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SERMONISING IN FREEMASONRY.

WE are afraid there is a great deal said and written about Freemasonry which is fairly entitled to come under the definition of humbug. "Humbug," we know, is a very homely, yet a very expressive phrase; many, indeed, may consider it vulgar. But whatever it may be, or whatever people may be pleased to consider it, there is no doubt as to its existence. Nor is there any sufficient reason for imagining that Freemasonry, being, as it is, an institution that owes its origin to man, enjoys any special immunity from its influences. We hear and see this fact exemplified in the inner life of our Lodges and the pages of Masonic literature. There is no doubt the principles on which our Craft is based are most admirable, that those principles have been most successfully carried out in all ages and countries, and that they are capable of still further development in the future. But nothing is so calculated to mar the beauty of those principles as the attempts which are continually being made to associate every distinguished man that ever lived and every noteworthy event that has ever happened since the world was created with Freemasonry. We have seen it gravely stated that Adam was a Mason, though the native modesty of the writer induced him to refrain from any attempt at solving the knotty question whether our worthy first parent was initiated before or after he took to wearing an apron of fig-leaves. Noah, the first naval architect—not "arkitect," O waggish reader—of whom we read in history, has been set down as a Mason. The Patriarchs, we believe, are supposed to have been Craftsmen. The two Saints John were G.M.'s, though we have never heard any sufficient reason assigned for the supposition—perhaps the fact of one of them having been decapitated and the other having died in the Isle of Patmos will answer as well as any other reason that might be suggested. Euclid was a learned geometrician, and therefore he must have been a Freemason. Pythagoras, who is said to have been, in reality, the author of the famous forty-seventh proposition of the First Book of Euclid, was also one of us—very probably a Past Master of the Craft, as the figure of the said proposition plays a prominent part in the jewels of our Past Masters. Solomon, St. Alban, and a host of other celebrities of every age and race are claimed as members of our fraternity, the newest addition to the long and honourable list being the great reformer Martin Luther, who has lately been said to have been initiated into our mysteries a short time after he had burnt the Pope's Bull of Excommunication. The most worthy absentee from the roll of worthies is the great Julius Cæsar. We do not remember ever to have seen him described as a Brother by any trustworthy Mason. Perhaps his baldheadedness may have been ruled by the authorities of the Grand Lodge of Rome a sufficient imperfection to disqualify him from participating in the benefits of initiation. Some day this sad omission may be rectified, or perchance, in the lapse of time, some brother, more remarkable for his ambition to be enrolled among our Masonic historians than for the profundity of his wisdom and discretion, may seek to counteract it by the insertion of another distinguished personage, mythical or actual—say, for instance, Jonah or the Last of the Mohicans.

Passing from personages to events, we find the building of the Tower of Babel included as marking one of the earliest epochs in her history, but whether or not the first stone was laid with Masonic ceremonial we have never heard. In

fact, we do not see how there could possibly be any evidence on this point, having regard, at least, to the confusion of tongues which history tells us resulted from that extremely ill-advised attempt to erect so vast and lofty a structure. The Temple of Diana at Ephesus, that of Minerva at Athens, the Coliseum at Rome, the Colossus of Rhodes—not the Brothers MacAdam of that ilk—the Pyramids, the leaning tower of Pisa, Strasburg Cathedral—we are mentioning these without regard to anything like chronological order—St. Paul's Cathedral, the Tower of London, the Monument, the Thames Tunnel, the Victoria and Albert Embankments, and the great Midland Railway Hotel at St. Pancras, all these are more or less associated with Freemasonry, or if not, it is high time they should be so associated forthwith. Now we do not doubt the good faith of those writers who have supposed these buildings are illustrative of the benefits conferred on man by Freemasonry. They show undoubtedly, what man has done and is capable of doing in the way of the edification of structures, but they have no connection whatever with the edification of morals, except by what the late Artemus Ward has described as a "circootious route"—a very "circootious route" indeed, and beyond all question. We must exclaim, however, against such a practice, on the ground that it is this association with Masonry of every one who has made a name for himself, and everything that has attracted admiration or created a sensation, which has involved us in so much ridicule. Who is there possessing even a small modicum of sense who must not be consumed with laughter when he hears a grave and reverend citizen, remarkable for almost every virtue that adorns mankind—sobriety included—calmly speaking of Adam and Noah as Grand Masters of Freemasonry, and the building of Babel as a great Masonic event? Happily, we are gradually becoming wiser in our generation, and brethren no longer make themselves conspicuous by such exhibitions of ignorance as we have been describing. Still, there is even now a great deal of what may be called "Sermonising" connected with the Craft. This is a proposition we have been induced to promulgate, after considerable experience, and from a tolerably wide acquaintance with our literature. Perhaps what we are about to say further will convince our readers that the statement is not without some justification. Be it well understood, however, that both in what has gone before and what follows we have no idea of speaking irreverently of any persons who have been mentioned by name. We are merely desirous of showing how Masonry is affected by the absurd lengths to which such writers go when they give way to their imagination.

It is doubtless within the experience of the majority of our readers that of the many orations which are delivered on particular occasions, a very considerable proportion treat of Masonry as a religion. The orators are not content to speak in terms of legitimate praise of the Craft. They quietly ignore the received definition of Masonry, to wit, that it is a system of morality, veiled in allegory, and illustrated by symbols, and describe it unhesitatingly as a kind of religious belief. That our principles have religion for their basis is true enough, but this is something widely different from the proposition so commonly advanced by well-meaning, but somewhat misguided members of the Craft. The beauty of Masonry lies in its absolute neutrality in respect of religions. It lays it down that all who seek admission into its ranks must have some kind of belief in a Supreme Being, but at the same time it strictly prohibits them, when they are assembled for Masonic purposes, from offering any opinions whatever on the respective

merits of different religious faiths. Those who seek to associate Freemasonry with Christianity must of necessity offend brethren who are Jews or Mohammedans. They are, therefore, adopting a system of teaching which is entirely repugnant to the instincts of the Craft pure and simple. Masonry is good enough and strong enough to stand by itself without such adventitious aids as so many among us are anxious to render. Here, for instance, is a passage from an article in the *Freemason's Repository*, which, with all due respect for our estimable contemporary, is more than is called for in an exposition of certain points connected with the Royal Arch.

"The most important part of the breastplate was the twelve precious stones set in four rows, which indicated the twelve tribes of Israel and their order of rank. According to Josephus, as well as what seems to be the evidence of the Holy Writings bearing upon this point, it was these stones which constituted the Urim and Thummim, rather than the two images placed within a pocket under the plate, as has been claimed by some writers. So rich and curious an ornament as the breastplate carries with it the idea of spiritual glory. In the description of the New Jerusalem given in the Apocalypse, we find a glowing passage, which evidently refers to the precious stones in the breastplate. Not to the Jew alone, but also to the Gentile, may this ancient badge signify the light and glory of a grand spiritual exaltation—symbolizing such a moral rebuilding of the 'City of the Great King' as the prophet must have had in mind when, speaking in the Name of the Lord, he said, 'I will lay thy stones with fair colours, and I will lay thy foundations with sapphires, and I will make thy windows of agate, and thy gates of carbuncles, and all thy borders of pleasant stones.' Whoever wears the breastplate may well be affected and instructed by what this priestly ornament suggests, not only as respects its direct reference to the twelve tribes of Israel, but also the significance of 'those oracular gems' as referring to the Divine presence and illumination. Whatever obscurity there may be as to the Urim and Thummim so mysteriously connected with the breastplate of the Jewish priest, there need be no hesitancy in making the ornament as now used a special reminder of the truth that the Infinite One will give light and blessing to those that call upon the Name of the Lord and are obedient to His law."

This is unexceptionable of its kind, and would be most appropriate in a sermon, but we cannot help saying that it is entirely out of place in any Masonic exposition. For the present, as our remarks have run to unusual length, this one illustration must suffice. It serves the purpose of explaining our object in offering these remarks, the completion of which, under the circumstances, we must reserve for another article:

FREEMASONRY IN PENNSYLVANIA.

WE learn from the *Keystone* that the Grand Lodge of Pennsylvania held its regular Quarterly Communication at the Masonic Temple, Philadelphia, on the 1st instant, under the presidency of M.W. Bro. S. B. Dick G.M. There was a large muster of brethren from all parts of the jurisdiction, besides four Past Grand Masters, and several visitors. The Reports of the several Committees were submitted and accepted, that of the Finance Committee being especially satisfactory, as it showed there was a balance in the treasury of Grand Lodge such as had not been known for a considerable number of years, namely, over 38,458 dollars, or not far short of £7,692. The Report of the Special Committee on the proposed Sesqui-Centennial Celebration was submitted by Bro. C. P. MacCalla, and the several resolutions unanimously adopted. We append them for the edification of our readers:

Resolved, That this Committee considers it not only expedient, but eminently advisable and proper, that an appropriate Masonic celebration be held in Philadelphia on St. John's Day, June 24th, A.L. 5882, to commemorate the Sesqui-Centennial of the first Annual Grand Communication of the R.W. Grand Lodge of Pennsylvania, and first election of a Grand Master for this jurisdiction.

Resolved, That the early introduction, rapid growth during the past one hundred and fifty years, and present flourishing condition of the Craft in Pennsylvania, call for special recognition in connection with this event.

Resolved, That the R.W. Grand Master be recommended to appoint a Committee of Twenty-one Brethren, to whom the elective Grand Officers shall be added, to have charge of said celebration, and make all fitting arrangements therefor.

The annual Conclave of the Grand Commandery of Knights Templar of Pennsylvania was opened in Scranton City, Pa., on Wednesday, the 1st instant. The following were elected Grand Officers for the ensuing year, namely: Sir Knights Geo. W. Kendrick jun., E.G. Commander; B. F. Breneman, Dep. G. Commander; C. W. Batchelor,

G. Generalissimo; E. G. Martin, G. Captain General; A. V. C. Schenck, G. Prelate; Jos. Alexander jun. G.S.W.; G. S. Graham, G.J.W.; M. Richards Mucklé, G. Treasurer; and Chas. E. Meyer, G. Recorder.

GRAND LODGE OF NEW BRUNSWICK.

THE fourteenth annual Communication of the Grand Lodge of New Brunswick, was held in St. John's on the 26th April. There was a fair attendance of Brethren, and the Grand Master, Bro. R. Marshall, presided. According to the report of Grand Secretary Bunting, the number of Masons in the jurisdiction at the close of 1880 was 2,059, or less by 258 than at the corresponding period in 1878. The receipts for the year were over 2,158 dollars, from thirty-four Lodges, while the assets of G. Lodge, according to Grand Treasurer Jas. McNichol jun.'s report, amounted to close on 4,876 dollars. The second and third degrees were "exemplified" during the session by certain Brethren, after which the Rev. D. Macrae, D.D., was elected honorary member of G. Lodge, with the rank of Past Grand Chaplain. A resolution of sympathy with the Grand Lodge of Nova Scotia at the loss it had sustained recently by the death of Bro. Allen H. Crowe, M.W.G.M., and with the family of the deceased, was submitted by the Board of General Purposes and unanimously agreed to, the late Bro. Crowe being described as a Grand Master "who gave years of earnest, zealous, and faithful work to the interests of the Fraternity, and whose amiable and excellent character earned for him the esteem and love, not only of the Freemasons, but of the people of his native province, and of many private friends in New Brunswick." Grand Master Marshall who had presided over the Craft for three years then installed his successor, Bro. Benjamin R. Stevenson, and the latter having been proclaimed and saluted, proceeded to appoint and invest as his Officers the following Brethren among others, namely:—R.W. Henry Duffell Deputy Grand Master; R.W. Henry A. White Sen. Grand Warden; V.W. Rev. S. C. Medley Grand Chaplain; V.W. James McNichol jun. Grand Treasurer; V.W. William F. Bunting Grand Secretary; W. William A. Park Senior Grand Deacon; W. David F. Merritt Junior Grand Deacon; W. Freeman W. Wisdom Grand Director of Ceremonies; W. William H. B. Sadlier Assistant Grand Director of Ceremonies; W. George Ackman Grand Sword Bearer; W. George F. De Vine Grand Organist; W. James Adam Grand Pursuivant; Dingee Scribner Grand Tyler. The Board of General Purposes and the several Committees having been appointed, Grand Lodge was closed in ample form and the Brethren separated. We are indebted for the foregoing particulars, which furnish a very interesting account of the Brethren in New Brunswick, to an American contemporary hailing from Boston, Massachusetts.

THE JURISDICTION QUESTION.

THE Craft in England has but a very limited experience in connection with the knotty questions which sometimes arise in respect of the jurisdiction of other Grand Lodges. It would never occur to our Masonic authorities to enter into arguments well nigh interminable as to whether a Lodge located in this or that Province owes allegiance to this or that Prov. G. Lodge or directly to our Grand Lodge. In the case of our Colonies no difficulty ever seems to arise on this question, though as neutral ground they are occupied by English, Irish and Scotch folk indifferently, and it is permissible, therefore, for Masonic Lodges to be established in them which are affiliated to the Grand Lodges of either of those countries. It is only in quite a recent number that we published an account of the consecration of a building to Masonic purposes in one of the British Colonies, in which the local English, Irish, and Scotch Grand Masters shared the honourable labours of the day among them. There was no feeling of jealousy exhibited by either towards his worthy colleagues, but on the contrary the representatives of the three jurisdictions set an example of harmonious collaboration, which was in the highest degree creditable to them and necessarily reflects a proportionate degree of credit upon the

Craft in the United Kingdom. Difficulties of course must in the order of things occasionally arise, as was recently the case as between the Grand Lodges of Scotland and Quebec, a difference, by the way, which we rejoice to say, has passed away without leaving behind it any degree or kind of ill-feeling. But strange to say, in the United States, where almost every state or territory has its own independent Grand Lodge, a very considerable amount of jealousy is exhibited, whenever a question of jurisdiction is raised. This, after all, is not so very surprising when we bear in mind the amazing progress which is being made in populating new districts. To us who live in the old country, the rapidity with which a region, almost entirely uninhabited except by a sparse population of so-called Indians, is converted into a territory, and the territory is promoted to the rank of a state, is well nigh inconceivable. Of course, where the white man penetrates, there he quickly establishes something in the shape of a Masonic Lodge, and as in respect of Masonic jurisdiction, the newly occupied country is, as it were, a kind of "No man's land," in which it is lawful for any of the numerous independent Grand Lodges in the States to establish an offshoot—just as in New Zealand or South Africa it is open to the Grand Lodges of England, Scotland or Ireland to establish daughter Lodges—it is not surprising there should very speedily rise up in such newly occupied country several Masons' Lodges, but owing allegiance to different Grand Lodges. In time, as we have said, this new district becomes a territory, and, later on, it rises to the dignity of a State. Masonry has, in all probability, made corresponding progress, and the question of erecting an independent Grand Lodge at once appears on the carpet. In the ordinary course, the majority of the Lodges, no matter to whom they may previously have paid allegiance, recognise fully the propriety of combining together and constituting themselves an independent Grand Lodge. They meet, the severance of each Lodge from its parent Lodge is effected, and forthwith a new Grand Lodge is added to the roll of independent Masonic sovereignties. Sometimes, however, it happens—as it has happened with the daughter Lodges of England and Scotland—that a Lodge deliberately prefers remaining under the ægis of the body to which it owes its constitution, and it has been the invariable rule with us, in recognising the independence of the newly born Grand Lodge, to claim for any Lodges which may prefer such a course the right to remain under our banner. Thus there are the Grand Lodges of Canada and Quebec, but within the jurisdiction of those Grand Bodies are Lodges which have deliberately preferred to remain in their old allegiance to the Grand Lodge of England or Scotland, as the case may be. It is a recognised law that neither England nor Scotland shall issue warrants for new Lodges within the aforesaid or other similarly circumstanced jurisdictions; but the Lodges which prefer remaining as they were retain all their privileges and may accept new members, &c. This is so reasonable a view to take under the circumstances that we cannot refrain from commending it to the notice of the Grand Lodges of Missouri and New Mexico, who just now seem to be at daggers drawn over a somewhat similar case of this "Jurisdiction Question."

The Grand Lodge of Indiana did not meet, as under ordinary circumstances it would have done, on the fourth Monday in May this year. Instead of so doing, however, the Grand Treasurer, Grand Secretary, and Trustees of Grand Lodge, in accordance with an instruction passed by Grand Lodge at its annual Communication in 1880, submitted their reports to the Grand Master on the 24th ult. The accounts show a statement of receipts, including a balance brought forward from last year of over 15,202 dollars, amounting to a little in excess of 44,273 dollars, while the disbursements were over 41,864 dollars, leaving a balance in Grand Treasurer's hands of not far short of 2,409 dollars. The report of the Trustees showed that the Grand Lodge debt, which on 25th May 1880 stood at 94,333.34 dollars, had by payments during the year been reduced to 75,000 dollars, and the reduction would have been greater still, had all the Lodges met the requirements of the law, and paid their annual dues to the Grand Lodge at the time provided by law for their payment. But we are sorry to say there is nearly four thousand dollars outstanding on dues of 1880,

notwithstanding the fact that the Worshipful Masters of the Lodges delinquent, whose duty it is to see that the dues are paid, have been requested to have the amounts due from their several Lodges forwarded to the Grand Secretary. We indulge in the hope that the Masters of the Lodges so delinquent will on receipt of this report promptly attend to this most important matter.

The *Voice of Masonry* considers our London contemporary is "obtuse," because it is unable to comprehend what the public installation of officers is. We sympathise with our contemporary, and must fain plead guilty to the soft impeachment of sharing its obtuseness. There is manifestly a vast difference between Freemasonry as it is understood in some of the States of the American Union and as it is understood here. In the former publicity would seem to be courted on every possible occasion and of every imaginable kind. Here the Fraternity jogs along the even tenour of its way as quietly and unostentatiously as possible. The ever memorable installation of H.R.H. the Prince of Wales, M.W.G. Master, is a case in point. Though some 8,000 to 10,000 brethren flocked from all parts of England to the Royal Albert Hall, South Kensington, in order to be present at that magnificent ceremony, the outside world saw absolutely nothing of the insignia of Masonry. All the crowds that congregated in the vicinity of the building during the hour or two that preceded the arrival of the Prince could do was to surmise that the unusual number of gentlemen, dressed in quiet evening or quasi-evening costume, who were making their way to the Hall in every conceivable kind of vehicle or on foot, were the members of the Craft. In some of the States of America we occasionally hear of there would probably have been a grand procession, and every member of it would have arrayed himself gorgeously in apron, sash, and jewellery. There would have been bands of music and, not improbably, carriages for the conveyance of the Grand Officers. Here a Masonic procession in public is an event of the very rarest occurrence, as may be judged from the fact that the number of occasions since April 1875 on which G. Lodge has taken part in any public ceremonial—as, for instance, when the Prince of Wales laid the foundation stones of Truro Cathedral—might be reckoned on the fingers of one hand. The English Masonic press may be so quite too awfully obtuse as to know very little about the public processions of brethren in England, and absolutely nothing about the public installation of the Officers of Masonic Lodges. Nevertheless, it is a point with which the English Craft and its representative organs have every reason to be satisfied, for the very obvious reason that publicity in respect of any sort or kind of Lodge work is inconsistent with the spirit and genius of Freemasonry.

From a letter, signed "Anti-Cant" in the April number of the *Canadian Craftsman*, it seems that according to the statistics of the Grand Lodge of Quebec, the net loss of membership during the past year was 109, the number of initiations, &c., being 212, against withdrawals, deaths, and suspensions 321. The present membership is 2400.

According to the *Australian Freemason*, the Dist. G. Treasurer Bro. A. Rofe, of the Dist. G. Lodge of Australia, under the Scottish Constitutions, has given notice that at the next Quarterly Communication he will submit the following motion, namely, "That no brother below the rank of R.W. Master or Past Master shall be allowed to confer any of the established degrees of Freemasonry upon candidates."

Bro. Geo. H. West, Secretary of the Masonic Mutual Benefit Society of Indiana, states, in a letter to the *Masonic Advocate* of Indianapolis, that, including the benefits paid since last Communication, the Society from the period of its organisation has paid away no less than *two millions, ninety-four thousand, two hundred and four dollars, and ninety-nine cents*, that is, upwards of £418,800.

On the 22nd instant and two following days there is to be a celebration in Louisville, Kentucky, in aid of the funds of the Masonic Widows' and Orphans' Home. This celebration is to consist of a Templar parade, with competitive drills of Military Companies and Templar Com-manderies. Prizes of the value of 1,000 dollars, 500 dollars, and 250 dollars respectively will be offered.

LORD CHARLES BERESFORD AT HOME.

(From the WORLD.)

BULLDOGS—that is to say, a brace of grand preserved heads of that peculiar breed nurtured by "Charley" Beresford—look askant at the visitors as he enters that pleasantest of houses situate and being No. 100 Eaton-square; but the aspect of these noble animals is all that he meets with of repellent in the cosy abode that the care of his wife has fashioned for the typical sailor of his family. Lord Charles himself is discovered in a morning-room furnished with that taste which pervades the entire establishment. It is not an æsthetic house. There is no pretension to artistic display, although real artistic feeling is displayed in every nook and corner of it. Hugo Japanese bronzes face the master as he sits at his desk busied with matters Masonic,—for it is no secret that he is the Worshipful Master of the Prince Edward of Saxe-Weimar Lodge. Lord Charles is an enthusiast in Freemasonry as in other things. He is no half-hearted brother, but a genuine worker in the Craft. He loves Freemasonry, "because, like hunting, it brings classes together." He is above all things, except his duty as a good officer, a popular man. He is a member of a family having prescriptive right to do things forbidden to other men—to say anything they like, to get into scrapes and fall out of them and upon their feet at last.

Lord Charles Beresford, although a young man, is qualified to account himself an old sailor, for he can reckon to his credit twenty-one years of service, nearly the whole of which has been spent afloat. It was in his early youth thought well to keep him always at sea. He had given a taste of his quality at old Mr. Reynean's school at Bayford, where he was the leading spirit of the young sprouts of aristocracy, among whom figured Lord Rosebery, Lord George Hamilton, Lord Worcester, Lord Newport, with Lord Waterford, and Lords William and Marcus Beresford, his brothers. From Bayford Lord Charles went to Stubbington, under the care of that eminent private tutor, Mr. Foster. In 1859, being then thirteen years old, he went to sea, and until his marriage lived entirely in and for the Service. He has been round the world again and again, has visited all the English possessions, and has sailed every sea except the Black Sea. On the wall of his morning-room hangs a chart showing his chief cruises, with the course actually followed from noon to noon each day by the Galatea, the Tribune, the Clio, the Sutej, and the Serapis on the Prince of Wales's voyage to India, as well as his track ashore during that memorable visit. Little "Charley" Beresford came first under the command of Sir Houston Stewart in H.M.S. Marlborough, one of the "auxiliary" screw ships of the line. On board of the Marlborough and other of the Queen's ships he learned all the mysteries of "seamanship." He took kindly to the instruction readily vouchsafed to a willing pupil, and, thanks to his education afloat, is at this moment, perhaps, the handiest gentleman in London. Like the Whitehead torpedo, which he described in the House of Commons as being able to do everything but talk, it is difficult to set him a task beyond his powers. Breaking a horse and building a house are not twin occupations, but Lord Charles is at home in either. He can, of course, build a boat, and as the greater includes the less, turn out a very creditable table or chair. He can sew exceedingly well, and is a dead hand at cutting out a "jumper" or a pair of trowsers seamless on the outer side. With all the good-nature imaginable, he is ever ready to demonstrate the true principles on which a "jumper" or short working jacket should be constructed. With a sheet of paper or a pocket-handkerchief he shows every step by which the square piece of canvas or flannel grows into shape. He is also a turner, and has a regular workshop fitted up on the ground-floor of his house, as well as attending when ashore the Society of Ornamental Turners, who meet in the Adelphi.

From the Marlborough the young sailor cruised in the Defence ironclad, under Captain Phillimore, and the Clio, Captain Turner, and the Tribune, picking up his seamanship as he went, for he never was in a sailing-ship proper in his life. From Lord Gilford's ship he was transferred to the Sutej, thence to the Research, under Captain Morrell, and again to the Royal yacht Victoria and Albert, commanded by Prince Leiningen. Then came the second cruise of the Galatea with the Duke of Edinburgh, a total run of 66,000 miles round the world, every detail of which can be easily followed on Lord Charles Beresford's chart. Then he was commander on the Goshawk, flag-lieutenant to that most kindly and delightful of good old salts, Sir Harry Keppel; and in the West Indies on board the Bellerophon with Captain Wells. After these various cruises six months on half-pay came not amiss, and the Indian trip in the Serapis as naval aide-de-camp to the Prince of Wales as a most agreeable diversion, however it may have been appreciated by Sir Bartle Frere and Canon Duckworth. Active service was resumed as commander of the famous ironclad Thunderer, under Captain Wilson. Then came more half-pay, a happy marriage, and the command of the Royal yacht Osborne.

Few of the Prince of Wales's friends have received more frequent and graceful tokens of his favour than Lord Charles Beresford. "The Prince is too generous," he will say; "he is always giving me things." The handsome clock on the dining-room mantelpiece, and another on board the Osborne, are gifts of the Prince; and when Lord Charles married the beautiful Miss Gardner the Princess of Wales gave him a superb gold tankard, and the bride the appropriate gift of a set of golden spoons of rare workmanship. The last-named treasures are in places of honour in the charmingly original drawing-room. There are, just now that the rage for decorative skill is at its height, manre Mr. Du Maurier, Mr. Burnand, and Mr. Gilbert, many drawing-rooms in England remarkable for artistic feeling. They are Queen Anne, or Renaissance, or Oriental in style, as the taste of the châtelaine or the balance at her banker's may decide; but for quaint originality and prettiness none can compare with that of Lady Charles Beresford. It is a region of palms and Japanese umbrellas, in which one is always round the corner. Here is a veiled statue by

Belzoni, there a bust of the master by Taylor, and of Lady Charles by Count Gleichen. Curious old silver lies scattered about, and among other curios is the jadestone bracelet worn by 'Tom Fat' until that fraudulent 'heathen Chinese' was detected. In the dim, but not severely religious, light of the hinder limb of this luxurious apartment one plumps upon blackamoors holding gigantic fans and screens, on inviting sofas draped in rich Moorish stuff, on tall Oriental vases and tid-bits of Dresden and Chelsea, on soothing settees and nooks which invite flirtation, on the brass of Benares and the filigree-work of Kashmir. In the evening the effect is delightful in its cunning carelessness and graceful oddity. The crowning charm of this wonderful drawing-room is that it never looks as though it were arranged. By day sofas and settees, armchairs and lounges, suggest that somebody who is very careless, very much in love, and very indifferent to the shins of elderly and purblind people who ought to be dead, has just got up and gone out. By night the rich stuffs from India, Mauritania, and Turkey are thrown into contrast with bright toilettes, among which that of the hostess is sure not to be lacking in taste and originality. Even in morning costume, so much more narrow in its margin than full dress, Lady Charles Beresford can find originality and richness. Without appearing in the least overdressed, she can go out at noon in a frock apparently made of molten gold.

Lady Charles is a skilled artist in making her home pretty, and never imagined a better thing than that balcony or verandah from which one looks over Eaton-square with arms comfortably imbedded and incushioned in the protective padding, thoughtfully placed on the balustrade. This outside drawing-room is useful for smokers, and after dinner it is the scene of many a merry gossip. For the hostess, who is not only imaginative, but conscientious, makes her guests very happy. What is astonishing is, that she is not happy herself—in one particular! Having designed with her own hand, painted, decorated, and arranged everything in the prettiest of all possible houses, she, like a new Alexander, languishes for other worlds to conquer—for other drawing-rooms to decorate. It is all done at No. 100 Eaton-square, and the artistic mind sighs over the fair fabric of exhausted achievement. It is not the possession of a beautiful home which affords pleasure. It is the organisation of it, the intellectual activity involved in its arrangement.

The master of the house, fond as he is of the pretty drawing-room, is, as becomes a host of his genial nature, nearly as much interested in his dining-room. His dining table is fearfully and wonderfully organised. Years ago there used to be gruesome combinations of silver and glass, which simulated a river or lake in the midst of a dinner table, with frosted silver swans and sham water lilies. They were a great success, as such ghastly shams usually are; and they died and passed away, were melted, and went with gold and silver and the like. Lord Charles Beresford, who has no love for the Unveracities, has the real thing—a genuine tank table or dinner table, the whole middle of which is occupied by a lake containing several rocky islands, and a quantity of gold and silver fish. Around the lake are broad banks of dark green lycopodium. From the islands spring ferns and palms and innumerable fountains and jets of water. There is just enough table surface left for the plates and wine glasses of the guests, the remainder being given up to miniature landscape gardening of the most tasteful kind. The *grandes eaux* are only turned on when the dinner party exceeds six in number. At other times dinner is served in a charming room on a level with the drawing-room, and one of the most seductive snuggeries, with its painted ceilings, stained glass windows and doors, and doorposts, window-sills, and all angular bodies covered with rich silk-plush of a dark fawn colour. On the staircase hang the portraits of all the ships in which Lord Charles Beresford has served, and some assegais and knobkerries brought home the other day by Lord William Beresford from Ulundi with the Victoria Cross so gallantly won. Beyond the ships lurks, if an object of such gigantic size can be said to lurk, an instrument which is viewed by various guests with mixed feelings. It is of the organ species, and is played during dinner as an accompaniment to the lights, the fountains and the gold fish, not to speak of the ancient music of knife and fork, and the still more delightful murmur of laughter rippling from red lips. The master is greatly attached to this organ-like construction, and, indeed, to music of any kind, from a penny whistle, on which he is a skilful performer, to a violin.

Most compact and convenient of town houses, from the portrait of Lord Marcus which hangs in the dressing-room aloft to the bulldogs' heads in the hall, No. 100 Eaton-square has also capital stables, containing a four-in-hand team of "tits" who "will spank" if they get the opportunity, the Snip and other carriage horses as well-known in Paris as in London, a smart pony or two, and some clever hunters. In fact, the hunters have to take their turn at the drag in a manner not common to that pampered class of animal. But Lord Charles Beresford, who knows a horse nearly as well as he does a ship, takes great pleasure in hunting his roadsters or driving his hunters, as the reader pleases. As becomes a thorough sailor, he likes an animal to be good "all round," as a man ought to be, a condition which Lord Charles himself certainly fulfils.

We have pleasure in announcing that the usual Summer Entertainment to the inmates of the Royal Masonic Benevolent Institution, at Croydon, will take place on Wednesday next, on which occasion we hope a pleasant afternoon will be spent, both by the Old Folks and their visitors. As usual Bro. Terry, the Secretary of the Institution, has made every arrangement for the comfort of those concerned, and we feel sure it will not be his fault if all does not go well.

We are informed that the Consecration of the Shadwell Clerke Lodge, No. 1910, is again unavoidably postponed.

INSTALLATION MEETINGS, &c.

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SUBURBAN LODGE, No. 1702.

THE Installation Meeting of this Lodge was held on Friday, 10th June, at the Abercorn Arms Hotel, Great Stanmore, and as usual on these annual occasions, attracted a large assemblage of visitors. The beautiful locality in which the Lodge is situated, with an enterprising and agreeable host, and brethren influenced only by the true principles of Freemasonry, left nothing to be desired. Bro. Radford, the W.M., presided, supported by his Officers, who were all in their proper places, and by the following array of Visitors:—Bros. H. C. Levander G.J.D. Provincial Grand Secretary Middlesex, P. Dickinson P.M. 1298, T. Vincent W.M. 1861, F. Eckstein W.M. 1196, R. Gifford D.C. 780, W. J. Foster P.M. 19, T. Dubois 142 P.P.G.W. Middlesex, H. G. Gush J.W. 1541, A. Buck J.W. 453, J. J. Bell W.M. 1178, H. T. Bailey 1711, E. C. Garnham 27, F. Turner 534, R. Larchin 1541, C. C. Lockitt 1421, H. J. Dutton 1702, J. W. Hanson 1706, H. Thompson P.M. 177 1158 1426, W. W. King 13, P. Balme 1801, W. S. Whitaker P.M. 1572, George Kenning P.M. 1677, Nelson Read W.M. 1572, R. G. Webster P.M. 569, W. C. Maddever P.M. 504, E. C. Massey P.M. 1297, H. W. Ruff P.M. 95, E. C. B. Kidder S.W. 12, Mark Hubbard 22, George Watts P.M. 194, R. H. Pearson P.M. 1196, G. E. Miele 1196, Howard Ruff 95. The Lodge having been opened, and the usual preliminaries gone through, the following candidates were successively introduced and initiated into the mysteries of Freemasonry, viz., Mr. John Martin Draper, Mr. Nicholas Lawrence Tindell, and Mr. William John Child Rea. The W.M. then resigned the chair, which was taken by Bro. Tickle P.M. and Treasurer, and Bro. Buck S.W. and W.M. elect was presented to receive at his hands the benefit of installation. A Board of Installed Masters was formed, and Bro. Buck was duly installed into the chair of K.S. as W.M. for the ensuing year. He appointed his Officers as follow:—Bros. W. Radford I.P.M., J. F. Hepburn S.W., C. S. Buck J.W., J. Tickle Treasurer, C. Hawksley Secretary, G. H. Carter S.D., W. R. Strutt J.D., J. L. Roberts I.G., E. C. Kilsby W.S., C. Winstanley Steward. The W.M. said he had to inform the brethren that Bro. Tickle, whom he was glad to see once more among them, after his severe illness, had presented the Lodge with a beautiful Volume of the Sacred Law, which lay before them, and he moved that the thanks of the Lodge be given to Bro. Tickle for his appropriate gift, and that the vote be entered on the minutes. Bro. Roberts P.M. seconded the motion, which was put and unanimously agreed to. Some other business was disposed of, and Lodge was closed in due form. The brethren adjourned to a banquet, which reflected great credit on Bro. Veal, the worthy host of the Abercorn Hotel. The usual toasts were given, and a very pleasant evening was spent, which was enlivened by some excellent songs, by Bro. Hanson, of 1702, and other brethren. The Tyler's toast brought a most agreeable meeting to a close.

Tredegar Lodge, No. 1625.—The closing meeting of the season was held at Bro. A. Yates's, the Royal Hotel, Mile-end-road, E., on the 13th inst. Lodge was opened by Bro. C. Kendall W.M., with rather a scanty attendance—the brethren, however, mustering in goodly numbers later on. Bro. Kendall was assisted by Bros. J. Mand S.W., H. W. Clarke J.W., E. G. Anning P.M. Treasurer, R. T. Sly P.M. Secretary, C. Lacey P.M., A. Deason S.D., H. Coningham D.C., W. H. Hubbert I.G., G. W. Verry I.P.M., Huggett P.M.; also Bros. C. Henery, G. F. Thomas, W. Goddard, S. Warren, R. E. Jones, J. J. Berry P.M., J. Walker, G. Brooks, &c. Amongst the Visitors were Bros. S. Jenkins Jubilee 72, J. Taylor J.D. Yarborough 554, T. Loane W.S. and A. Furness Langthorne 1421, B. Hart Fidelity 3, A. S. Judd 1421, G. H. Stephens J.D. 1623, C. Brown Osborn 1804, &c. The minutes having been read and confirmed, Lodge was advanced, and Bro. R. E. Jones, who had attained the second degree, was tested as to his proficiency, and was entrusted. Lodge further advanced, and that Bro. was admitted to the degree of Master Mason. The ballot was taken for the admission of Mr. W. H. Stone, and was favourable. That gentleman was accordingly admitted to the mysteries of the Order, the W.M., who worked carefully, being assisted by a Visitor, J. Taylor J.D. 554, who acted as Deacon. After the transaction of several matters of interest, Lodge was closed and adjourned over the recess. The next regular meeting is to take place in September next, when we trust Bro. Kendall will continue to enjoy a continuance of the prosperity which has characterised the early portion of his year of office. After a long and tedious wait, the brethren, numbering nearly forty, sat down to a well-supplied supper, Bro. Yates giving his personal superintendence to the serving. After grace, Bro. C. Kendall, remarking upon the lateness of the hour and the great heat, gave the combined toast, Loyalty to the Throne and Prosperity to the Craft and its Rulers. Bro. Sly acting I.P.M. gave the toast of the W.M., which was cordially received, and after a humorous ditty from Bro. Henery, the W.M. returned thanks for the kind manner his toast had been honoured. He had endeavoured to discharge his duties as well as possible, and hoped when his term of office had expired to be spared many years to render any service the Lodge might require. The health of the Past Masters was next drank, and briefly responded to by Bros. C. Lacey and Huggett. In toasting the initiate Bro. W. H. Stone, the W.M. said they were very glad to see new blood, as they were also glad to have old faces among them, and he asked the brethren to tender their newly-initiated brother a hearty welcome. Bro. Berry here sang the "Entered Apprentice Song." Bro. Stone, in returning thanks, said he was very thankful for the manner in which he had been received, and hoped in time to become a good working brother among them—a sentiment which was heartily received. After a capital song ("Bell Ringer," by Wallace) from Bro. A. S. Judd, the W.M. toasted the Visitors, and the brethren of the Lodge accorded the

toast a warm reception. Bro. Loane, W.S. 1421, thanked the W.M. and the brethren for proposing, and so heartily coupling his name with that of the Visitors. It was not the first time he had been amongst them; he always felt much pleasure in meeting among the members many dear and old friends. Bros. Judd, Warren and Brown also responded. There was, the W.M. said, another very pleasing toast to introduce. A Treasurer and Secretary no Lodge could do without, and they were fortunate in having very good brethren to discharge those important offices. Bro. E. G. Anning P.M. Treasurer said, on a former occasion the brethren had been pleased to pay him a high honour by electing him to be their W.M. They had been pleased since to confer a higher honour upon him in electing him as their Treasurer, the duties of which office he would endeavour to discharge to their satisfaction and to the interest of the Lodge. Bro. Anning further alluded to the arrangement he had agreed to in reference to paying off the Founder's fees. Bro. R. T. Sly son, said the Secretary of any Institution should be the life and soul of it, and, as he had endeavoured, should perform his duties conscientiously. The Secretary, as a rule, had often to be a buffer—"This brother could not owe what the Secretary charged," &c., still he hoped the same good feeling which had hitherto existed would always continue between them. The Officers were next toasted, and Bros. W. H. Hubbert and Coningham responded. The latter brother's remarks caused considerable merriment. The Tyler's toast was given, and the brethren separated in good time, in peace and harmony.

ROYAL ARCH.

De Sussex Chapter, No. 406.—The regular convocation of this Chapter was held on Friday, the 10th inst., at the Masonic Hall, Maple-street, Newcastle-on-Tyne. There were present Comps. R. L. Armstrong M.E.Z., Dr. Luke Armstrong H., G. Cockburn J., Ralph Carr S.E., R. G. Salmon N., S. M. Harris P.S., G. S. Sims Janitor; P.Z.'s T. J. Armstrong, John Ridsdale, and Hotham Treas. The Visitors were Comps. John Wood H. 48, and R. Simons 481, &c. Chapter having been opened in solemn form, the minutes of the last meeting were read and confirmed. The ballot was then taken for five brethren, and in each case it proved successful. Bros. John Page, William Mure Lion, and Tate, being in attendance, were exalted into R.A. Masonry by the M.E.Z., the ceremony being worked by the Principals and Officers in a most perfect manner. The sum of £10 10s was unanimously voted to the Royal Masonic Institution for Girls. The M.E.Z. announced, with much sorrow, the death of the P.G. Superintendent, L. M. Cockcroft, and it was agreed that a letter of condolence be sent to his widow and family; also that the Chapter should go into mourning for three months. Other routine business having been gone through, the Chapter was closed with prayer, and the Companions adjourned to refreshment.

THE Best STYLE OF WINDOW GARDENING.—It cannot be said that Great Queen-street, Holborn, though from its long association with English Freemasonry—of which, indeed, it is the very centre—it will commend itself to the respect of all Freemasons, is a lively thoroughfare. For so small a street it has a very considerable traffic, and the block of buildings comprising Freemasons' Hall, Freemasons' Tavern, and Bacon's Hotel, if not very imposing, is nevertheless solid and substantial, as becomes the edifice that comprises the Headquarters of the Masonic Craft in England. But in spite of the undoubted respectability of its appearance, our Hall is somewhat dingy. No one, we should think, is likely to disobey the injunction, "Audi, Vide, Tace," inscribed over its entrance, for no one, we imagine, would ever be so rash as to boast of having seen its exterior; while, if we may judge from the lamps that are placed on either side of the porch, and the light they occasionally emit, we are greatly afraid the public will be led to form a poor idea of the "Light" that is acquired through a knowledge of Freemasonry, or the verity of two of our boasted attributes of "Wisdom, Strength, and Beauty." Be this as it may, however, the Hall is not an attractive building, except, perhaps, by comparison with the shops which line the two sides of the street. But the Tavern, on the contrary, is quite a lively looking structure, and it requires no great stretch of the imagination to suppose one may enjoy a good breakfast or dinner within its hospitable portals. And now that it has put on its summer garb, it is quite refreshing to spend an odd moment or two in admiring it under its latest—and shall we be held guilty of exaggeration if we add its *Best*?—aspect. Window gardening is one of the newest and most pleasant features of modern London, and here at Freemasons' Tavern for the last few days we have seen it in its newest development. There would undoubtedly be a better than this *Best* development, were there a few darker hues of colour mingled with the light and brilliant yellows and greens, &c., &c. A little more scarlet here and there, and some dark purple in the background, would give a richer appearance to these floral decorations, but this, after all, is merely a matter of taste. But, background or no background, we repeat that Freemasons' Tavern in its summer habiliments looks more than ever like a "gay and festive cuss" of a structure that, for the greater part of the year is mainly, if not entirely, devoted to feasting and merriment. No doubt the Editor of our contemporary, which a few weeks back migrated to Great Queen-street, and is situated almost exactly opposite the friendly hostelry of Bro. Best, will derive additional inspiration for his articles from the frequent glimpses he must obtain of the Tavern windows. By the way, the cowl which surmounts Freemasons' Hall is in severe contrast with Bro. Best's window gardens, and only needs a slight addition to be easily mistaken for a relic of old Tyburn in a state of extreme agitation.

REVIEWS.

All Books intended for Review should be addressed to the Editor of The Freemason's Chronicle, 23 Great Queen Street, W.C.

FRANCE AND TUNIS.

France and Tunis. London: F. Chifferiel & Co., 31 to 37 Cursitor-street, and 38 Chancery-lane. 1881. Price Sixpence.

The Tunisian Question and Bizerta. By Montague J. Gnest, Esq., M.P. Illustrated with Maps and Lithographic Views by Vice-Admiral T. Spratt. London: F. Chifferiel & Co. Price One Shilling.

THE new relations between France and Tunis form part of a somewhat complicated political question, and it is very properly a law absolute among Freemasons, who are men of every shade of politics, as they are men of every kind of religion and of all nationalities, that political questions as such must not be discussed in our Lodges. It follows reasonably that, in the consideration of all such questions, it is the duty of a Masonic journal to observe the strictest neutrality. Still there is nothing, in this view of our duty, to prevent us saying that a book or pamphlet, albeit it may treat of matters political, contains, nevertheless, a considerable amount of such information as is calculated to throw light on the subject dealt with. This is undoubtedly the case with the pamphlet "France and Tunis," and the still more elaborate narrative by Brother Montague Gnest, M.P. Both of them throw light on what is known as the Franco-Tunisian Question, while Bro. Gnest's narrative enjoys the further advantage of being capably illustrated by maps and lithographic views. To all who take an interest in the matter we can unhesitatingly commend the works under notice.

The following excerpt from the first-quoted pamphlet is well worth reading, and as it is merely descriptive there is no harm in quoting it; no departure from the well-known Masonic rule as to abstinence from politics, to which we have already referred, being involved:—

It is now more than a thousand years that Tunis has been subject to Moslem rule. Although Charles V. succeeded in establishing a Spanish protectorate in 1535, the European influence thus imposed was of a very brief duration. When the famous Kheiradine Pasha retook Tunis, he formally asserted the Sultan of Turkey's direct authority over the Tunisian Regency. The Beys were, from that time (and we have no concern whatever with any more remote period of Tunisian history) elected by the Imperial Divan and the Turkish Militia. The name of the Bey thus elected was at once submitted to the Sultan, who generally sent a commissioner with an Imperial rescript to perform the ceremony of investiture, and on this being completed the Bey obtained the title of *Vezir* (now changed to *Muchir*) as well as the rank and dignity of a Pasha.

About 160 years ago, Hussein Aly, a native of Crete, and Agha of the Turkish Militia, was elected Bey, and from that time to the present day, his descendants have been successively elected by the *ulemas* (members of the religious corporations) and the people, and proclaimed in the Great Mosque. The above mentioned procedure, as to confirmation and investiture by the Sultan, has been always scrupulously adhered to, and the present Bey, Muhamed Sadik, was so elected and invested in pursuance of ancient usage and custom. An Arab insurrection in 1869 rendered it advisable to place the relations existing between the Bey of Tunis and his suzerain, the Sublime Ottoman Porte, on the clearest possible basis, and it had no sooner terminated than the Bey sent General Kheiradine to Constantinople for that purpose, as well as to return thanks for the assistance given by the Turkish troops in quelling the revolt. The Tunisian emissary obtained a Vizirial letter confirming the political status of the Regency, and declaring that His Majesty the Sultan accorded the right of hereditary succession to the Husseinite family on certain clearly specified conditions.

British Decorations. From the year 1348 to the present time, together with those given by allies. By Fred. Brine, Col. R.E. Sixth Edition. Showing the Afghan and South African War Ribbons. London: Edward Stanford, 55 Charing Cross, S.W., and Arthur Ackermann, 191 Regent-street, W.

The compilation of this chart of British Decorations reflects the greatest credit on Bro. Col. Brine, who, albeit the publication will appear so simple a matter, must have devoted much time and trouble in the collection of the materials. The ribbons of the different orders and medals are exact facsimiles of those worn by the fortunate recipients. The dates when founded, and the special services for which they were awarded, are likewise given, so that within the compass of a single sheet of paper, or card of moderate size, may be seen, at a glance, the orders and decorations which have been instituted or awarded from the days of the third Edward down to last year, when the Zulu and Afghan campaigns were brought to a satisfactory termination. The price, too, is another feature to be commended, a copy on paper being only two shillings, or on card half-a-crown.

Exhibition of Designs and Pictures for Christmas and New Year Cards.

It goes without saying that everything that tends to elevate the public taste in matters artistic is worth encouraging, and there can be no doubt that if this Exhibition of Designs and Pictures suitable for Christmas and New Year Cards is carried out in the manner contemplated by its promoters, Messrs. Hildesheimer and Faulkner, of 41 Jewin-street, E.C., it must have the effect of raising the tone and character of what is at present rather a branch of trade than what it undoubtedly should be—a branch of art. These gentlemen, in

order to make this exhibition a success, have arranged to give prizes to the extent of three thousand five hundred pounds, to be awarded according to a graduated scale, to the best hundred sets of original Designs and Pictures for Christmas and New Year Cards. The following, which will be awarded by the judges, Messrs. W. P. Frith, R.A., J. E. Millais, R.A., and Marcus Stone, A.R.A., are the more important, namely:—One prize of two hundred pounds, one of one hundred and fifty pounds, two of one hundred pounds each, six of seventy-five pounds each, and twenty of fifty pounds each. These together make up £2000, and in addition will be given away twenty prizes of twenty-five pounds each, and fifty of twenty pounds each. It is confidently expected, however, that the number and character of designs sent in will be such as to enable them to give a number of commissions and make purchases to the extent of at least £1500, in which case, of course, the amount of Messrs. Hildesheimer and Faulkner's venture will be £5000. The Exhibition will take place at the Gallery of the Society of British Artists, Suffolk-street, Pall Mall East, and will be open to the public from the 8th to the 27th August, both days inclusive. All designs and pictures must be sent in on Tuesday, 26th July, between the hours of 10 a.m. and 6 p.m. For full particulars as to the conditions of competition, application should be made forthwith to Messrs. Hildesheimer and Faulkner. We may mention, however, that a set of designs may consist of "two, three, four, or six compositions, all of which must be of one size, and in keeping with each other in style and mode of treatment." The designs themselves may consist of Figures, Humorous Subjects, Landscapes, Animals, Birds, Flowers, Ornaments, Forms, or a combination of the foregoing, and these need not necessarily be appropriate to the Christmas season only. On the contrary, subjects suitable for Easter, Birthday, and Valentine cards will be received, and be eligible for prizes. Christmas or New Year sentiments may or may not appear on the designs, and no limit is assigned to the number of sets of designs which a single artist may contribute. The designs must be original and never before published, and may be painted in oils or water-colours, on paper, canvas, or cardboard. They may be of any shape, but within the limits of ten inches by seven, and five inches by three and a half. "First class pen and ink drawings and designs, in sepia and black and white, will be admitted to the competition." The hundred sets of designs to which prizes are awarded shall be delivered over to Messrs. Hildesheimer and Faulkner, with an assignment of copyright from each artist, and shall then become and remain the property of those gentlemen absolutely. They further reserve to themselves the right of purchasing any sets to which prizes are not awarded, at the prices named in the sealed envelopes accompanying, such prizes in all cases to include copyright. All designs must be delivered at the Gallery aforesaid free of expense, and removed at the artist's charges within six days after the close of the Exhibition. Mr. Edward Freeman, of the Society of British Artists, has kindly undertaken the duties of management, so that with his experience and the liberal and enterprising spirit of the promoters, there is good reason to hope this novel exhibition will prove to be a great success.

Summer Tour in Scotland. Glasgow to the Highlands. "The Royal Route," *via* Crinan and Caledonian Canals. With Lists of Sailings and Fares. By Daniel MacBrayne's Royal Mail Steamers "Columba," "Iona," &c. Official Guide.

WE have had the pleasure of noticing this Official Guide of Mr. MacBrayne's Service of Steamers in former years. We need do little more, therefore, than repeat the favourable opinion we have expressed, that intending tourists to the Highlands of Scotland who select this route will find that everything possible has been done by the enterprising owner of the *Columba*, *Iona*, and its sister vessels, in order to meet their convenience in respect of time, charges, and accommodation. The service is organised on the most liberal scale, the fares being moderate, and the facilities for visiting the various places of interest between Glasgow and the Western Highlands such as are afforded by few, if any, other Companies of a like character. The Guide Book itself has been compiled with the utmost pains. Though necessarily concise, the amount of information it contains is even more complete than could have been expected. There are several capital illustrations of places of exceptional interest, while tables have, to all appearance, been compiled with exemplary diligence and accuracy. Those who desire to have fuller information will obtain it on application to Mr. MacBrayne himself, at his Offices 119 Hope-street, Glasgow.

The Boys' World.—We have received the June part of this excellent periodical, which is one of the most readable publications of its kind with which we are acquainted. Among the most stirring of the serial stories is that of "Allan Fairfax, or the Days of Richard Cœur de Lion." There is, too, great variety of adventure in "The Three Orphans," and there is a great deal of wholesome fun in "Tom Takeitall's School-days," by Ralph Rollington. In addition will be found many good short stories, and several interesting papers of a serious or a useful nature. We like the character of this publication, and strongly recommend it to the patronage of our young readers. As the price is only fourpence for eighty pages of good, solid, and healthy matter, we trust *The Boy's World* has a long and prosperous future before it.

The *Bulletin du Grand Orient de France* contains the second list of sums subscribed in aid of the sufferers by the inundations in Belgium. The total is a fraction over 3,421 francs, which, added to that of the first list of over 2,442 francs, makes the very satisfactory aggregate of 5,863 francs, or rather more than £234. The particular amounts subscribed range from 200 francs to 5 francs. This is a worthy testimony to the benevolence of the Lodges holding under the Grand Orient of France.

THE LATE BRO. L. M. COCKCROFT.

IT is with much regret we have to announce the death of the R.W. Bro. L. M. Cockcroft, who for many years held the high office of Deputy Provincial Grand Master of Northumberland, as well as that of Provincial Grand Superintendent of the Royal Arch Chapter. His death occurred quite suddenly while on a visit at Dumfresne. His loss will be severely felt throughout the whole Craft. He was a staunch supporter of our Charities, and in every sense of the word a hard-working Mason. The remains of Bro. L. M. Cockcroft, who was also for many years coroner for the Southern Division of Northumberland, were brought to his residence in Newcastle, and interred at the Jesmond Old Cemetery, on Saturday last. At the funeral all the town Lodges of the Masonic body, and most of the country Lodges, were represented, amongst those present being Bros. J. Ward Mustart, R. L. Armstrong, Milburn, J. Cook, J. Hotham, J. Straker Wilson, R. G. Salmon, C. Haswell, Dunkin, Anderson, B. Thompson, John Ridsdale, R. Eynon, Ralph Carr, W. M. Bell, T. Y. Strachan, J. J. Bentham, J. G. Youll, A. Watson, Addison Potter, J. S. Challoner, N. Mein, R. Smailes, Bolam, G. F. Charlton, H. S. Baird, R. H. B. Whickham, Rev. J. Reed, Rev. R. Cook, J. J. Annan, W. Scott, Robertson, J. Armstrong, S. T. Bell, S. M. Harris, G. Coates, F. Blencowe, W. Cummins, J. G. Taylor, R. Robson, R. J. Milburn, Place, — Featherstone, Wood, Dunford, C. H. Stanton John Atkinson, and John Robson. The cortege, which consisted of the hearse, three mourning coaches, and private carriages, accompanied by the Freemasons on foot, left the residence of the deceased gentleman in Victoria Square, Jesmond Road, shortly before mid-day. The funeral service was most impressively read by the Rev. C. Raines, Vicar of St. Peter's, with which church Bro. Cockcroft was for many years connected. The coffin, which was covered with flowers, bore the inscription, "Lonsdale Maving Cockcroft, aged 54, died June 6th, 1881." When the service was over, and as the grave was about to be filled in, each of the Masons present dropped a sprig of acacia on the coffin.

ERRATUM.—In our report of the Installation Meeting of No. 171 it should be the "Amity" Lodge, not the "Unity."

THE THEATRES, &c.

ROYAL ITALIAN OPERA, COVENT GARDEN.—This evening LE PROPHETE. On Monday, SEMIRAMIDE. On Tuesday, IL DEMONIO. On Thursday, ROMEO e GIULIETTA. On Friday, IL SERAGLIO. At 8.30 each evening.

DRURY LANE.—MEININGEN COURT COMPANY.

HAYMARKET.—At 8, SOCIETY. At 10, GOOD FOR NOTHING.

PRINCESS'S.—At 7, TURN HIM OUT. At 8, FROU FROU. On Monday, ADRIENNE LECOUEUR.

STRAND.—At 7.30, UP THE RIVER. At 8, OLIVETTE.

OLYMPIC.—LOVE'S SACRIFICE.

COURT.—At 8.30, THE BACHELOR OF ARTS. At 9, THE COUNTRY GIRL.

ST. JAMES'S.—OLD CRONIES. At 8.30, CORALIE.

LYCEUM.—HAMLET.

ADELPHI.—At 7.15, BARNEY THE BARON. At 8, MICHAEL STROGOFF.

GAIETY.—At 8.30, LA DAME AUX CAMELIAS.

CRITERION.—At 8, DOROTHY. At 9, BUTTERFLY FEVER.

OPERA COMIQUE.—At 8, UNCLE SAMUEL. At 8.30, PATIENCE.

PRINCE OF WALES'S.—At 8, OUR BITTEREST FOE. At 8.40 THE COLONEL.

FOLLY.—At 7.15, WAITING CONSENT. At 8, ARTFUL CARDS. At 10, WELSH RABBITS.

ROYALTY.—At 7.30, ROSALIE. At 8.15, THE MEMBER FOR SLOCUM and DON JUAN JUNIOR.

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NOTICE IS HEREBY GIVEN, that a PROVINCIAL GRAND LODGE will be held on Saturday, the 25th day of June 1881, at One o'clock in the Afternoon punctually, at the Public Hall, Reigate, in the County of Surrey, when the Members of the Provincial Grand Lodge, and the other brethren of the Province, are requested to attend.

By command of the R.W.P.G. Master,
CHARLES GREENWOOD,
Prov. G. Secretary.

61 Nelson-square, Blackfriars-road,
25th May 1881.

P.S.—The Banquet will take place at 3.30 o'clock precisely. Tickets for which (price 15s) may be had of Bro. John Lees P.M. P.P.G.W., Reigate, Surrey; or of the Provincial Grand Secretary.

The R.W. P.G. Master requests the attendance of the Brethren at Divine Service at the Parish Church, at 2.15 p.m. A Sermon will be preached by the W. Bro. the Provincial Grand Chaplain. Brethren not to appear in Masonic Costume at Divine Service.

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EIGHTY-THIRD ANNIVERSARY FESTIVAL, ROYAL PAVILION, BRIGHTON, Wednesday, 29th June 1881.

THE MOST HON. THE MARQUIS OF LONDONDERRY, K.P.
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Other Musical arrangements are in progress.

The Special Train for Brighton will leave London Bridge at 11.30 a.m., calling at East Croydon 11.50 a.m. for Passengers by Ordinary Train, Main Line from Victoria at 10.55 a.m.

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The names of Brethren willing to act as Stewards may still be received. Support is urgently needed, the number of Stewards being below the average of recent years.

THE Annual Fête, Stewards' Visit, and Distribution of Prizes, will be held on Tuesday, 28th June, under the Presidency of the Most Hon. the Marquis of Londonderry.

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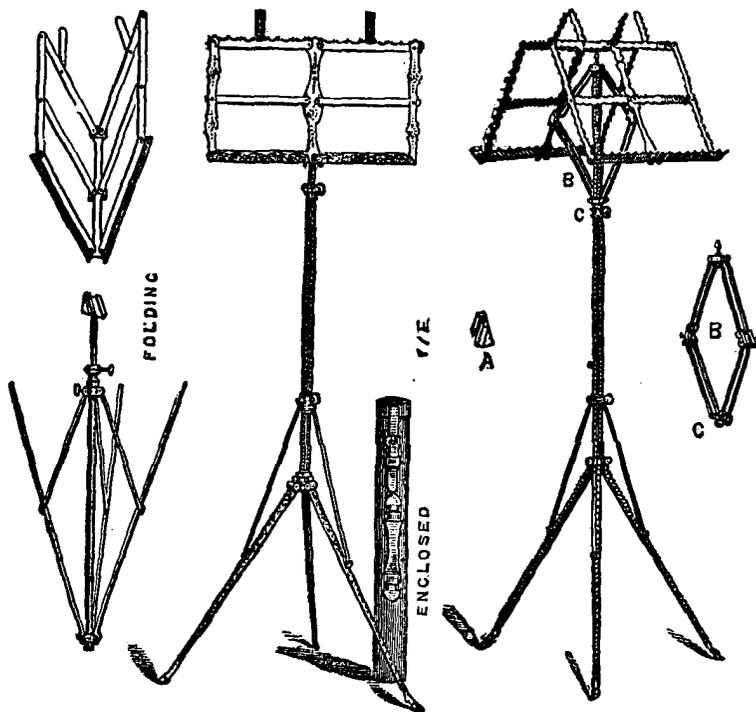
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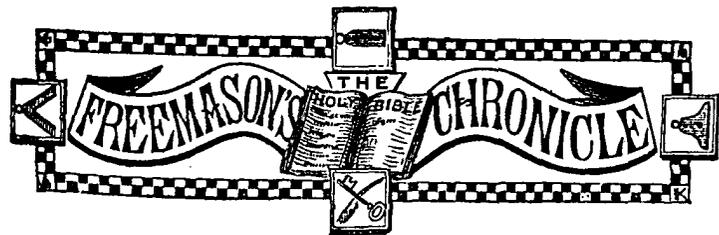


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WASHINGTON AS A MASON.

(REPRINTED FROM THE KEYSTONE.)

An Oration delivered before St. John's Lodge, No. 1, F. and A.M., Newark, New Jersey, on the occasion of the Eighty-ninth Annual Celebration by that Lodge of the Birthday of Washington, 22nd February 1801, by Bro. Marshall B. Smith, Past Grand Master of Masons, New Jersey.

(Continued from page 327.)

The City founded as the Capital of the Nation had received the name of Washington, as the one of all others most appropriate at that

period; and on the eighteenth of September 1793, in Masonic clothing and with Masonic Ceremonies, he laid the corner-stone of the Capitol. The Gavel used by him on that occasion became a treasured relic of Georgetown Lodge of the District of Columbia, which Lodge was represented at the ceremony by its officers and members. Thus, with representatives of the Grand Lodge around him, and holding the highest civic office on this Continent—may we not say on the globe—he wore the insignia of the Craft, and wrought in one of its most impressive acts of labour. He had laid the foundations of the Republic, and laid them on the enduring Masonic bases of Truth and Brotherhood; he now laid, with Masonic Rites, the corner-stone of a fabric which was to symbolize the power and dignity of law and order. A fabric which is to-day—notwithstanding the corruption that may be found, and perhaps always will be found within it—a witness to the Nations of the unity and the perpetuity of this Republic.

On the determination of Washington to retire finally from public life being made known, the Grand Lodge of Pennsylvania, with the leading members of which he was personally acquainted, addressed him under date of 27th December 1796. I quote from the Reprint of their Proceedings a portion of their address: MOST RESPECTED SIR AND BROTHER: Having announced your intention to retire from Public Labour to that Refreshment to which your eminent services for near half a century have so justly entitled you, permit the Grand Lodge of Pennsylvania at this last Feast of our Evangelic Master St. John, on which we can hope for an immediate communication with you, to join the grateful voice of our Country in acknowledging that you have carried forth the principles of the Lodge into every walk of your life, by your constant labours for the prosperity of that Country, by your unremitting endeavours to promote Order, Union, and Brotherly Affection amongst us, and lastly, by the vows of your farewell address to your brethren and fellow-citizens; an address which we trust our children and our children's children will ever look upon as a most invaluable legacy, from a Friend, a Benefactor, and a Father.*

The reply of Washington—which, in his own handwriting, is now in the Grand Secretary's office in the Masonic Temple Philadelphia—was as follows:—

"Fellow Citizens and Brothers of the Grand Lodge of Pennsylvania: I have received your address with all the feelings of Brotherly affection mingled with those sentiments for the Society which it was calculated to excite. To have been, in any degree, an instrument in the hands of Providence to promote Order and Union, and erect upon a solid foundation the true principles of Government, is only to have shared with many others in a labour the result of which, let us hope, will prove through all ages a sanctuary for Brothers, and a Lodge for the Virtues.

"Permit me to reciprocate your prayers for my temporal happiness, and to supplicate that we may all meet hereafter in that Eternal Temple whose builder is the Great Architect of the Universe."

The same lofty sentiments find expression in his replies to addresses, from the Grand Lodges of Massachusetts (12th June 1797), and Maryland (8th November 1798).

He was again summoned, in view of impending dangers, to take charge of the army; but his eventful life was now drawing to a close. "Into every walk of it," he had indeed, to use the language of the Pennsylvania address just quoted—"carried forth the principles of the Lodge;" yes, more, the principles of that First Great Light of Masonry, the inspired and infallible Word of God. It was well, doubtless, that a century so fraught with interest in the world's history should be rounded off by the completion of the earthly career of one whose life had constituted so large a part of its record. A short illness, from a seemingly trivial cause, and death came gently to one who had faced it without a tremor in many a scene of peril and privation and on many a field of battle. Surrounded by his household, with no blot upon his life record, in the confidence of faith,

"He gave his honours to the world again,
His blessed part to heaven, and slept in peace."

It was the fourteenth of December, seventeen hundred and ninety-nine. The century had well nigh gone, bearing with it ages of superstition, oppression and arrogance; leaving behind it a home for the oppressed and the wronged, the memory of heroic deeds, grand incentives to higher thoughts and a truer manhood; and opening a Future, whose wondrous things are our strength and enjoyment in the Present of to-day.

On the eighteenth of December 1799 the mortal remains of the "FATHER OF HIS COUNTRY" were laid to rest with the impressive ceremonial of Freemasonry. The symbolic evergreen, significant reminder of the soul's immortality, was deposited in the tomb, and the mission of the Fraternity was, in this respect, completed. It had entrusted its secrets to one who had nobly kept them; it had imparted its lessons to an apt scholar, whose life had been one of their highest exemplifications; it had rejoiced in the elevation of one who was never elated by promotion or corrupted by official surroundings; it laid him to rest when his works were ended, feeling nobler for having had such a life loaned to it by the Divine Life Giver.

The Grand Lodges of Pennsylvania, New Jersey, New York, and Massachusetts, successively took action in favour of a day of Commemoration; the latter of these selected the day chosen by your Lodge, while the Grand Lodge of New Jersey appointed 14th December, the day of Washington's death, as a day of Annual Observance.†

* For this address, in full, and the Proceedings connected with its presentation to Washington in person, by a committee, of which Rev. Bro. Wm. Smith, D.D., Provost of the University of Pennsylvania, was the Chairman, see Reprint G.L. Proceedings of Pennsylvania, Part II. pp 181-184.

† From the minutes of the Grand Lodge of New Jersey, under date of "8th January, 1800," I make the following extracts: "The Right Worshipful Grand Master [General Joseph Bloomfield] announced to

This latter date has long since ceased to be observed; but your commemoration continues, and the records of your Lodge present a long succession of Brethren who by their earnest words have kept alive the memory of this true man, faithful Craftsman, brave soldier unselfish patriot, incorruptible magistrate, and devout worshipper of God.

Worshipful Master and Brethren,—I have thus given an outline—for this is all that I have done—of the Masonic life of Washington. It may be that I have only told over again a familiar story, or followed the line of thought of those who have preceded me in this time-honoured and honourable service; a service which, from its history and associations, any Craftsman might be proud to render. So be it; such a history cannot suffer by rehearsal, nor can such lines of thought be overworn by repeated use. Such a life brings us face to face with the foundation principles of our Brotherhood; it makes life more worth living; it reveals something of that Divine power by which the truth is endued with might, and through which man becomes complete and god-like.

Washington stands forth, not simply as a signal example of rounded, developed, completed manhood, but also as a true exponent of the living principles of our Brotherhood. And a great Brotherhood it is, when its laws are obeyed and its tenets are transformed to living practice. A Society whose watchword is love; whose aim is peace; whose mission is to improve the minds, elevate the moral sense, and adorn the lives of its members, must possess—whatever be its defects—elements of vitality, of growth, and of expansion. In its normal condition, such an institution, containing such elements of life as we have been contemplating, obeys the laws of true physical, social, and intellectual being. It grows and strengthens with its growth. Like the Banian of the Indies, it sends forth, from its branches, shoots that may in turn become trees, and yet all be still united together. At once conservative and progressive—*Constantia Mobilis*, to use the expressive terseness of Bacon; preserving independence of action, conserving community of interests. A Brotherhood whose real work is CHARITY, in the highest sense of that word; not simply *almsgiving*—relief to the needy; but *Love*—kindness to the erring, sympathy with the suffering, protection to the widow and the fatherless. Of such an Institution any of us might say, with Washington, "I shall always be happy to advance the interests of the Society;" and it would be well if each member of it desired, with him, "to be considered a deserving brother."

Worshipful Master and Brethren,—To be members of such a Fraternity as ours, is to make a high *Moral* profession, and to assume great personal responsibilities. Men whom the world has delighted to honour, and men, who, in the Church, in the State, or in other walks of life, have been public and private benefactors, have upheld our Standard of Brotherly Love, Relief, and Truth, as alike consonant with patriotism and Christianity. The man whose memory we honour to-night was but one of many in the great company of those who have trod our tessellated floor and bowed at our sacred altar. Shall not the great principles which they prized be ever valued by us? Shall not their lives, charged with thoughts that live and with deeds that have left their impress upon the centuries, be to us as an inspiration, leading to nobler and higher longings after truest manhood?

Here, sacred memories and historic associations gather together. Your gavel has been sounded by strong, right hands that lifted the victor's sword on the battle-fields of the Revolution; the voice of authority has been uttered in your Lodge by lips that have moved men's minds and hearts in the court-room or in the Senate Chamber, with cogent reasoning or forensic eloquence; and some holding high place in civil authority have here held office. Beside your altar, on the 25th July, the noble Lafayette revived the associations of a third of a century before, when, with your furniture and jewels, amid the camp fires of the Revolution he was made a Mason.* Into your Lodge room, on the evening of 21st April 1852, in the presence of more than five hundred brethren, came the great Magyar and brother Mason,

the Brethren the death of our deceased Brother General GEORGE WASHINGTON, in the following address, to wit: I announce to you, Brethren, that it hath pleased the Divine Creator, on the 14th of December 1799, to remove our great and good Brother, George Washington, in the 68th year of his age, from the cares and troubles of this transitory existence to a STATE OF ETERNAL DURATION. May his death remind us of our approaching fate, and incline us to be more strongly cemented in the ties of union and friendship, that by regulating our conduct here agreeably to the dictates of truth, wisdom and discretion, we may prosecute our journey, without dread or apprehension, to that far distant country from whose bourne no traveller returns—and that we may enjoy in our last moments that serene tranquillity of mind which ever flows from a good conscience void of offence towards God and man.'

"Brother John N. Cumming [Past Grand Master and Past Master of St. John's Lodge], proposed the following motion: that any of the Lodges under the jurisdiction of this Grand Lodge may make such funeral processions in honour of the late deceased Brother General Washington as to them may seem proper, they preserving established rules; and that the day of the first procession be on the 22d of February next, and ever after on the 14th of December, and that the several Lodges be hung in black and the members wear mourning for our deceased Brother until the Festival of next St. John's Day, which being seconded and the question being taken, whether the Lodge agree thereto, it was carried unanimously in the affirmative."—*Hough's Reprint*, pages 84-86.

* See "Historical Sketch of Montgomery Lodge, No. 19, at Philadelphia, by George Griscorn, Esq., P.M.," pages 49-52. This was the Lodge—then a Military Lodge in the First Regiment of Pennsylvania Artillery, Col. Thomas Proctor, Worshipful Master—that borrowed the jewels of St. John's Lodge, No. 1, for use at Morristown, where they were encamped, and where they conferred the degrees upon the illustrious Lafayette.

Kossuth, to learn from your words, sealed by a noble act of beneficence, that on the altar of old St. John's Lodge the fire of love burned so brightly as to flash its light even into the deep recesses and mountain fastnesses of Hungary. Your fathers and sons and brothers have gone forth to found other Masonic homes, and many of them to shed lustre upon the name of the venerable Lodge in which they first saw the light by which Masons work. Voices that have been heard in song at these annual commemorations have been silenced; lives, useful and honoured, have been ended; hands, whose brotherly grasp we have felt, have moulded to dust; eyes, that flashed upon us the light of intelligence and of love, are closed. The Acacia of eternal being, not rootless, but living and growing, tells of *their* immortality. We are here to-night. The Birthday, and the closing hour—in the usage of your Lodge—linked together; what, my brothers, shall the life be that lies between them? It may have its shadows, but let us learn that

"Darkness in the pathway of man's life
Is but the shadow of God's Providence,
By the great Sun of Wisdom cast thereon;
And what is dark below is light in heaven."

Shall it not be a life wrought out to full completeness by the power of HIM, the mystic symbol of whose name incites reverence and to reverential service. Earnest fellow-Craftsmen, whoever or whatever thou art, if this night one new desire or impulse toward better, higher, or holier things, has been kindled within thy soul, take the Great Light—the "Word"—in thy hand and in thy heart, and go forward. Wasting and decay may be around thee; failure and disappointment may seem to threaten thee; but the materials are not wanting from which lives like that of Washington were builded, and from fields that await the tilling and the sowing, rich harvests may yet be reaped. Receive, then the lesson which this Annual Commemoration teaches:

"A charmed life old Goodness hath;
The tares may perish—but the grain
Is not for death."

As the Anniversary Festival of the Royal Masonic Institution for Boys will not take place for some ten days—the exact date and place are Wednesday, the 29th inst., at the Royal Pavilion, Brighton, under the presidency of the R.W. Marquess of Londonderry, K.T., P.G.M. Durham—there is ample time yet for a very sensible increase in the number of brethren who may be willing to serve on the Board of Stewards. Hence, those of our readers who may be desirous of placing their services at the disposal of Bro. Binckes, should do so forthwith. Under the circumstances we have already described in these pages, there are substantial reasons why the approaching Festival should be a productive one. We trust the Craft generally will not be unmindful of those reasons, and the Festival of 1881 will not be the least of the many brilliant successes which Bro. Binckes has achieved during the latter years of his Secretaryship.

The annual distribution of prizes and visit of the Festival Stewards will take place, as usual, at the School, Wood Green, on Tuesday the 28th June, under the presidency of the Marquess of Londonderry, K.T., Chairman of the Festival.

The Grand Lodge of the Province of Surrey will be held on Saturday, the 25th inst., under the banner of the Surrey Lodge, No. 416, at the Public Hall, Reigate. The brethren are to assemble at one o'clock, and the customary banquet will be supplied at 3.30.

The *Voice of Masonry* for the current month contains a long and interesting account of the commemoration of the anniversary of the fiftieth birthday of Bro. Christopher Diehl, Grand Secretary of the Grand Lodge of Utah. The entertainment in honour of the occasion was held in the Masonic Hall, Salt Lake City, and there were present a large number of Masons (among whom were Bro. John S. Scott P.G. Master, and P. H. Emmerson Grand Master), with their wives and daughters. Grand Master Emmerson, after an appropriate and justly complimentary speech, handed to Bro. Diehl a package, which, on being opened, was found to contain a handsome and massive gold watch and chain, the former bearing the inscription, "Presented to R.W. Christopher Diehl Grand Secretary A.F. and A.M., on his fiftieth birthday, by his Masonic Friends at Utah, March 22, 1881." Bro. Diehl was deeply affected on making his acknowledgments.

EASTERN STAR.

From the VOICE OF MASONRY.

THE future of the Order, now so promising, can be made not only equal to, but to surpass its bright prospects, by proper attention to, and strengthening of its weakest points. We have a practical unity of action and uniformity of work. Our laws, which a few years ago were in an inchoate state, are being rapidly solidified, and made practical. The general principles upon which the laws in the several jurisdictions are based are now pretty well settled, and the structures built upon them promise to be both permanent and substantial. The various Grand Chapters, with possibly one or two exceptions, are in a very prosperous condition, while the Order is being extended and established, not with lightning-like rapidity, but as fast as a regard for its future will warrant, in states and territories where it has not heretofore been known in its organized form. It is pleasant to look on this picture, and content with present happiness and satisfaction, to shut our eyes to any imperfections which may exist, but it is not wise. Mistakes incorporated into its being, though they may produce no serious results now, will surely, in the end, bring forth their legitimate fruits.

What, then, are some of the needful things? What does our Order lack? I might answer, in the language of a venerable brother, now gone to his rest, that "it needs more devotion to its principles," and that it will probably need as long as human nature is frail, and the principles are those which require more than human power to live up to in perfection, and though we may never hope to attain perfection—for that is a thing not attained upon earth—we can keep striving and pressing toward it, and endeavour to do our whole duty to our fellow men.

"Devotion to principle" covers the whole ground. If we give our lives to that, the future of the Order is safe. But that is general, and, as people go now-a-days, not practical. It is possible to discourse eloquently and fervently upon the needs of our Order, without attaining much, if any good, because the lessons are not specifically set forth.

Among the principles of our Order are Brotherly Love, Relief and Truth. To these we should be devoted. But what does that imply? That we must extend to our fellow creatures such help as they most need, and which it is within our power to bestow. Does the wail of sorrow go up from hearts oppressed with grief? We should, by kindly words of sympathy, and loving tenderness, endeavour to assuage the affliction. Does the cry of want sound in our ears? We should, with ready hand, minister to the requirements of those in need, remembering that it is more blessed to give than to receive: more pleasant really to minister, than to be ministered unto. Devotion to Truth, alas! is sadly needed in this world of infidelity, both as to Divine and human things. That command, thundered from Mount Sinai, "Thou shalt not bear false witness against thy neighbour," and so gently and lovingly repeated and illustrated upon the hillside in Judea many years afterwards, "Whatsoever ye would that men should do to you, do you even so to them." Judge not, that ye be not judged," needs heart as well as lip obedience, before we can hope to meet the approval of our inner consciousness, though by outward show we may obtain that of those around us. Such obedience every one can give. How many do?

One of the most crying needs of the practical exercise of this charity is in cases where differences of opinion may arise as to what is right or expedient in a given case. Too often they run into, or at least are the cause of personal differences, and ill-feeling, which, allowed to grow unrestrainedly, end in "envy, hatred, malice and all uncharitableness," and involve the friends of the two individuals who at first were separated by a narrow stream, which could easily have been stepped across, if either had been what they ought to have been, but which may now have grown to an almost unfathomable gulf. "It is hard for us to learn that the same right to hold and express honest convictions of truth which we so fondly claim for ourselves we are in duty bound to extend to others who may differ from us, however widely," and when we are to the best of our ability sustaining what we believe to be the truth, we should not allow ill-feelings to be engendered against those who may view the matter in a different and opposite light. This is one of the "hidden rocks" against which so many societies, both under church and state, are driven and dashed to pieces.

To be, in a worldly point of view, still more practical, by speaking of that which we can see with our eyes and feel with our hands; to secure permanency, our Order needs a broader financial basis than has been given it in any of our jurisdictions. Little if any practical good can be accomplished in this world at the present time without the use, directly or indirectly, of money, and an Order which undertakes to minister to the wants of not only their own members, but to a greater extent to the members of the Masonic family, and to a lesser extent to those who have no claim but that of a common humanity, should have the means of doing it without, as a rule, resorting to a "passing of the hat," or reliance upon entertainments of any nature. Not only would the Order be better able to discharge its duties, if both fees and dues were placed at a higher figure, but those who become members of the Order would appreciate it more, for, no matter how illogical and unreasonable it may appear, yet it is a fact, that in this day, generation, and country, things are valued by their almighty dollar standard. Again, by higher fees and dues the Order would command the membership and encouragement of those who now, knowing nothing of its internal worth, but, judging solely by the financial value placed upon it by itself, do not cooperate with us. I have many times and in various ways called attention to this crying need, and, I believe, with some little effect, but not to any extent in comparison to the necessities of the case. Therefore I urge deliberate consideration and thorough action on the part of those who have the true interests of the Order at heart, and the power, to a greater or less extent, of shaping its future.

CORRESPONDENCE.

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

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

We cannot undertake to return rejected communications.

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BRO. MASSA AND THE LAST GENERAL COMMITTEE OF THE R.M.I.G.

To the Editor of the FREEMASON'S CHRONICLE.

DEAR SIR AND BROTHER,—I regret you thought it inexpedient to favour my wish to give publicity, in your independent and impartial journal, to the letter I forwarded some time ago to your contemporary *The Freemason*, stating the injury done me by the incorrect report given therein of the words used by the Chairman at the last General Committee of "the Royal Masonic Institution for Girls."

The Editor of your contemporary may, perhaps, have exercised a very wise discretion, by not allowing my complaint to appear, but is it not rather invidious to give inaccurate reports, and then deny insertion to letters correcting them from those affected!

The report in question, which appeared in his paper of 28th May, is so manipulated that my friends who have read it ask me—"Are you not taking too much notice of this affair?" But when informed that the words actually used by the Chairman—a Grand Officer and Ex-Officio Member of the House Committee, presiding at the contested election of his colleagues, against the nominator of other candidates—were "Indecent" and "Blackguard," the whole matter then appears to them in a very different light. I am sure it will be admitted by all that such language was not only incompatible with impartiality in the chair, and unbecoming a Grand Officer, but also an unwarrantable assault on a Brother Freemason, an unfair aspersion on the candidates nominated by him for the House Committee, and a very bad precedent.

I thank you for your fraternal sympathy with my "difficulty," but believe that when made known to the Craft it will not be found at all "difficult of management," being simply a question of the propriety of the conduct of the Grand Treasurer, in the chair, using the words "Indecent" and "Blackguard" in reference to a brother Mason.

I remain, Dear Sir and Brother,

Yours faithfully,

THOS. MASSA.

4 Dowgate Hill, E.C., 14th June 1881.

ROYAL MASONIC BENEVOLENT INSTITUTION

To the Editor of the FREEMASON'S CHRONICLE.

DEAR SIR AND BROTHER,—I am very glad the question of having half-yearly instead of yearly elections of Annuityants has been seriously mooted, and I trust the endeavours of those who advocate this change will prove successful. For example, in your Report of the meeting of the Committee of Management of the R.M.B.I., on Wednesday, the 8th instant, Bro. Terry announced that five annuityants had died since the May meeting. Yet eleven months must pass away ere it is possible to fill up these vacancies, and this is the more regrettable in the case of those people who are advanced in years. Again, the Committee, with commendable liberality, only four weeks since arranged to increase the number of annuityants by ten, five male and five female, but less than a month has passed, and one-half of its arrangements are rendered void and of none effect. Of course, the elections yearly will double the office work, in respect of preparing and sending out the voting papers, but I am sure this need prove no obstacle. The zeal of Bro. Terry and his staff is too well known to call for any special mention, and the liberality of the Committee in dealing with their Officers is equally well assured.

Faithfully and fraternally,

LIFE GOVERNOR.

To the Editor of the FREEMASON'S CHRONICLE.

DEAR SIR AND BROTHER,—In the last week's issue of your excellent paper I find, in the report of No. 171, that Bro. H. M. Levy, in responding for the Masonic Charities, urged the brethren to support "the notice of motion, To have the election for the Aged Freemasons and their Widows twice a year, the same as the two other Institutions, so that our poor brethren and their widows might not have to wait twelve weary months for a chance of admission into the Institution." I hope such a notice of motion has been, or will be, given at the next meeting of the Committee. I have known many deserving cases that have been unsuccessful, and they have died before the next election. It is well known that brethren are not eligible until they are 60 years of age, and most of them are in distressed circumstances. Let us then do all we can to help those who, owing to increasing age and infirmities, become almost daily less and less able to help themselves.

I am, yours fraternally,

A PAST MASTER.

HOLLOWAY'S OINTMENT AND PILLS.—For bad legs, bad breasts, scorbutic and scrofulous sores, this is a genuine specific. The grateful and earnest gratitude of thousands who have experienced its unrivalled power over these complaints, and who have been raised from prostrate helplessness and a condition loathsome to themselves and others, renders it quite unnecessary to enlarge in this place upon its extraordinary virtues. The parts affected should be bathed with lukewarm water, and when the pores are thereby opened, the Ointment should be well rubbed in, at least twice a day. It is always advisable to take Holloway's Pills in these disorders, as this much assists the Ointment's action. The Pills check the fever, purify the blood, and eject all morbid matter engendered by these diseases.

DIARY FOR THE WEEK.

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

SATURDAY, 18th JUNE.

198—Percy, Jolly Farmers', Southgate Road, N., at 8. (Instruction)
1624—Eccleston, Grosvenor Club, Ebury-square, Pimlico, at 7 (Instruction)
1611—Crichton, Surrey Masonic Hall, Camberwell
Sinai Chapter of Instruction, Union, Air-street, Regent-street, W., at 8.
M.M. 104—Macdonald, Guildhall Tavern, Gresham-street, E.C.

MONDAY, 20th JUNE.

45—Strong Man, George Hotel, Australian Avenue, Barbican, at 8 (Instruc.)
174—Sincerity, Railway Tavern, London-street, E.C., at 7 (Instruction)
180—St. James's Union, Union Tavern, Air-street, W., at 8 (Instruction)
648—Wellington, White Swan, High-street, Deptford, at 8 (Instruction)
704—Camden, Red Cap, Camden Town, at 8 (Instruction)
1425—Hyde Park, The Westbourne, Craven-rd., Paddington, at 8 (Instruction)
1489—Marquess of Ripon, Pembury Tavern, Amhurst-rd., Hackney, at 7.30 (In.
1507—Metropolitan, The Moorgate, Finsbury Pavement, E.C., at 7.30 (Inst.)
1608—Kilburn, 46 South Molton Street, Oxford Street, W., at 7. (Inst.)
1623—West Smithfield, Cathedral Hotel, St. Paul's, at 7 (Inst.)
1625—Tredegar, Royal Hotel, Mile End-road, corner of Burdett-road, at 8 (In.)
1693—Kingsland, Canonbury Tavern, Canonbury, N., at 8.30 (Instruction)
1695—New Finsbury Park, Hornsey Wood Tavern, Finsbury Park, at 8 (Inst.)

77—Freedom, Clarendon Hotel, Gravesend
236—York, Masonic Hall, York
331—Phoenix Public Room Truro
359—Peace and Harmony, Freemasons' Hall, Southampton
424—Merit, Half Moon Hotel, Gateshead
466—Borough, George Hotel, Stamford Baron, Northampton
622—St. Cuthberga, Masonic Hall, Wimborne
823—Everton, Masonic Hall, Liverpool, at 7.30. (Instruction)
925—Bedford Masonic Hall, New-street, Birmingham
934—Merit, Derby Hotel, Whitefield.
1030—Egerton, George Hotel, Wellington Road, Heaton Norris, near Stockport
1037—Portland, Portland Hall, Portland.
1141—Mid Sussex, Assembly Rooms, Horsham.
1170—St. George, Freemasons' Hall, Manchester.
1199—Agriculture, Honey Hall, Congressbury.
1208—Corinthian, Royal Hotel, Pier, Dover.
1238—Gooch, Albany Hotel, Twickenham
1449—Royal Military, Masonic Hall, Canterbury, at 8 (Instruction)
1502—Israel, Masonic Hall, Liverpool
R.A. 139—Paradise, Freemasons' Hall, Surrey-street, Sheffield.
R.A. 345—Perseverance, Old Bull Hotel, Blackburn
R.A. 482—St. James, New Inn, Handsworth
R.A. 779—St. Augustine, Town Hall, Ashby-de-la-Zouch
M.M. 141—Skelmersdale, Pitt and Nelson Hotel, Ashton-under-Lyne

TUESDAY, 21st JUNE.

Board of General Purposes, Freemasons' Hall, at 4.
65—Constitutional, Bedford Hotel, Southampton-bldgs., Holborn, at 7 (Inst.)
65—Prosperity, Hercules Tavern, Leadenhall-street, E.C., at 7. (Instruction)
141—Faith, 2 Westminster Chambers, Victoria-street, S.W., at 8. (Instruction)
177—Domestic, Surrey Masonic Hall, Camberwell, at 7.30 (Instruction)
554—Yarborough, Green Dragon, Stepney (Instruction)
753—Prince Frederick William, Lord's Hotel, St. John's Wood, at 8 (Inst.)
860—Dalhousie, Sisters' Tavern, Pownall-road, Dalston, at 8 (Instruction)
1044—Wandsworth, Star and Garter Hotel, St. Ann's-hill, Wandsworth (Inst.)
1339—Stockwell, Surrey Masonic Hall, Camberwell
1349—Friars, Liverpool Arms, Canning Town, at 7.30 (Instruction)
1360—Royal Arthur, D. of Cambridge, 316 Bridge-rd., Battersea Park, at 8 (In.)
1381—Kennington, Horns Tavern, Kennington, at 7.30 (Instruction)
1420—Earl Spencer, Swan Hotel, Battersea Old Bridge, S.W.
1446—Mount Edgumbe, 19 Jermyn-street, S.W., at 8 (Instruction)
1471—Islington, The Moorgate, 15 Finsbury Pavement, at 7 (Instruction)
1472—Henley, Three Crowns, North Woolwich, at 7.30 (Instruction)
1558—D. Connaught, Palmerston Arms, Grosvenor Park, Camberwell, at 8 (In.)
1602—Sir Hugh Myddelton, Crown and Woolpack, St. John's-st.-rd., at 8 (In.)
1707—Eleanor, Trocadero, Broad-street-buildings, Liverpool-street, 6.30 (Inst.)
R.A. 933—Doric, Anderton's Hotel, Fleet-street, E.C.
R.A. 1365—Clapton, White Hart Tavern, Clapton, at 8. (Instruction)
M.M.—Prince Leopold, Anderton's Hotel, Fleet-street, E.C.

213—Perseverance, Masonic Hall, Theatre-street, Norwich.
241—Merchants, Masonic Hall, Liverpool, at 6.30 (Instruction)
249—True Love and Unity, Freemasons' Hall, Brixham, Devon
418—Menturia, Mechanics' Institute, Hanley.
452—Frederick of Unity, Greyhound, Croydon
651—Brecknock, Castle Hotel, Brecon.
867—Alliance, Masonic Hall, Liverpool.
1006—Tregullow, Masonic Rooms, St. Day, Scorrier, Cornwall.
1052—Callender, Freemasons' Hall, Manchester.
1276—Warren, Stanley Arms Hotel, Seacombe, Cheshire.
1325—Stanley, Masonic Hall, Liverpool.
1427—Percy, Masonic Hall, Maple-street, Newcastle.
1470—Chiltern, Town Hall, Dunstable.
1473—Bootle, 146 Berry-street, Bootle, at 6 (Instruction)
1534—Concord, George Hotel, Prestwich.
1551—Charity, Masonic Hall, New-street, Birmingham.
1570—Prince Arthur, 140 North Hill Street, Liverpool
1764—Eleanor Cross, Masonic Hall, Abington-street, Northampton.
R.A. 419—St. Peter, Star and Garter Hotel, Wolverhampton.

WEDNESDAY, 22nd JUNE.

Lodge of Benevolence, Freemasons' Hall, W.C., at 6.
193—Confidence, Railway Tavern, London-street, at 7.30 (Instruction)
229—United Strength, Prince Alfred, 13 Crowndale-rd., Camden-town, 8 (In.)
538—La Tolerance, Green Dragon, 2 Maddox-street, W., at 7.45 (Inst.)
720—Panmure, Balham Hotel, Balham, at 7 (Instruction)
781—Merchant Navy, Silver Tavern, Burdett-road, E., at 7.30 (Instruction)
813—New Concord, Jolly Farmers, Southgate-road, N., at 8 (Inst.)
862—Whittington, Red Lion, Poppin's-court, Fleet-street, at 8 (Instruction)
1227—Upton, King and Queen, Norton Folgate, E.C., at 8. (Instruction)
1278—Burdett Courts, Lamb Tavern, opposite Bethnal G. Junct., at 8. (Inst.)
1298—Finsbury Park, Alwyne Castle, Highbury, at 8 (Instruction)
1445—Prince Leopold, Moorgate Tavern, Moorgate Street, at 7 (Instruction)
1475—Peckham, Lord Wellington Hotel, 516 Old Kent-road, at 8. (Instruction)
1524—Duke of Connaught, Havelock, Albion Road, Dalston, at 8 (Instruction)
1604—Wanderers, Black Horse, York Street, S.W., at 7.30 (Instruction)
1662—Beaconsfield, Chequers, Marsh Street, Walthamstow, at 7.30 (Inst.)
1791—Creaton, Prince Albert Tavern, Portobello-ter., Notting-hill-gate (Inst.)
R.A. 177—Domestic, Union Tavern, Air-street, Regent-st., at 8 (Instruction)
M.M. Thistle, Freemasons' Tavern, Great Queen Street, at 7 (Instruction)
220—Harmony, Garston Hotel, Garston, Lancashire
724—Derby, Masonic Hall, Liverpool
972—St. Augustine, Masonic Hall, Canterbury (Instruction.)
1039—St. John, George Hotel, Lichfield
1264—Neptune, Masonic Hall, Liverpool, at 7 (Instruction.)
1392—Egerton, Stanley Arms Hotel, Stanley-street, Bury, Lancashire
1511—Alexandra, Masonic Hall, Hornsea, Hull (Instruction.)
1633—Avon, Freemasons' Hall, Manchester
R.A. 259—Amphibious, Freemasons' Hall, Heckmondwike
R.A. 405—De Tabley, Queen's Hotel, Birkenhead
R.A. 1356—De Grey and Ripon, Masonic Hall, Liverpool

THURSDAY, 23rd JUNE.

House Committee, Girls' School, Battersea Rise, at 4
3—Fidelity, Yorkshire Grey, London-street, Fitzroy-sq., at 8 (Instruction)
15—Kent, Chequers, Marsh-street, Walthamstow, at 7.30 (Instruction)
27—Egyptian, Hercules Tavern, Leadenhall-street, E.C., at 7.30 (Instruction)
65—Prosperity, Guildhall Tavern, Gresham-street, E.C.
87—Vitruvian, White Hart, College-street, Lambeth, at 8 (Instruction)
211—St. Michael's, The Moorgate, Moorgate Street, E.C., at 8 (Instruction)
435—Salisbury, Union Tavern, Air-street, Regent-street, W., at 8 (Inst.)
751—High Cross, Coach and Horses, Lower Tottenham, at 8 (Instruction)
802—Burgoyne, Cock Tavern, St. Martin's-court, Ludgate-hill, at 6.30. (Inst.)
1339—Stockwell, Cock Tavern, Kennington Road, at 7.30 (Instruction)
1426—The Great City, Masons' Hall, Masons' Avenue, E.C., at 6.30 (Inst.)
1614—Covent Garden, Nag's Head, James Street, Covent Garden, at 7.45 (Inst.)
1673—Langton, Mansion House Station Restaurant, E.C. at 6. (Instruction)
R.A. 753—Prince Frederick William, Lord's Hotel, St. John's Wood, at 8 (Inst.)
51—Angel, Library, Colchester Castle, at 4 (Installation)
79—Imperial George, Assheton Arms Hotel, Middleton, Lancashire
100—Friendship, Crown and Anchor, Great Yarmouth
203—Ancient Union, Masonic Hall, Liverpool
348—St. John, Bull's Head Inn, Bradshawgate, Bolton
594—Downshire, Masonic Hall, Liverpool
781—Wellington, Public Rooms, Park-street, Deal
935—Harmony, Freemasons' Hall, Islington-square, Salford
1325—Stanley, 214 Gt. Homer-street, Liverpool, at 8 (Instruction)
1450—Ashbury, Justice Birch Hotel, Hyde-road, West Gorton, near Manchester
1505—Emulation, Masonic Hall, Liverpool
1580—Cranbourne, Red Lion Hotel, Hatfield, Herts, at 8. (Instruction)
1612—West Middlesex, Feathers' Hotel, Ealing, at 7.30. (Instruction)
1626—Hotspur, Masonic Hall, Maple-street, Newcastle
R.A. 216—Sacred Delta, Masonic Hall, Liverpool
R.A. 275—Perseverance, Masonic Hall, South Parade, Huddersfield.
R.A. 431—Ogle, Masonic Hall, Norfolk-street, North Shields
R.A. 1086—Walton, Skelmersdale Masonic Hall, Kirkdale, Liverpool

FRIDAY, 24th JUNE.

Emulation Lodge of Improvement, Freemasons' Hall, at 7.
25—Robert Burns, Union Tavern, Air-street, W., at 8 (Instruction)
507—United Pilgrims, Surrey Masonic Hall, Camberwell, at 7.30 (Instruction)
766—William Preston, Feathers' Tavern, Up. George-st., Edgware-rd. 8 (Inst.)
780—Royal Alfred, Star and Garter, Kew Bridge, at 8. (Instruction)
834—Kanelagh, Six Bells, Hammersmith (Instruction.)
933—Doric, Duke's Head, 79 Whitechapel-road, at 8 (Instruction)
1056—Metropolitan, Portugal Hotel, 155 Fleet-street, E.C. at 7 (Instruction)
1158—Belgrave, Jermyn-street, S.W., at 8 (Instruction)
1298—Royal Standard, Alwyne Castle, St. Paul's-road, Canonbury, at 8 (In.)
1365—Clapton, White Hart, Lower Clapton, at 7.30 (Instruction)
R.A. 70—Pythagorean, Portland Hotel, London-street, Greenwich, at 8 (Inst.)
R.A. 1642—E. Carnarvon, Mitre Hotel, Goulborne-rd, N.Kensington, at 8. (In)
810—Craven, Devonshire Hotel, Skipton
1393—Hamer, Masonic Hall, Liverpool
1712—St. John, Freemasons' Hall, Grainger-street, Newcastle
General Lodge of Instruction, Masonic Hall, New-street, Birmingham, at 7
R.A. 242—Magdalen, Guildhall, Doncaster
R.A. 680—Sefton, Masonic Hall, Liverpool
R.C. 20—Masonic Hall, Maple-street, Newcastle

SATURDAY, 25th JUNE.

198—Percy, Jolly Farmers' Tavern, Southgate-road, N., at 8 (Instruction)
1541—Alexandra Palace, Alexandra Palace, Muswell Hill
1624—Eccleston, Grosvenor Club, Ebury-square, Pimlico, at 7 (Instruction)
1706—Orpheus, Freemasons' Hall, W.C.
Sinai Chapter of Instruction, Union, Air-street, Regent-st., W., at 8
1462—Wharnccliffe, Rose and Crown Hotel, Penistone
1464—Erasmus Wilson, Pier Hotel, Greenhithe
1631—Chiselhurst, Bull's Head Hotel, Chiselhurst
R.A. 308—Affability, Station House Hotel, Bottoms, Stansfield

NOTICES OF MEETINGS.

—:—

St. John's Lodge, No. 167.—The regular meeting of this excellent Lodge was held on Tuesday, the 14th instant, at the Holly Bush Tavern, Hampstead. Bros. G. Davis W.M., Dutton S.W., Dowsing J.W., Rowe P.M. Treasurer, J. R. Thompson Secretary, J. G. Humphreys S.D., E. Storr I.G.; Past Masters J. Eldridge, Hollis P.P.G.S.B. Herts, Yeomans I.P.M. Visitors—Bros. S. Smout W.M. 1642, James Terry P.P.G.W. Herts, H. M. Levy P.M. 188. After preliminaries, a letter was read from Bro. F. Adlard P.M., thanking the Worshipful Master and brethren for the honour they had conferred on him by electing him an honorary member. Bro. G. W. Hesse was passed to the second degree. It is needless to say the working of the Worshipful Master was perfect; the Officers also performed their duties most efficiently. The Worshipful Master impressively rendered the charge in the second degree. Heartly good wishes were given from the brethren and visitors. The Worshipful Master thanked the Lodge for its support at the last Festival of the Royal Masonic Institution for Girls, which had enabled him to place on his list £100. Lodge was then closed. The brethren partook of a very good and substantial dinner, provided by Bro. Frond. The Worshipful Master said this being a so-called off-night, he would be brief in his speeches, but he would, with all due honour, give the Royal and Masonic toasts, which he did in appropriate terms. He proposed Success to the Masonic Charities; he was pleased to see Bro. Terry present. With his name he would couple that of Bro. Storr, who is a Steward for the next Anniversary Festival of the Boys. Bro. E. Storr, in responding, said he felt great pleasure in representing this Lodge at the next Festival; he hoped on a future occasion to serve as a Steward for the Royal Masonic Benevolent Institution. He advocated the cause of the Boys' School, and especially thanked Bros. Hollis and Eldridge; he had now on his list £65 2s, which sum he hoped to augment. He felt it an honour to represent this Lodge. Bro. Terry spoke of the manner in which this Lodge supported the three Institutions. He referred to the success of the Festival of the Girls' School, and spoke of the honours that had been secured by the pupils of each of our scholastic Institutions. He recounted the advantages the Institution with which he was most closely associated was dispensing, and he trusted on an early occasion to again have a Steward from this Lodge. The toast of the Visitors was responded to by Bros. Smout W.M. 1642 and H. M. Levy P.M. 188. Bro. Thompson P.M. and Secretary then rose; it was a great privilege for him to propose the health of the Worshipful

Master. This is the fourth time he had been in the chair; his capabilities are well known, and are a great credit for so young a Mason. He hoped they would drink the toast with the enthusiasm which it deserved. The Worshipful Master thanked Bro. Thompson for his kind remarks; he felt it a great honour to be Worshipful Master of this Lodge; he would do everything in his power to uphold the prestige of the Lodge, and his services were at their command. He had, by his exertions at the Lodges of Instruction with which he was associated, handed over £300 to the Charities, and he hoped before long to make it up to £500. He thanked them for their kind support to him while in the chair. The Tyler's toast was then given. Bros. Dowsing, Potter, Storr, and Terry contributed to the enjoyment of the meeting.

Percy Lodge of Instruction, No. 198.—At Bro. Fysh's, Jolly Farmers, Southgate-road, on Saturday, the 11th instant. Present: Bros. C. Weeden, W.M., Gilham S.W., Kent J.W., Percy Preceptor, A. W. Fenner Secretary, E. Woodman S.D., Wolf J.D., Fidge I.G.; also Bros. Halle, D. Moss, A. Ferrar, H. B. Mullord, Patrick, C. Lorkin, J. Lorkin, A. Tnok, Parkes, Halford Treasurer, S. E. Moss, W. Williams, and Fysh. Lodge being opened, the minutes of last meeting were read and confirmed. Bro. Ferrar was proved, and on the Lodge being opened in the second degree the ceremony of passing was rehearsed in a very excellent manner. Lodge was called off and on. Bro. Moss worked the first, Bro. Percy the second and third sections of the lecture, assisted by the brethren. Lodge was closed in the second degree. Bro. Gilham was elected to preside at the next meeting, after which Lodge was closed and adjourned. The ceremony of installation will be rehearsed by Bro. Gilham on the 25th instant, when the attendance of the members of this Lodge of Instruction is requested by Bro. A. W. Fenner the Hon. Sec. This will be the last night of meeting previous to the adjournment, until the first Saturday in September.

Yarborough Lodge of Instruction, No. 554.—At the regular meeting of this Lodge, at Bro. A. Walter's, the Green Dragon, Stepney, E., on the 14th inst. Bro. J. Taylor was W.M., and was well supported by Bros. Harvey S.W., Forss J.W., Shingfield S.D., A. Walter I.G., J. J. Berry P.M. Preceptor, T. J. Barnes; also Bros. W. March, J. T. O'Callaghan, G. H. Stephens, &c. Lodge was opened, and all usual formalities having been observed, Bro. March was interrogated. Lodge was advanced, and the ceremony of passing was ably rehearsed, Bro. March candidate. The first and second sections were worked from the chair, the brethren assisting. Lodge was closed in the second degree. Bro. J. T. O'Callaghan, Corinthian Lodge, No. 120, was admitted a member of the Lodge, and Bro. H. Forss was elected W.M. for the ensuing meeting. Lodge was closed and adjourned until the 21st inst., when we hope Bro. Forss will be well supported.

Dalhousie Lodge of Instruction, No. 860.—At Bro. Smyth's, Sisters' Tavern, Pownall-road, Dalston, on Tuesday last. Bros. Carr W.M., Polak S.W., Larter J.W., Edwards S.D., Clark J.D., T. Clark I.G., J. Lorkin Sec., Brasted acting Preceptor; also Bros. Catling, Wardell, Christian, Dignam, Cushing, Holdsworth, Smyth, and others. After preliminaries, the ceremony of initiation was rehearsed, Bro. Holdsworth candidate. Bro. Catling, as candidate for passing, was entrusted. Lodge was opened in the second degree, when Bro. Catling was passed to the degree of Fellow Craft. Lodge was opened and closed in the third degree. Bro. Christian worked the first section of the second lecture, assisted by the brethren. Lodge was closed in the second degree. Bro. Holdsworth, of Lodge 1607, was elected a member. Bro. Polak was appointed W.M. for the ensuing week.

Huyshe Lodge, Stoke.—On Thursday, 6th June, the brethren of this Lodge met for the purpose of electing their W.M. Worshipful Bro. Conguer presided, and the scrip resulted in the unanimous election of Bro. Panter S.W. as his successor. In acknowledging his appointment, Bro. Panter expressed his intention of doing his utmost to justify the confidence of the brethren, and mentioned how pleased he was to have to follow in steps so worthy as those of Bro. Conguer, whose courtesy had been warmly appreciated. Bro. Gillman P.M. was unanimously re-elected Treasurer, and special reference was made to the exemplary manner in which he had performed the duties of his office. The condition of the finances of the Lodge was pronounced to be highly satisfactory. In a few months the purchase instalments will have been paid off, and the building will be the property of the Lodge. The installation and banquet will take place on the 22nd instant.

Grey Friars Lodge, No. 1101.—A meeting was held on Wednesday, 8th inst., at the Masonic Hall, Reading. Present—Bros. W. Ferguson W.M., J. Early Danks I.P.M., E. J. Blackwell S.W., R. Dowsett J.W., W. P. Ivey P.M. Secretary, Rev. C. R. Honey S.D., J. H. Hawkes J.D., W. Hickie Org., W. J. Browne D.C., Ravenscroft Steward, R. C. Prickett I.G., W. Hemmings Tyler; Past Master Bro. T. J. Pulley; also Bros. Weatherhead, Coates, James, H. Ferguson, Whitfield, Greenaway, Hukins, Cotterell, Bailey. Visitors—Powell P.M. and Treas. 414, Sherwood 414, Blackwell D.C. 414, Bottomley P.M. The Ark, Tench 1215, Milligan 448, Tarrant 1158. Lodge was opened and the minutes of last regular Lodge were read and confirmed. Bro. Sands, a candidate for passing, gave proof of his efficiency, was entrusted, and retired. Lodge was opened in the second degree. Bro. Sands was passed to the degree of F.C. Bros. Cotterell and Whitfield, candidates for raising, gave satisfactory proof of their efficiency in the former degrees; and were entrusted, and in due course raised to the sublime degree of M.M. The

ceremony was performed by the W.M. in his usual admirable and effective manner, the brethren all joined in singing the beautiful hymn of the third degree, under the direction of Bro. Hickie, who presided at the organ. Lodge was closed to the second and first degrees, when notice of motion was brought forward, "That the Lodge vote of ten guineas to the R.M.I.B. be applied in the name of the J.W. of the Lodge." This was carried unanimously. After the usual ceremonies, the Lodge was closed and adjourned to the second Wednesday in October. We congratulate Bro. Ferguson on his most successful year of office.

Friars Lodge of Instruction, No. 1349.—Held at Bro. Pavitt's, Liverpool Arms, Canning Town, on Tuesday, 14th June. Bros. Pavitt W.M., Rawe S.W., Johnson J.W., Watkins S.D., Day J.D., Bourne I.G., Worsley Secretary, Myers P.M. Preceptor; also Bros. Andrews, White, &c. Lodge opened in due form, and the minutes were read. Lodge opened in the second, when Bro. Andrews was passed to the degree of Fellow Craft. Bro. Worsley worked the first, second, and third sections of the lecture. The Lodge closed to first degree, when Bro. Andrews P.M. of Lodge Peace and Harmony, No. 359, was elected a member. Bro. Rawe W.M. 781 was unanimously elected W.M. for the ensuing week, when he will rehearse the ceremony of the third degree.

Prince Leopold Lodge of Instruction, 1445.—At the Moorgate Tavern, Finsbury-pavement, every Wednesday, at 7 p.m., Bro. W. H. Myers P.M. Preceptor. On 8th June, the chair was taken by Bro. James Robson, supported by Bros. Partridge S.W., Kimbell, McDonald, G. Robson, McGregor, C. Smith, Ewen, Seymour-Clarke Secretary and others. Lodge being duly opened, and the minutes read, the ceremony of passing was ably rehearsed by the W.M., after which Bro. McDonald worked the first, second, and third sections of the lecture, assisted by the brethren. Lodge was closed in due form, after Bro. Partridge had been elected W.M. for next meeting. Brethren are cordially invited to attend.

Eboracum Lodge, No. 1611.—The regular meeting was held at York, on Monday evening. Bro. J. T. Seller W.M. opened the Lodge, there being present Bros. C. G. Padel I.P.M., R. W. Hollon P.M., T. B. Whytehead P.M., G. Balmford P.M., A. Buckle P.M. 236, G. Simpson S.W., M. Millington J.W., T. Humphries Assistant Sec., A. T. B. Turner S.D., J. Blenkin J.D., J. R. Jackson Assistant M.C., W. Girling I.G., and a full muster of members, together with several visiting brethren. A ballot was taken for V.W. Bro. Col. S. H. Clerke G.S. as an honorary member, which proved unanimous. Bro. T. B. Whytehead then gave an address on "Masonic Poets and Poetry," illustrated by copious quotations from the works of brethren from 1720 to the present time, and concluded by presenting some books to the Lodge library. Bro. W. W. Whytehead, M.A. (Cambridge) and Bac.Sc. (Paris), then read a paper on the "Science of Practical Geometry and the Mediæval Freemasons," and votes of thanks were passed to both brethren. A ballot was taken for a Life Membership in the Girls' School, the successful drawer being the I.P.M. Bro. C. G. Padel, who announced his intention of acting as Steward for the Lodge at one of the Festivals next year. On the motion of Bro. T. B. Whytehead, a committee was appointed to confer with a committee appointed by the York Lodge, No. 236, as to the feasibility of holding a Masonic gathering on the occasion of the visit of the British Association to York in the autumn. Power was given to the Standing Committee of the Lodge to arrange for a Picnic at an early date. Letters of explanation for absence were read from Bro. J. S. Cumberland P.M. Prov. G.J. Warden and other brethren, and the Lodge was closed. The brethren afterwards entertained their Visitors at supper, after which some of the principal toasts were drunk, and a very pleasant evening was spent, enlightened by Masonic conversation.

The Burgoyne Lodge of Instruction, which has hitherto been held in the North of London, has removed to Bro. Gabb's, the Cock Tavern, Nos. 3 and 4, St. Martin's-court, Ludgate-hill. It is held every Thursday evening, from 6:30 to 8:30. We understand there is every probability of the attendance being good, as the brethren of the mother Lodge are strongly supporting the Lodge of Instruction. Moreover, the Burgoyne working is unsurpassed, and its name alone is a guarantee of accuracy for work.



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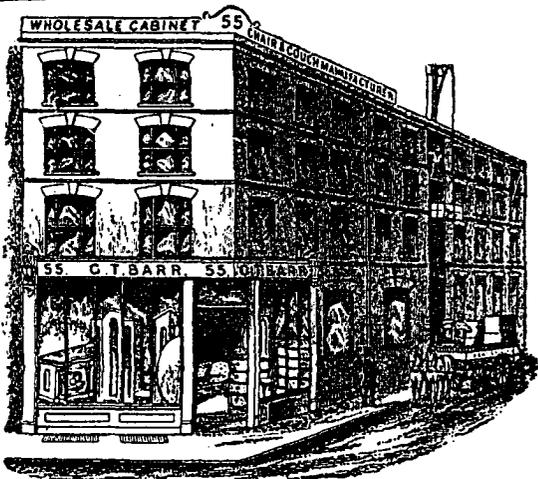
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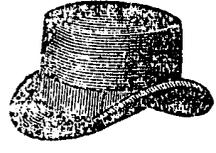
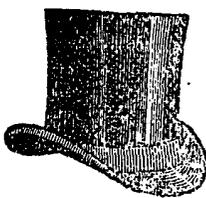
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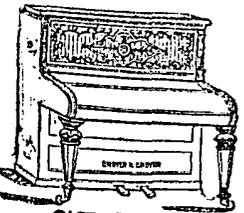
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