in a garment of veneration. Around it have knelt thousands of the brightest and best of humanity. Generations of men have come and gone, and cities have crumbled to ruins, but lo! here is an altar where we may bow and seek the assistance of that Being who alone can protect amid dangers and difficulties.

It is a curious thing, when we contemplate it, how this altar has been preserved. Creeds have battled against creeds, and the altars of each have in succession fallen, but the Masonic altar still remains. As each new generation comes the seriously bowed head has taken its place at the old altar. Shall this not give strong evidence that the altar will remain? Does it not present silent testimony that the vows there spoken are the links that bind humanity into a band of common Brotherhood? When Joshua crossed the Jordan he took twelve stones out of the bed of the river and built an altar commemorative of the entrance to the promised land. The fathers were to tell the children what these stones meant in the days to come. How long this altar remained as a witness of this wonderful transaction is unknown, but we may surmise that the heap of stones would be guarded with jealous care for many generations to come.

And so with the Masonic altar. What mean ye by these vows, pledged before Jehovah, for the benefit of our common Brotherhood? What have you done, Brother, to fulfil these vows? Yes, you have kept the secrets inviolate, but that was only the passive part of the obligation. What about the active? Has the world, in any manner, been benefited or bettered by you since you bowed at that Masonic altar? Has the cry of distress passed unheeded or the mute appeal for help been by you ignored? Has your hand been reached out to stay a tottering Brother who has wandered into by and forbidden paths? Have you laboured with yourself to subdue those passions that jar and clash with the element of good within you? In short, which is it, have the principles taught in Masonry taken full possession of your will power, or have you caged them, as birds of beautiful song and plumage, to contemplate but not to utilise? Ah, what answer, Brethren?—"Tyler."

OUR NEW OFFICERS.

ONE of the hardest lessons that the worthily ambitious Mason has to learn is that of submission to the will of his Brethren, and though this is a task by no means easy of accomplishment right through the dog days of the Masonic year, it becomes doubly difficult at the annual recurrence of the season, when merit is, or ought to be, appreciated, and the suffrages of the Brethren fall upon the more expert workmen to preside over them for the ensuing year. Unfortunately the lessons bearing upon this point, and inculcated in the Installation ceremony, are, by the majority of the Brethren, so infrequently heard that their significance is not indelibly imprinted upon their minds, but the sentiments they extol are the theme of admiration for a moment, and then this transient feeling evanesces, only to be recalled at the expiration of another year, and with Pope we are reminded that "Fools admire, but men of sense approve." The distinction made between the two attributes does not of course apply to those of our Brethren who possess the

former, and what we desire to point out is that if approbation took the place of admiration, we should perhaps perceive the actuality of the lesson in the deportment, and state of mind of Brethren who have not been called to the feast by their fellows, and are overcome by a feeling of resentment, which it would be beyond the reach of poor human nature to entirely prevent from taking possession of the heart.

Remarks made by Brother Spencer D.G.M. of New South Wales, at the recent installation meeting of Lodge Leinster Marine, are in this connection worthy of consideration by every Brother who aspires to hold office in our Lodges—to those whose aspirations bud into ripeness, and particularly to those who suffer the natural pangs of disappointment. The Right Worshipful Brother said that the friction apparent at the last election meeting of the Lodge was decidedly in opposition to the best interests of the Lodge, and he urged upon the unsuccessful candidates the necessity of cheerfully acquiescing in the ruling of the majority. He deplored the expressed intention of several members, who declared their intention to leave the Lodge if the investments of certain Officers were completed, and urged them to personally apply the beautiful teachings of the Installation ceremony. Truly that he should have felt it incumbent upon him to utter such weighty words—their influence increased coming from such an exalted dignitary—is deplorable, and upon a surface view it does appear most damaging to this very old and popular Lodge, but "the heart knoweth its own bitterness, and the stranger intermeddleth not therewith," and exceptional circumstances, or circumstances deemed to be exceptional, could no doubt be pleaded by those Brethren to whom this rebuke was justly afforded.

There cannot be an observing Brother throughout the jurisdiction who does not at this period of the year perceive an uneasy feeling prevalent in most of our Lodges, and this feeling of unrest is increased to a certain extent amongst the principal Officers, owing to the uncertainty hanging over the selection of Grand Lodge Officers. Observing this, it strikes the onlooker that a re-distribution of the dates, say of election, in the private Lodges, might lessen the fever that exhibits itself in the earnest demeanour of the dignitaries of the Craft, and the anxiety manifested by Worshipful Masters as to the result of the elections. But our theme is the dissatisfaction, which expresses itself in threats of calling off, because personal notions have not prevailed in the election of Lodge Officers, and if Brethren could only see how puerile and small such exhibitions make them appear in the eyes of those who are too magnanimous to be perturbed by such small causes, they would not, we are sure, permit their chagrin to overcome them so far as to render them liable to the charge of petulance. That the D.G.M. pursues the right course when he fraternally admonishes recalcitrant Brethren is undoubted, and that his rebuke may bear forth the fruit of amendment is the wish of every sincere bondsman of the mystic tie.—"Masonry."

EULOGY ON FREEMASONRY.

THE following address was delivered by Bro. Wm. H. Scott at the laying of the Corner-Stone of the new Primitive Methodist Church, Providence, R.I., 9th October 1894:

We have come together to-day to perform a Masonic and a Christian work. The Order of Freemasonry and the Church of Christ unite in laying the corner-stone of a house which is to be consecrated to Eternal Truth,—which is to be used as the outward dwelling place of the Most High. We rejoice that the principles of our Order are thus allied with the truths of the Christian Church,—that the spirit of their teaching and the benevolence of their practice are one and the same. We rejoice that we acknowledge the same Grand Master, that the daily conduct of our members is regulated by the same Divine precepts, that we are taught "to erect our spiritual building agreeably to the rules and designs laid down by the Supreme Architect of the Universe in the great book of nature and revelation," the Bible.

Some may ask, whence did this Order of Freemasonry originate? Who can tell?—except it be in the fundamental and eternal principle of Truth. On that basis Freemasonry surely stands. It is not the purpose at this time to discourse on the formation and the development of the Institution Suffice it to say that the benign and fructifying principles of the Order have made for it a reputable history and have gained for it the world's recognition. This Grand Lodge is invited to perform the service of laying this corner-stone to-day, because it is recognised by the Church as a society established in accordance with the principles of morality and good government,—as a Fraternity whose objects are to foster virtue, to inculcate truth, to practice charity, to uphold lawful authority.

What is Freemasonry, and what is its relation to the Church? Freemasonry is a progressive, ethical science, veiled in allegory and illustrated in symbolism, but permeated by a living power. Its foundation is truth; its principles, the principles which the Christian disciple is taught to follow. The chart of the Mason is the Holy Bible, which is the Great Light of Freemasonry. Masonic faith acknowledges the Bible to be the Word of God; that it will guide man to all truth and point out to him his whole duty. The Mason recognises the existence of the Supreme Being; and the novitiate in Freemasonry is obliged to express a belief in Him. He is instructed in the important duties which he owes to God, to his neighbour and to himself. To God, in reverencing His name, in imploring His aid, and in seeking from Him comfort and support; to his neighbour, in exercising Brotherly love, in relieving his distress and soothing his afflictions, and in the practice of the Golden Rule, "Do unto others as you would have them do unto you"; and to himself, in a prudent and well-regulated life, to the full development of his

bodily, mental and moral powers and faculties. The manifold duties of this three-fold relation of the Mason,—are they not the same as those enjoined upon the member of the Christian Church? The Scriptures enjoin supreme love to God and universal benevolence to mankind; Freemasonry impresses these lessons on the heart as the Mason's first duties. The Scriptures urge the exercise of Brotherly love and due regard to the welfare of our neighbour; Freemasonry considers the whole human family as Brethren, and enjoins mutual friendship and affection. The Scriptures emphasise the religious observance of the Sabbath as a day of Holy rest; Freemasonry is equally emphatic in its teachings to keep that day holy. The Scriptures enjoin submission and obedience to the temporal powers; Freemasonry enforces the same lesson upon its members. The Scriptures teach the duty of charity; Freemasonry obligates its members to Christian charity and benevolence. The Scriptures and Freemasonry alike forbid indulgence in anger, intemperance, hatred, slander, and every vice which corrupts virtue and disturbs society; they alike enjoin a strict observance of the moral law.

With such principles in common, let no one believe the evil report that Freemasonry is the enemy of the Church or even its rival. If it holds the same principles and inculcates the same lessons, it is because it is trying to make men good and true in all their relations in life, to satisfy the deepest needs of their soul and to help them to attain their loftiest aspirations; it is because it is trying to have men know the truths which are the common heritage of all, and in the practice of those truths to live a noble and useful life. Freemasonry is thus the handmaid of the Church; it is helping her to fulfill the purposes of the Divine Master in the establishment of the Kingdom of Righteousness.

Friends, we lay to-day the cornerstone of a building which is destined for a noble use. A temple will be raised upon this site which will be dedicated to the worship of God. But a more enduring temple will also be erected here,—the temple of character, in the life of each boy and girl, of each man and woman who shall come here to worship. We are all engaged in the erection of such a temple. Let us remember that all true character must be built upon Jesus Christ, who is Himself the "Chief Corner-Stone"; "in whom all the building fitly framed together groweth unto an holy temple." Faithfulness in our daily duties, fidelity to our trusts, uprightness in our dealings, generosity in our feelings, charity to our less favoured Brothers—these, and such as these, are stones in the superstructure of character that will abide all tests; and "if any man's work abide, . . . he shall receive a reward." Let us so live that when we shall have finished our labours on earth, when we have been tested by prosperity and by adversity, by joys and by sorrows, we may pass the examination of the Supreme Master Builder, and by Him be judged as living stones fitted "for that house not made with hands, eternal in the heavens."—"Freemasons Repository."

MASONIC CLOTHING.

WHENEVER one looks at the exquisite work of nature, the fact is shown that the foliage, the flowers, the grain, the growths, are marked by a clothing individual to each. The oak, the elm, the fir, the willow, are distinguished by their clothing. The lilies of the field were arrayed in greater picturesque beauty than Solomon in all his glory. No one can mistake the rose—its individuality is manifest. The little tiny weed flower that is born, and lives its life, and dies, in the fastness of the mountain, has its own assured place in the vocabulary of the flora. Its clothing is not like the rose, but it is ordained by the divine creative power. It obeys its law.

These reflections are in harmony with the Masonic teaching, of the mandate, that Masonic clothing is a landmark of the Craft. The Officers and Past Masters of Lodges are required to obey the decrees as to the special Masonic clothing in which they are to appear on occasions which require them to be properly clothed. A Worshipful Master cannot take his station unless he is clothed as the station requires. So, too, every Brother that enters his Lodge must be obedient to the regulation.

The distinctive Masonic clothing is well known. No Master Mason can have any doubt on this subject, therefore he is expected to obey the regulations. Whatever is alien to the insignia of a Mason, is not permitted to be exhibited in a Lodge when opened and at work. Nothing but what belongs directly to the clothing Masonry demands of all its members, has any place in a Masonic Lodge. If the taste or whim or caprice of a Mason as to his notion of the propriety of his appearance in a Lodge meeting with other than the regulation clothing is to prevail, then it would destroy the landmark and present a motley, if not a disregard of the use that rejects whatever is not Masonic clothing. The law of nature to which attention has been called permits no such anomaly. A rose in the clothing of a tulip is an absurdity, an impossible violation of a decree. Each has its appropriate clothing that nature designed, and allows no violation of its inviolable law.

Freemasonry is founded on unalterable laws. To violate any one is destructive of the great Masonic principle of Masonic obedience. Whatever belongs to profane societies, or of some secret existing profane associations to designate membership in them, is out of place in a Masonic Lodge. The regalia, jewels and essential insignia which belong exclusively to Freemasonry are imperatively required to be the Masonic clothing, only to be worn by its members at Lodge meetings and on such other occasions when Masonic clothing is permitted. So strict was this regulation that within fifty years it was the duty of the Worshipful Master, when the name of a member of a Lodge was announced, or a Visitor duly accredited, to ask if he was "properly clothed."

It is these little infractions of the usages and regulations of Masonry that become, if not arrested, either a ground for other infractions of Masonic law, or an invitation to overlook more important matters. Sands make the mountain, and if the smallest disregard of an established usage and regulation is allowed to pass without notice, by and by greater violations may be justified because the lesser were not prevented. The insidious influence of permitting what is prohibited cannot be traced till the results are patent and demand attention. Obedience is so identified with the relation of every Mason to the decrees of the established rules for their government that it is of the highest importance to maintain unimpaired the letter and spirit of the fundamental law of the Fraternity. Safety is thus secured, and the disregard of law is made the duty of every Freemason to prevent.—"Masonic Journal."

MASONRY'S MISSION.

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

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

Of Masonry the poet truly says:

It is like the ladder of Jacob's dream,
Its foot on earth, its height above the skies,
Diffused in its virtues, boundless in its power;
'Tis public health and universal care.
Of heavenly manna, 'tis a second feast,
A nation's food, and all to every taste.
It is the sweet sympathy,
The silver link, the silken tie
That heart to heart, and mind to mind,
In body and in soul can bind.

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

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

—"Masonic Advocate."

MASONIC ÆSCULAPIANS IN A CLOUD.

A CAVE of harmony was held last night at the Portman Rooms. And for once in a way the faculty (all good and tried Masons) agreed not to differ, but to readily accord their praises to the Æsculapius Lodge and Chapter, No. 2410, for providing such of their fellow Craft as might be attending the British Medical Association's meeting with a "night off." The "Smoker" was a large one, for, thanks to Bros. Thomas Dutton, Danford Thomas, and Lennox Browne, there was a monster show. The forty-four "turns" on the programme included many professional Brethren, such as Arthur Roberts, Brandon Thomas, Dutch, Daly, James Fawn, James Fernandez, H. W. Pyatt, Charles Capper, Frank Celli, and a host of others. Nor were lady friends missing; amongst those who charmed the doctors with their latest ditties were Harriet Fawn, Kate James, Florrie Robina, Vesta Victoria, Lilian Alexander, and Aida Jenoure, besides many another talented artist. The "talent" killed time so quickly that the stars (in the heavens) had gone to bed before the doors were shut. Bro. Jacob Pickett, M.D., W.M. filled the chair.—"Westminster Gazette," (2nd August 1895).

Candidates for the Institutions.

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

BOYS SCHOOL.

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

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

REVIEWS.

Books intended for Review should be addressed to the Editor, "Freemason's Chronicle," New Barnet.

—:o:—

Field-path Rambles. By Walker Miles (R. E. Taylor and Son, 19 Old Street, E.C.).

Series 9 of this interesting work introduces us to the district "Round Croydon," which, as is well known, abounds in most charming rural scenery. As in the previous books of the series, the route is clearly defined, and the various items of interest on the road plainly set out. We can but hope the Editor will continue the series, and open up all other districts around London in similar fashion.

"Cassell's Family Magazine" for August opens with a paper, "Tea on the Terrace," in which some interesting facts are gathered together as to the admission of Ladies to the Terrace of the House of Commons, and the practice that has now become a recognised feature of their enjoying tea there with the country's legislators, some excellent photographic groups being introduced into the article. The serial stories, "Loveday" and "The Voice of the Charmer," are continued, while several other items go to make up a very interesting number.

This month's part of "Cassell's new Technical Educator" is the 34th of the series, and well sustains the high character of the book, which on its completion will be entitled to the distinction of being a valuable work of reference and instruction, its one fault perhaps being that it soars too high. We imagine a work on similar lines for workmen—the present "Educator" we regard more as a book of reference for Masters—would be appreciated by the large number of mechanics who have a desire to excel in their stations.

The "Gipsy Journal and British Tourist," of which the present month's issue is No. 13, appears to have taken a new lease of life, and is now published by Messrs. F. Taylor and Son, 19 Old Street, E.C., under the joint editorship of Mr. A. G. Munro, B.A., and Mr. Walker Miles. There is plenty of room for such a journal as this aspires to be, and we hope the public may be sufficiently interested in it to ensure its success.

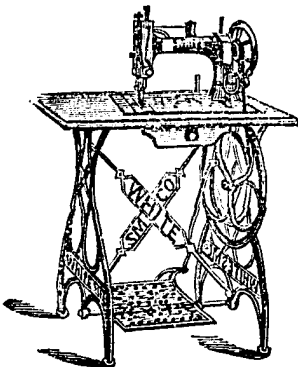
HALF DAY TRIP TO SHAKESPEARE'S COUNTRY.

WHEN we referred, a few weeks back, to the proposal of the London and North Western Railway Company to run a half day excursion to Stratford-on-Avon, we predicted it would attract a large number of passengers, and experience has proved the correctness of our surmise. The trips thus far made during the season have proved very successful, and as a result the Company announce that on Thursday next, the 15th inst., they will run another cheap Excursion to Stratford-on-Avon, leaving London (Euston) 12.30 noon, Kensington (Addison Road) 12.12 noon, Willesden Junction 12.40 noon, and other Stations in connection, returning from Stratford-on-Avon at 7.40 p.m. the same day. The fare will remain at the same popular price as that of the initial trip—3s 6d for the return journey, and, with fine weather, will doubtless attract a large number of passengers.

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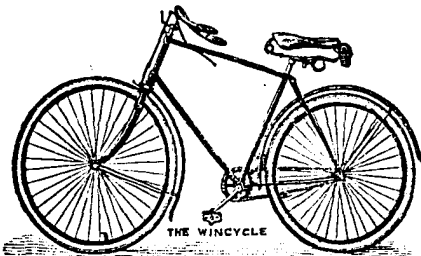
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Princess's.—7.45, Saved from the Sea.
Terry's.—8.30, The Prude's Progress.
Trafalgar.—8.15, In an Attic. 9, The Passport.
Matinée, Wednesday, 3.
Globe.—8, The Journey's End. 9, Charley's Aunt.
Prince of Wales's.—7.35, A Woman's Caprice.
8.15, Gentleman Joe. Matinée, Thursday, 3.
Gaiety.—8, The Shop Girl. Matinée, Saturday, 2.
Criterion.—8, All abroad.
Adelphi.—8, The Girl I left behind me. (Last day).
Lyric.—8.15, The revised version of An Artist's Model.
Matinée, Saturday, 2.30.
Vaudeville.—8.20, Between the Posts. 8.55, The
Strange Adventures of Miss Brown.
Avenue.—8, Daggers drawn. 8.40, Qwong-Hi.
Grand.—7.30, The Gaiety Girl.
Alhambra.—Variety Entertainment. 8.5, A day out.
At 9.45, Titania. Grand Ballets, Juggling,
Wrestling, &c.
Empire.—7.45 Variety Entertainment. 10.10, Faust.
Palace.—7.50, Variety Entertainment, Tableaux Vi-
vants, &c.
Oxford.—7.30, Variety Entertainment. Matinée,
Saturday, 2.30.
Royal.—7.30, Variety Company. Matinée, Saturday,
2.30.
Tivoli.—2.30 and 7.45, Grand Variety Entertainment.
Crystal Palace.—Africa in London. Varied attrac-
tions daily.
Egyptian Hall.—3 and 8, Mr. Maskelyne's Magical
Entertainment.
Moore and Burgess Minstrels.—St. James's Hall.
Re-open Bank Holiday.
St. George's Hall.—8, Mr. and Mrs. German Reed's
Entertainment.
Madame Tussaud's (Baker Street).—Open daily.
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Empire of India Exhibition.—Earl Court.—Open
daily. The Great Wheel, &c.

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—:o:—

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chester.
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North, Buckland, Portsmouth.

MEETINGS THIS MONTH.

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

Monday, 12th.

- 1789 Ubique, Criterion
40 Derwent, Hastings
68 Royal Clarence, Bristol
75 Love and Honour, Falmouth
105 Fortitude, Plymouth
106 Sun, Exmouth
151 Albany, Newport, I. of W.
189 Sincerity, East Stonehouse
237 Indefatigable, Swansea
240 St. Hilda, S. Shields
296 Royal Brunswick, Sheffield
297 Witham, Lincoln
303 Benevolent, Teignmouth
330 One and All, Bodmin
589 Druid of Love and Liberality, Redruth
797 Hauley, Dartmouth
827 St. John, Dewsbury
884 Derwent, Wirksworth
893 Meridian, Millbrook
1221 Defence, Leeds
1408 Stanford and Warrington, Stalybridge
1436 Castle, Sandgate
1449 Royal Military, Canterbury
1611 Eboracum, York
1618 Handyside, Saltburn-by-Sea
1748 Castlemartin, Pembroke
1792 Tudor, Harborne
1885 Torridge, Gt. Torrington
1948 Hardman, Rawtenstall
1952 High Peak, Chapel-en-le-Frith
1966 Fidelity & Sincerity, Wellington
2373 Hardwick, Chesterfield
2376 Carnarvon, Layland
2457 St. Anne, St. Anne's-on-Sea

Tuesday, 13th.

- 80 St. John, Sunderland
131 Fortitude, Truro
184 United Benevolence, New Brompton
241 Merchants, Liverpool
272 Harmony, Boston
319 New Forest, Lymington
371 Perseverance, Maryport
473 Faithful, Birmingham
496 Peace & Harmony, St. Austell
603 Zetland, Cleckheaton
696 St. Bartholomew, Wednesbury
764 Harbour of Refuge, Hartlepool
829 Sydney, Sidcup
877 Royal Alfred, Jersey
897 St. Helens Loyalty, St. Helens
954 St. Aubyn, Morice Town
967 Three Grand Principles, Penryn
973 Royal Somerset, Frome
1021 Hartington, Barrow-in-Furness
1073 Greta, Keswick
1220 Solway, Aspatria
1250 Gilbert Greenall, Warrington
1267 Kenlis, Egremont
1402 Jordan, Torquay
1476 Blackpool, Blackpool
1528 Fort, Newquay
1545 Baildon, Baildon
1718 Wilbraham, Walton-on-Hill
1837 Lullingstone, Wilmington
1847 Ebrington, Stonehouse
2009 Ethelbert, Herne Bay
2104 Whitwell, Stockton-on-Tees
2134 Wilberforce, Hull
2222 Frederick West, East Molesey

Wednesday, 14th.

- Committee Royal Masonic Benevolent Institution, F.M.H. at 4
1260 John Hervey, Freemasons-hall
2528 Lancastrian, Frascati
84 Doyle's of Fellowship, Guernsey
187 Roy. Sussex Hospitality, Bristol
244 Yarrowburgh, Jersey
250 Minerva, Hull
274 Tranquillity, Newchurch
277 Friendship, Oldham
281 Fortitude, Lancaster
288 Harmony, Todmorden
323 Concord, Stockport
483 Sympathy, Gravesend
661 Fawcett, Seaham Harbour
666 Benevolence, Princetown
679 St. David, Aberdare
730 Ellesmere, Chorley
731 Arboretum, Derby
755 St. Tudno, Llandudno
851 Worthing Friendship, Worthing

- 906 Royal Albert Edward, Bath
946 Strawberry Hill, Twickenham
1018 Shakespeare, Bradford
1091 Erme, Ivybridge
1094 Temple, Liverpool
1140 Ashton, Heaton Moor
1181 De la Pole, Seaton, Devon
1209 Lewises, Ramsgate
1248 Denison, Scarborough
1331 Aldershot Camp, Aldershot
1342 Walker, Newcastle-on-Tyne
1356 Toxteth, Liverpool
1398 Baldwin, Dalton-in-Furness
1400 Curwen, Workington
1547 Liverpool, Liverpool
1643 Perseverance, Hebburn-o-Tyne
1855 St. Maurice, Plympton
1879 Lord Warkworth, Amble
1932 Whitworth, Spennymoor
2156 Arthur Sullivan, Manchester
2294 Wavertree, Wavertree
2389 Avondale, Middlewich
2423 St. Mark, Connah's Quay
2450 Loxfield, Uckfield
2483 Hadrian, Westham

Thursday, 15th.

- 57 Humber, Hull
93 St. Martin, Burslem
203 Ancient Union, Liverpool
230 Fidelity, Devonport
245 Mechanics, Jersey
267 Unity, Macclesfield
286 Samaritan, Bacup
343 Concord, Preston
345 Perseverance, Blackburn
367 Probity and Freedom, Rochdale
600 Harmony, Bradford
605 Combermere, Birkenhead
659 Blagdon, Blyth
758 Ellesmere, Runcorn
802 Repose, Derby
940 Philanthropy, Stockton
1011 Richmond, Manchester
1037 Portland, Portland
1042 Excelsior, Leeds
1184 Abbey, Battle
1247 St. John, Plymouth
1327 King Harold, Waltham Cross
1332 Unity, Crediton
1386 St. Hugh, Lincoln
1393 Hamer, Liverpool
1562 Homfray, Risca, Mon.
1776 Landport, Landport
2268 Hallamshire, Sheffield
2305 Stour, Ashford, Kent
2390 Exmoor, Minehead
2480 Runnymede, Wraysbury

Friday, 16th.

- 1108 Royal Wharfedale, Otley
1311 Zetland, Leeds
2005 Brooke, Chingford

Saturday, 17th.

- 1326 Lebanon, Feltham
1871 Gostling Murray, Hounslow
2035 Beaumont, Kirkburton
2228 Dene, Cookham Dene
2309 George Gardner, Eton

Monday, 19th.

- 77 Freedom, Gravesend
236 York, York
248 True Love and Unity, Devon
312 Lion, Whitby
350 Peace & Harmony, Southampton
424 Borough, Gateshead
872 Lewis, Whitehaven
949 Williamson, Monkwearmouth
986 Hesketh, Croston, Preston
1199 Agriculture, Yatton
1238 Gooch, Twickenham
1255 Dundas, Plymouth
1337 Anchor, Northallerton
1443 Salem, Dawlish
1631 St. Andrew, Gorleston
1814 Worsley, Worsley
1833 St. Keyna, Keynsham
2074 St. Clair, Landport
2086 Dacre, Stevenage
2208 Horsa, Bournemouth
2327 St. Oswin, North Shields
2425 Ecclesburne, Duffield

Tuesday, 20th.

- Board of General Purposes, Freemasons' Hall, at 4.
1339 Stockwell, Camberwell
1695 New Finsbury Park, Holb. Via. Hotel
223 Charity, Plymouth
418 Menturia, Hanley
667 Alliance, Liverpool

- 830 Endeavour, Dukinfield
953 St. Aubyn, Jersey
1006 Tregullow, St. Day
1225 Hindpool, Barrow-in-Furness
1424 Brownrigg Unity, Old Brompton
1570 Prince Arthur, Liverpool
1787 Grenville, Buckingham
1893 Lumley, Skegness
1903 Prince Edward of Saxe Weimar, Portsmouth
1941 St. Augustine, Rugeley

Wednesday, 21st.

- General Committee Grand Lodge and Board of Benevolence, F.M.H. at 5.
619 Beadon, Upper Norwood
2140 Huguenot, Criterion
32 St. George's Harmony, Liverpool
121 Mount Sinai, Penzance
137 Amity, Poole
200 Old Globe, Scarborough
311 South Saxon, Lewes
325 St. John, Salford
342 Royal Sussex, Landport
376 Perfect Friendship, Ipswich
591 Buckingham, Aylesbury
610 Colston, Bristol
726 Staffordshire Knot, Stafford
823 Everton, Liverpool
962 Sun and Sector, Workington
1040 Sykes, Driffield
1086 Walton, Kirkdale
1136 Carew, Torpoint
1212 Elms, Stoke Damerel
1301 Brighthouse, Brighthouse
1334 Norman, Durham
1353 Duke of Lancaster, Lancaster
1511 Alexandra, Hornsea
1634 Starkie, Ramsbottom
1638 Brownrigg, Kingston-o-Thames
1774 Mellor, Ashton-under-Lyne
2135 Constance, Consett
2203 Farnborough and North Camp, Farnborough
2258 W.D. United Service, E. Stonehouse
2330 St. Lawrence, Pudsey

Thursday, 22nd.

- House Committee, Girls School, Battersea, at 4-30
202 Friendship, Devonport
346 United Brethren, Blackburn
403 Hertford, Hertford
594 Downshire, Liverpool
787 Beaureper, Belper
1418 Fraternity, Stockton-on-Tees
1971 Army and Navy, Aldershot
2184 Rl. Victorian Jubilee, Rainham
2214 Josiah Wedgwood, Etruria
2261 Armitage, Milnsbridge
2263 St. Leonards, Sheffield
2335 Cycling & Athletic, Liverpool
2375 Hilbre, Hoylake
2387 Manchester Dramatic, Manchester
2462 Clarence, West Hartlepool
2474 Hatherton, Walsall

Friday, 23rd.

- Board of Management, Boys School, Wood Green, at 2-30
2371 Felix, Felixstowe

Saturday, 24th.

- 1541 Alexandra Palace Hol. Via. H
2353 Broxbourne, New Barnet

Monday, 26th.

- 48 Industry, Gateshead
491 Royal Sussex, Jersey
557 Loyal Victoria, Callington
999 Robert Burns, Manchester
1177 Tenby, Tenby

- 1325 Stanley, Liverpool
1753 Obedience, Okehampton
1861 Claremont, Croydon
1991 Agricola, York
2068 Portsmouth Temperance, Landport

Tuesday, 27th.

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

Wednesday, 28th.

- 220 Harmony, Garston
304 Philanthropic, Leeds
439 Scientific, Bingley
461 Fortitude, Newton Moor
724 Derby, Liverpool
1119 St. Bede, Jarrow
1283 Ryburn, Sowerby Bridge
1296 Vale of Brisington, Brisington
1343 Saint John, Grays
1756 Kirkdale, Liverpool
1760 Leopold, Scarborough
1775 Leopold, Church, nr Accrington
1783 Albert Edward, Huddersfield
1939 Stirling, Cleaton Moor
2019 Crook, Crook
2064 Smith Child, Tunstall
2149 Gordon, Hanley
2320 St. Martin, Castleton
2357 Barry, Cadroxton
2444 Noel, Kingston-on-Thames
2448 Bradstow, Broadstairs

Thursday, 29th.

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

Friday, 30th.

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

Saturday, 31st.

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

New Barnet School of Music,

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

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

LODGES AND CHAPTERS OF INSTRUCTION.

Monday.

- 22 Neptune, Gauden Hotel, Clapham, 7.30
 27 Egyptian, Atlantic Tavern, Brixton, S.W., 8
 45 Strong Man, Bell and Bush, Ropemaker St.
 174 Sincerity, Railway Tavern, Fenchurch St., 7
 180 St. James's Union, St. James's Restaurant, 8
 211 St. Michael's, Noland Arms, Addison Road, Notting Hill, 8
 1227 Upton, Three Nuns Hotel, Aldgate, E., 8
 1320 Blackheath, Milkwood Tav., Loughboro' Junction
 1339 Stockwell, White Hart, Abchurch Lane, 6.30
 1349 Friars, White Horse, White Horse Lane, Mile End Road, 8
 1425 Hyde Park, Prince of Wales Hotel, Bishop's Road, W., 8
 1445 Prince Leopold, 202 Whitechapel Road, E., 7
 1489 Marquess of Ripon, Queen's Hotel, Victoria Park, 7.30
 1507 Metropolitan, The Moorgate, E.C., 7.30
 1548 Wellington, White Swan, High St., Deptford, 8
 1585 Royal Commemoration, Railway Hotel, Putney
 1608 Kilburn, 46 South Molton Street, W., 8
 1623 West Smithfield, Manchester Hotel, E.C., 7
 1693 Kingsland, Cock Tavern, Highbury, N., 8.30
 1707 Eleanor, Rose and Crown, Tottenham, 8
 1743 Perseverance, Deacon's Tavern, Walbrook, 7
 1891 St. Ambrose, Baron's Court Hotel, W. Kensington, 8
 1901 Selwyn, East Dulwich Hotel, East Dulwich, 8
 1975 Rose of Denmark, Gauden Hotel, Clapham, 7.30
 2030 Abbey, Town Hall, Westminster, S.W., 7.30
 2150 Tivoli, Frascati, Oxford Street, W., 7
 2192 Walthamstow, Chequers Hotel, High Street, Walthamstow, 8
 2427 Hampden, Hampden House, St. Pancras, 8
 R.A. 1471 North London, Cock Tavern, N, 8

Tuesday.

- 25 Robert Burns, Frascati, Oxford Street,
 55 Constitutional, Bedford Hotel, Holborn,
 177 Domatic, Surrey Masonic Hall, Camberwell, 7.30
 188 Joppa, Manchester Hotel, Aldersgate Street, 8
 212 Euphrates, Mother Red Cap, Camden Town, 8
 238 Pilgrim, Guildhall Tavern, E.C. (1st and 3rd Tuesday), 6.30
 263 Clarence, Midland Grand Hotel, St. Pancras, 7.30
 554 Yarborough, Green Dragon, Stepney, 8
 700 Nelson, Star and Garter, Woolwich, 7.30
 733 Westbourne, Prince Alfred Hotel, Queen's Road, Bayswater, 8
 753 Prince Frederick William, Eagle Tavern, Maida Hill,
 820 Richmond, Station Hotel, Richmond, 8.30
 829 Sydney, Black Horse Hotel, Sidcup, 7
 861 Finsbury, King's Head, Threadneedle St., 7
 933 Doric, Plough Tavern, Bow Road
 1044 Wandsworth, St. Mark's School Rooms, Battersea Rise, 8
 1321 Emblematic, St. James's Restaurant, W., 8
 1349 Friars, Liverpool Arms, Canning Town, 7.30
 1446 Mount Edgecumbe, Three Stags, Lambeth Rd., 8
 1471 Islington, Cock Tavern, Highbury, N., 7.30
 1472 Henley, Three Crowns, North Woolwich
 1540 Chaucer, Old White Hart, Borough High St.
 1695 New Finsbury Park, Hornsey Wood Tav., N.
 1767 Kensington, Scarsdale Arms Hotel, Kensington
 1769 Clarendon, Guildhall Tavern, E.C. (1st Tuesday), 6.30
 1839 Duke of Cornwall, Queen's Arms, E.C., 7
 1949 Brixton, Prince Regent, East Brixton, 8
 2146 Surbiton, Maple Hall, Surbiton
 2411 Clarence and Avondale, M. H., Leytonstone, E.
 East London Club of Instruction, The Plough, Bow Rd. 8
 Metropolitan Chapter, White Hart, Cannon St., 6.30
 R.A. 704 Camden, 15 Finsbury Pavement, E.C., 8
 R.A. 1365 Clapton, White Hart, Clapton, 8
 R.A. 1642 E. of Carnarvon, Ladbroke Hall, Notting Hill, 8

Wednesday

- 3 Fidelity, Alfred, Roman Road, Barnsbury, 8
 30 United Mariners, Lugard, Peckham, 7.30
 65 Prosperity, Old Parr's Head, Knightbridge Street
 72 Royal Jubilee, Mitre, Chancery Lane, W.C., 8
 73 Mount Lebanon, George Inn, Borough, 8
 193 Confidence, The Bunch of Grapes, Lime Street, E.C., 7
 228 United Strength, Hope, Regent's Park, 8
 538 La Tolerance, Frascati, Oxford Street, W., 8
 720 Panmure, Balham Hotel, Balham, 7
 781 Merchant Navy, Silver Tav, Burdett Road, 7.30
 813 New Concord, Jolly Farmers, Southgate Road, 8
 860 Dalhousie, Lord Stanley, Paragon Road, Hackney, 8
 862 Whittington, Red Lion, Fleet Street, 8
 1269 Stanhope, Fox and Hounds, Putney
 1475 Peckham, 516 Old Kent Road, 8
 1601 Ravensbourne, Rising Sun, Rushby Green, Catford, 8
 1604 Wanderers, Victoria Mansions Restaurant, S.W., 7.30

- 1 62 Beaconsfield, Chequers, Walthamstow, 7.30
 1681 Londesborough, Berkeley Arms, May Fair, 8
 1791 Creaton, Wheatsheaf, Shepherd's Bush, 8
 1922 Earl of Lathom, Station Hotel, Camberwell New Road, 8
 1963 Duke of Albany, Clock House, Battersea Park Road, 8
 2206 Hendon, Welsh Harp, Hendon, 8
 2346 Warrant Officers, 38 Old Compton Street, W., 7.30
 R.A. 177 Domatic, St. James's Restaurant, W., 8
 R.A. 720 Panmure, Goose and Gridiron, E.C., 7
 R.A. 933 Doric, 202 Whitechapel Road, E., 7.30
 M.M. Grand Masters, Mark Masons' Hall, W.C.

Thursday.

- 144 St. Luke, White Hart, Chelsea, 7.30
 147 Justice, Brown Bear, Deptford, 8
 263 Clarence, 8 Tottenham Court Road, W.C.
 749 Belgrave, Albion Tavern, Russell Street, W.C., 8
 754 High Cross, Coach and Horses, Tottenham, 8
 879 Southwark, White Hart, New Cross Gate, S.E., 8.
 890 Hornsey, Masonic Room, Lewisham, 8
 902 Burgoyne, King's Arms, John Street, Bedford Row, W.C., 8
 1017 Montefiore, St. James's Restaurant, W.
 1158 Southern Star, Sir Sydney Smith, Kennington, 8
 1178 Perfect Ashlar, Bridge House Hotel, S.E., 7
 1182 Duke of Edinburgh, Masonic Hall, Liverpool, 7.30
 1259 Duke of Edinburgh, Eastern Hotel, Commercial Road, Lime house, E., 7.30
 1278 Burdett Coutts, Swan, Betanal Green Road, 8
 1306 St. John, Three Crowns, Mile End Road, 8
 1360 Royal Arthur, Prince of Wales, Wimbledon, 7.30
 1426 The Great City, Masons' Hall Avenue, 6.30
 1558 Duke of Connaught, Palmeston Arms, Camberwell, 8
 1571 Leopold, City Arms Tavern, E.C., 7
 1602 Sir Hugh Myddelton, 45 Upper Street, N., 8
 1612 West Middlesex, Bell, Ealing Dean, 7.45
 1614 Covent Garden, Criterion, W., 8
 1622 Rose, Stirling Castle, Camberwell, 8
 1625 Tredegar, Wellington, Bow, E., 7.30
 1673 Langton, White Hart, Abchurch Lane, 5.30
 1744 Royal Savoy, Blue Posts, Charlotte Street, 8
 1950 Southgate, Railway Hotel, New Southgate, 7.30
 1677 Crusaders, Old Jerusalem, St. John's Road, Clerkenwell, 9
 1996 Priory, Constitutional Club, Acton
 R.A. 753 Prince Fred. William, Lord's Hotel, St. John's Wood, 8
 R.A. 1365 Clapton, Three Sisters Hotel, Hackney Downs, 8

Friday.

- Emulation, Freemasons Hall, 6
 General Lodge, Masonic Hall, Birmingham, 8
 167 St. John's, York and Albany, Regent's Park
 507 United Pilgrims, Surrey Masonic Hall, Camberwell, 7.30
 765 St. James, Princess Victoria, Rotherhithe, 8
 780 Royal Alfred, Star and Garter, Kew Bridge, 8
 834 Ranelagh, Six Bells, Hammersmith
 1056 Metropolitan, Portugal Hotel, Fleet Street, 7
 1185 Lewis, Fishmongers' Arms, Wood Green, 7.30
 1228 Beacontree, Green Man, Leytonstone, 8
 1298 Royal Standard, Castle, 81 Holloway Road, N., 8
 1365 Clapton, Great Eastern Hotel, Liverpool Street, 7
 1381 Kennington, The Horns, Kennington, 8
 1642 Earl of Carnarvon, Ladbroke Hall, Notting Hill, 8
 1677 Crusaders, Northampton Arms, Goswell Road
 1897 Citadel, Farleigh Hotel, Amhurst Road (near West Hackney Church), 8
 1901 Selwyn, Montpelier, Choumont Road, Peckham, 8
 2021 Queen's Westminster, Criterion, W., 8
 R.A. 95 Eastern Star, Hercules Tavern, E.C.
 R.A. 820 Lily of Richmond, Greyhound, Richmond, 8
 R.A. 890 Hornsey, Prince of Wales, Bishop's Road, W., 8
 R.A. 1275 Star, Stirling Castle, Church Street, Camberwell, 7

Saturday.

- 87 Vitruvian, Duke of Albany, St Catherine's Park, near Nunhead Junction, 7.30
 179 Manchester, 8 Tottenham Court Road, W.C.
 198 Percy, Jolly Farmers', Southgate Road, N., 8
 1275 Star, Dover Castle, Deptford Causeway, S.E.
 1288 Finsbury Park, Cock Tavern, Highbury, 8
 1364 Earl of Zetland, Royal Edward, Hackney, 7
 1524 Duke of Connaught, Lord Stanley, Hackney
 1624 Eccleston, Windsor Castle Restaurant, Victoria Stn., S.W., 7
 1719 Evening Star, Rutland Hotel, Percy Hill, Catford, S.E., 8
 2012 Chiswick, Windsor Castle, Hammersmith, W.
 R.A. Sinai, Red Lion, King Street, Regent St. W.

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