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STATUS OF PAST MASTERS.

THIS vexed question is far from being settled. The resolution arrived at in Grand Lodge on the 8th inst. is not final; it may be open to revision, if not to reversal. Much will depend upon the manner in which the question is approached, and no greater ill could befall the Craft than by importing the spirit of rivalry into the argument. It is not a matter of precedence or power between London and Provincial Lodges that is now in dispute, but one affecting the deepest interests of the whole body. As such it should be discussed with reverence and caution, with a due regard to the many points involved, and with a view to harmony of working. It is to be feared that certain Provincial brethren are labouring under the impression that the members of London Lodges are hostile to the proposed change, not because of the change itself so much, but because of the source whence it comes. Bro. Beach, the R.W. Provincial Grand Master of Hampshire, alluded to the subject at the recent Provincial Grand Lodge gathering, and the tone of his remarks sounds more like that of triumph than of confidence in right. The report of his speech in our contemporary is meagre and, it may be, misleading. It would be wise, therefore, not to judge too severely in the absence of the fuller text. Yet there is something in the spirit of what is recorded that should arouse thoughtful consideration and awaken the desire for a full and righteous inquiry. Bro. Beach stated that there was an idea that the Provinces were to be lessened in power, that in consequence of that idea Provincial brethren had mustered in force to show that they were not to be easily ignored, and that the result showed that they were to have greater power than heretofore. It is to be regretted that something like a challenge to the attitude assumed by the Provinces was given by our contemporary prior to the meeting of Special Grand Lodge. No doubt the idea of the writer was to impress upon the brethren generally the desirability of assembling in large numbers in order that the grave matter at issue should have the advantage of the experience and of the trained minds of the rulers of the Craft. But that fact was not clearly defined, and the impression of rivalry got abroad, much to the detriment of that calmness of judgment so necessary in dealing with a question involving nothing less than a complete revolution in practice. We are deeply interested in this question; we have formed a strong opinion upon it; but we are not so committed to finality as to refuse to listen to the other side, and we are open even to admit our error if it can be made clear to us. We repudiate any feeling of hostility to the Provincial brethren. There should be no question of party in Masonry, and the only point worthy of consideration is—What is best for the Craft at large? To depart from this rule is to let loose passion, to introduce personal feeling, and to make the determination of the question at issue a battle of parties. Discord, and not brotherly love, would be the result. No brother has a monopoly of sense, of right, or of principle; nor do these qualities necessarily reside in London in contradistinction to the provinces, and *vice versa*. The whole body are the seat of wisdom, and they should discuss the question in its broadest sense, and with due regard to the great responsibility they owe to the Constitution.

It cannot be said that the ground has been fairly and

fully covered. The discussion on the 8th inst. was far from being exhaustive. The most serious point raised was left in an unsatisfactory condition. It was contended that a private Lodge had the power to appoint a joining member a Past Master of the Lodge provided he lawfully held a similar position in his Mother Lodge. This contention was disputed, and upon appeal to authority it was stated that some private Lodges had acted in the manner described, but that there was no written law either for or against the custom. By rule 141 it is provided that if no Past Master of the Lodge is present at a regularly constituted meeting, then the senior Past Master in attendance, being a subscribing member of a Lodge, should preside. That rule simply embodies what appears to us to be the inevitable, for we hold that only a Master or Past Master can rule in the Lodge. Under the circumstances then, there is no alternative than to ask a Past Master to preside, and courtesy suggests that it should be the oldest Past Master in rank present. The office of Master of a Lodge is one of the fundamental principles of the Order. The title of Past Master and the privileges attached thereto are conferred by the Constitution, whereas rank is regulated by the custom of the Lodges. A Lodge cannot deprive a Past Master of his title when once it has been properly obtained, but it can define the position or rank he shall hold in the Lodge. The practice, no doubt, is that of succession upon a plan well understood, but various circumstances might intervene to disturb the regular order of things. Suppose a Past Master leaves his Mother Lodge altogether for a time and returns, is it not within the province of the Lodge to determine what rank the returned prodigal shall hold? He might have passed the chair in another Lodge, and as the new law runs, the Mother Lodge would be compelled, if they readmitted him, to give him a certain and immediate rank, whether they approved or not. They might blackball him, of course, but that would intensify a practice that all good Masons would be glad were it only used on very rare and extreme occasions. The evil of the whole thing is that it interferes with the privileges of private Lodges, perpetuates native rank in a foreign home, assumes the possession of merit, and compels rewards independent of the sanction of judgment, of right, and of experience. Surely a Lodge has as much right to determine the rank of its members as it has to admit them. Both conditions can be harmonised with the fundamental principles of the Craft. There are rules for the guidance of Lodges in the admission of candidates, but they leave much to the judgment of the brethren. Essential principles are defined and protected, in other respects the largest liberty is allowed. A similar law with regard to Past Masters would meet every requirement. Let it be understood that a private Lodge has the power to regulate, not confer, rank, and all that is necessary would be yielded. The title of a Past Master is outside of the control of the Lodges, but the right to define the position he shall hold after he has gained the title, ought to be their especial right. It is so with regard to their own members, and there is no reason why a stranger should be allowed superior privileges. If the new law is to stand, then private Lodges can only exercise their right in one way. Why drive them to an unpleasant necessity? It would be more reasonable to permit of freedom in its fullest extent rather than impose conditions which in many cases at least will be found intolerable. There is all the difference in the

world between permission and compulsion. A Lodge in its wisdom and generosity might desire to honour a joining brother. The pleasure of granting such honour would be the greater from the fact that it could be withheld. Take away this discretion, and mistrust and opposition follow. A right assumed in defiance of the opinion of free men in a perfect Republic is an anomaly, irritating to the members and barren in honour to the intruder.

The more the whole question is examined the more difficult does it become. As time goes on fresh points arise which demand examination. Bro. Ralph Gooding, G.S.D., has raised three very pertinent questions. He asks: "Do Past Masters who joined a Lodge before this special meeting become Past Masters of that Lodge in virtue of this resolution? Can members who join a Lodge hereafter, and who are not Past Masters at the time of joining, claim the rank of Past Master of that Lodge by occupying the chair of any other Lodge? Can an initiate join another Lodge, and then by passing the chair (of that Lodge) claim the rank of a Past Master of his Mother Lodge?" These are samples of difficulties and incongruities never dreamt of by the promoters of the new law, and yet they are too important to be allowed to pass unnoticed. We shall not attempt to answer Bro. Gooding, nor do we think it possible to give a satisfactory reply to his queries. They open up grave difficulties, and point to revolutionary changes, the end of which cannot be foreseen. We implore the Craft to be watchful of this proposed change, to at least look at the question in all its bearings before finally deciding. It need not be discussed with bitterness; there need be no striving after mastery. Right, and that only, should prevail, and if the brethren will only approach the subject with an open mind and a pure heart, a happy issue will be the result.

CANADA.

THE following eloquent sermon was preached before the Freemasons of Toronto, assembled to celebrate St. John's Day, by the Rev. Evan Davies, M.A., Chaplain of the Grand Lodge of Canada:—

"Verily I say unto you, among them that are born of women there hath not risen a greater than John the Baptist: notwithstanding he that is least in the kingdom of heaven is greater than he."—Matt. xi. 11.

"Brethren, I cannot adequately express to you how glad I am to-day to meet with you in this house of prayer, and thus show to the world that we, as Freemasons, take a personal interest in the worship of Almighty God. I rejoice that I can take part with you to-day in celebrating the anniversary of John the Baptist, one of the patron saints of our illustrious and venerable Order of Ancient Free and Accepted Masons, and I sincerely pray that God may preserve all of us in body and in soul, and that the Supreme Governor and Architect of the Universe may vouchsafe to each of us His presence now and for ever, that we may preserve our Order by adorning ourselves with every ornament of Christian virtue. It is not necessary for me to tell you why John the Baptist was selected as the patron saint of our Order, but I shall ask you to note the character of the Baptist, and then endeavour to deal with some of the principles of Freemasonry, together with those of that religion on which our Order is founded. John the Baptist was one of the greatest apostles, and he was not only an apostle and a preacher, but a witness of the true light and a noble example for our imitation. He was faithful in the discharge of every duty, and inflexible in moral strength. He was sent to prepare the way for Christ his Master, and was a witness of Him. He was ever ready to speak the truth, and ever bold in re-proving vice. History affords no finer instance of self-denial than his unflinching discharge of duty. How beautiful from the lips of this illustrious and popular man are the words, full of deep piety and humility. "He it is who cometh after me, the latchet of whose shoe I am unworthy to unloose," and again: "He must increase, but I must decrease." These were the utterances of a true man,—a man of sterling integrity, and pre-eminently one worthy to be held up as our example. True and faithful was he in his denunciations of vice and wickedness. He spoke boldly and plainly to every man. In his teaching he was an Old Testament prophet, the preacher of a stern morality. His teaching was sharply and concisely put. What denunciation of the Old Testament is stronger than his denunciation of the Pharisees—"O generation of vipers, who hath warned ye to flee from the wrath to come?" No morality in the Old Testament is sharper than this, "Now is the axe laid to the root of the tree, and every tree that beareth not good fruit, is hewn down and cast into the fire." All these expressions show a devoted firmness in the discharge of his duties, and worthy indeed was he of our following. Nor was he more a victim to outward influence than to the influences which might arise in his own mind, but no thought of fear or favour, no desire or ambition for wealth could shake his moral courage. Wealth and honour and great possessions were in his power, but nought could touch the firm honour of this our most noble patron saint. Not for a moment did he give way to that feeling which is

but too prevalent in the world to-day that the rich and powerful are not to be harshly spoken to when their conduct is contrary to the laws of God and man. If the rich are guilty of these things they should be condemned for such conduct, no matter how high their position. John the Baptist met his death because he was honest in the discharge of his duty, and refused to be turned aside by the threats of the wicked monarch. Brethren, let us learn from the noble example of our patron saint. I pray you to be unshaken in truth and right, and in act and speech against worldly things when they are evil. The temptation of the preacher of righteousness, who was suddenly made the adviser of the king, and as suddenly required to condone the crime of that king was a terrible one, and, brethren, the same temptation attacks all of us at one time or other. You may purchase the friendship of some if you will only gloss over their faults. If you will ignore the evil conduct and vices of some you will be welcome to their hearts and homes. If you will only keep what the world calls a wise silence you may be very popular with some people. But this is not the life of a true child of God, any more than it is the life of a true and honourable Freemason. The life of St. John the Baptist teaches us to stand forth as a light, reflecting as he did from the light of our Lord Jesus Christ, all the great virtues that teach us to live the life of Him who was the son of our Father which is in Heaven. The people whom John the Baptist laboured among wanted a religion that they could put on when it suited their pleasure or worldliness, and lay aside in turn when they wanted their freedom. The religion of John the Baptist was not of such a character. When the Pharisees and tax-gatherers asked them what they might do to be saved, he not alone told them to repent, for that would be easy, but called on them to bring forth fruits meet for repentance. That was too hard. The religion of John the Baptist was too difficult for them because of its stern morality. It demanded outward piety, as well as private morality. Some of my hearers may ask, what has all this to do with Freemasonry? Brethren, I make bold to say that this has much to do with it. Yes, it has much to do with Freemasonry, and the more closely we examine the principles of our Order, the more we shall see what it has to do with it; and the more closely we study the constitution of our venerable Order, we shall learn how to live in the moral precepts therein contained, and thus see how directly it bears on what I have said. These precepts teach us to follow his doctrines, and so live that we may truly repent according to his teachings. Of the principles of our ancient society, I hesitate not to say, I have the highest opinion, and I believe that he who faithfully puts them into practice will be a Christian, a man zealous in every good work and loyal to the constitution of the country in which he lives. Freemasonry shuts out as unworthy of its privileges the atheist and the infidel from its membership. With the open Bible upon its altars it demands of every candidate for its mysteries that he shall have faith in a personal Redeemer, the Creator and Governor of the universe. The foundations of Freemasonry are laid on the principles of religion. It exercises a moral influence over men, and teaches its members that the all seeing eye of God ever beholds them. It asks its members to have faith in God, hope of immortality, and charity for all mankind. It is raised on the sacred pillars of religion, faith and duty, and has, as our noble Grand Master in England, the Prince of Wales, truly said, loyalty and charity for its watchwords. It teaches us to believe in the resurrection of the body, and also in the immortality of the soul. Still I would say that Freemasonry does not take the place of religion. It cannot save a man's soul. It cannot take away the sting of death or turn it into victory. It does not claim to any such thing, but is simply a system of morality. It does not pretend to usurp the power that belongs to God, and to God's Church, but encourages its members to be faithful in the discharge of their religious duties. I am compelled to admit that some members of our Order neglect their religious duties and seldom or never attend the services of God's house. Some, too, indulge in intemperance and other evils, and neglect their wives and families. Such actions not only give the opponents an opportunity to speak evil against us, but prove to the outward world that they are unworthy men, and does a grievous injustice to our Order, as well as to ourselves, and all should condemn such hypocritical conduct, because it is wrong. If we are true Freemasons and faithful followers of John the Baptist, we will live holier and happier lives here on earth, and die in the hope of a glorious resurrection. I would to God that every man here to-day was worthy to be made a Freemason. Would to God that every Freemason would follow the principle of his Order in his daily walk and conversation, as did our noble exemplar. Brethren, I would urge you to live as Freemasons, and if I did not impress on you the importance of living as sober, temperate, honest, reliable, truthful, God-fearing men, I would be unfaithful to the Master whose ambassador I am. I stand before you to-day, not only as a Freemason, but a minister of the Lord Jesus Christ to preach His everlasting gospel to perishing souls, and as such I proclaim to you that something more than mere morality is necessary in order to procure the enjoyment of heavenly life and peace. We must be true to those principles which were inculcated by John the Baptist, and I urge you, dear brethren, to be true to them in all countries and at all times. Oh, barter not truth, or moral right for any friendship of the earth, but be true to the ideal of manhood which is shown in the life of our Saviour and his disciple our patron saint. Freemasonry has for its cardinal principle the brotherhood of man, and the eternal fatherhood of God, so that while I hold, as many others do, to the distinctive teachings of the church of which I am a humble member, I meet with those who differ from me on many points, but all can stand on common ground in our Order. The citizens of all nations, and tongues and sects, meet in this brotherhood, and we have been taught to live together in one great family, true to each other as God is true to us. As some brother has well said: Brotherhood is that which the world craves for. The poor, sick heart of the world needs it. Not that fellowship which is cold and barren, nor the religion which is but too often the tool of intolerance. Not that brotherhood which seeks to

advance at the expense of the civil rights of others, but that brotherhood which endeavours to relieve suffering and to make its members loyal and true men. Freemasonry teaches us our duty to our fellow-man. It teaches us to love justice and mercy, and to relieve the distressed and soothe the afflicted. It likewise teaches us our duty to God. It teaches us to believe that He will reward virtue and punish vice, and that He is ever present. It teaches us never to mention His name without reverence; to seek His aid in all lawful undertakings and to pay Him that sincere and loving homage, which is due from the created to the creator. It recommends to us—as the main source of contemplation, the Bible which must be open in every Lodge while at work. It teaches us to regulate our conduct by the divine precepts which that book contains and ever to esteem God, and ever to esteem His services and religion. It teaches us our duty to ourselves, it urges us to live peaceable and well-regulated lives. It teaches us to shun every object which is wrong, and to learn from the Bible lessons of humility, faith, and charity, and to discharge every duty that may arise in the course of our life here, and that we should at all times be preparing for the great event which every moment is bringing nearer to us, so that when the silver cord be loosened, and the golden bowl be broken, and our dust be returned to its mother dust, and the spirit to the God who gave it, we shall be judged worthy to stand at the right hand of God. Freemasonry strives to stimulate virtue, and to encourage every good work. Our secrets are lawful and honourable, our objects are well known to the world, but for the sake of such among the congregation who are not Freemasons, and yet whom we gladly welcome with us to-day, I would say that there is not an obligation in Freemasonry, and I have taken more than eighteen degrees, that conflicts in any way with the duty we owe to ourselves and to the State. It impresses upon its members the necessity of so living according to the law of God, that they may fit themselves as living stones for that temple which is not made with hands, eternal in the heavens. Like every other society, it numbers among its members many whose lives are inconsistent with its precepts; many who fail to reflect any degree of its grandeur. But even among Christ's Apostles there was a Judas, and Freemasonry must not be condemned because there are some who are untrue to its principles. When there are defections I hold they should be attributed to their proper cause—our poor, weak fallen nature, instead of ascribing them to any society to which the offenders belonged. Freemasonry strives to inculcate morality, and endeavours to cast its influence into the scale of right. So far as it strives, I say, to make men truer and nobler, it is deserving, not of condemnation, but of the co-operation and earnest sympathy of all right-minded men. We are not bound to protect a brother who has been found guilty of murder, or any other offence against the laws of God and man, although such charges have been made against this venerable society. The teaching of our patron saint, John the Baptist, was earnest. He did not tolerate lukewarmness in the discharge of his duty to God, himself and his fellowmen. He received the approval of the Master in the words of the text, "Verily I say unto you, among them that are born of women there hath not risen a greater than John the Baptist." So let us follow that example that we, too, at least may receive the blessing of our Father in heaven. Time forbids me to enlarge upon the lessons which are inculcated by our symbols, each of which convey a practical lesson upon our duties, which we could practise with advantage to ourselves here. But just a word with regard to the white lambskin apron. When the candidate is first introduced to the mysteries of our Order, that symbol of purity and innocence is given him. It is so susceptible of defilement that an unkind feeling toward a brother cannot be entertained by the wearer of the apron. Oh, how hard it is for poor, weak, sinful men to carry its teachings into practice, but we must aim at it so that we may triumph over our weakness. By the very same symbol we are reminded of another fact that suffering has been endured and blood has been shed in order that we might be clothed in spotless white. And we are reminded of him who died to save our souls. We are taught by it that we have been bought with a price—even the blood of our Lord and Saviour Jesus Christ. Let us strive to remember these things, and, keeping in mind the privileges and responsibilities of our calling, carefully live the mysteries which we believe, and we will be worthy members of an illustrious order. We have in our ranks men as true as steel. Men who would be ornaments to any society on earth, if we would only strive as the gavel and the chisel teach us to break off the rough corners of our characters. We must live Freemasonry as well as teach it. Wherever moral corruption shows itself, wherever want wastes the widow and the orphan, wherever evil struggles with the good, there is work for each of us to do. We cannot give back to the widow the husband for whom she mourns. But we can relieve her wants. We can wipe away the tear from the cheek of the poor orphan child. This is a Mason's work. It is a noble work—a Godlike work. I believe that there are hundreds of thousands of widows and orphans throughout the world who will heartily thank God for the work done by this grand old institution. In Canada there are many orphans who are now occupying good positions whose lives would have been blighted had it not been for the timely assistance rendered by the Masonic body in the hour of need. Society, I believe, brethren, cannot afford to dispense with any organisation that seeks to unite the sons of Adam in one great family. The report of the Grand Lodge shows that 9,536-82 dollars was expended in benefits for the families of deceased brethren during the past year. Add to this sum the amount which has been expended by the 348 local Lodges in the Province of Ontario. Take the city of Toronto and see the great work that is being done by the Masonic body here. I understand your local Board of Benefits contributes to the support of 45 widows and 75 orphans, and besides paying funeral and other expenses. For all these purposes upwards of 4,000 dollars per annum is expended. But the good work done by the private Lodges, some 13 or 14 in number, in the city and vicinity, should not be unnoticed. Each Lodge has its own benefit fund, by means of which it

renders assistance to its members, and also the widows and orphans of brothers who have been members of that Lodge. In this way each Lodge will contribute about 100 dols. per annum. This makes a grand total of over 5,000 dols., which is given by the Freemasons of Toronto to assist widows and orphans, who would otherwise have been in want. There is no sin, perhaps, greater than in neglecting the performance of this duty, for which we ask your generous support. We are forcibly reminded of the peril of selfishly enjoying our wealth without attending to the wants of our poorer neighbours by that parable in Luke, in which we read of one who was cast into the torments of hell for neglecting his poorer brethren. Brethren, you have done a noble work—a Christ-like work in the past, and I trust you may persevere in it. "Be not weary in well-doing, for in due time, ye shall reap if ye faint not." I cannot describe the heartfelt gratitude of the poor widow and orphan child for the generous assistance rendered them in the hour of their sore trial. To visit the fatherless and the widow in their affliction is surely a noble work. How many widows' hearts have rejoiced, and how many orphans who are now occupying high positions, owe their present prosperity to the generous assistance given by Freemasons? As the light of its benevolence has shone in the pathway of many a poor, distressed and poverty-stricken family, they have reason to say—we thank God for this society. It requires more than degrees to make a true Freemason, and a man who joins our Order for the sake of personal gain, has an unworthy conception of the dignity of our calling. The spirit of God coming into the heart of a man can alone make a true Freemason, and in this age when terrible vices, such as gambling, intemperance, and others, assail us at every turn, it is our bounden duty to contend against them. It is pleasing to note that some of the Grand Lodges of the United States have denounced those vices as high treason against the canons of Freemasonry. The time has now come when we must assume our position before the eyes of the world, and I would say, that the Freemason who has not the moral courage to stand against these things is a moral coward, and by no means following the example of our noble patron, John the Baptist. Our religion, our faith, our ritual call us to exercise those virtues which elevate human character, and let us in the name of God leave off these vices and strive to help others to leave them. If there be one here to-day who is given to the vices of intemperance or gambling, let him dash them to the ground as the vilest enemies—enemies who are endeavouring to rob his soul of happiness here and hereafter, as well as to deprive his family of the necessities of life. Endeavour to live as one ever under the all-seeing eye should live. Brother Masons, to do so, work on earth not as eye-servants, but like the servants of Christ, doing the will of God from the heart. "Labour not for that which perisheth, but for that which endureth to everlasting life." We may never all meet again. Changes must, and do come, and death is certain. Life is transitory and uncertain. But there is a desire that can never fail. God grant that it may be yours and mine. There is one principle that can never fail. That principle is an intense longing love for heaven, that desire is a faith in Him who lived and died for you. God grant that you may believe Him now. My prayer is that each of us may live to accomplish our work on earth as men and Masons, and that at last it may be said unto us:—"Well done, good and faithful servant, enter thou into the joy of thy Lord." Amen.

Bro. Isaac has kindly consented to rehearse the ceremony of installation, at the Kingsland Lodge of Instruction, held at the Canonbury Tavern, N., on Monday, 3rd September, at 8.30. p.m. It is to be hoped there will be a good attendance of brethren.

A meeting of the North London Chapter of Improvement was held on 23rd inst., at the Canonbury Tavern, St. Mary's Road, Islington. Comps. Higgins M.E.Z., Dean H., Brasted J., George P.S., Sheffield S.N. This Chapter of Improvement commands good attendances throughout the year.

Brighton having been freed from the crowd that usually assembles during the race week, has now resumed its wonted aspect. We note, however, that improvements are continually being made for the comfort of visitors, while the critical eyes of the Mayor, Brother Alderman Cox, Chairman of the Brighton Aquarium, and his popular Deputy, Bro. Alderman Davey, aided by the Town Council, have been well exercised. As far as amusements are concerned, Mrs. Nye Chart, at her elegant theatre, has supplied the visitors with *The Lights of London*, and next week Miss Kate Santley will appear in the *Merry Duchess*. At the Aquarium Mr. J. Parry Cole's Drawing-room Operetta Company are drawing good houses. The artistes comprise Miss Champneys, Madame Susannah Cole, Misses Marian Stewart and Edith Stokes, and Messrs. St. Just, W. Offord, L. Tarrington, and R. Lansmere. On Tuesday the visitors had an opportunity of witnessing the feats of a celebrated swimmer, well known in America, Professor Marquis Bibbero. This gentleman claims to be a champion swimmer, and fully justifies his claim. He swam the East River, New York, tied hand and foot, and performed other marvellous feats. Great credit is due to the indefatigable manager, Mr. Wilkinson (of Crystal Palace celebrity) for his excellent catering for the patrons. The Oxford has been drawing good houses, Andy Merriles' Female Christys lately appeared at the Gaiety. The West Pier is crowded day and night, and Bro. Devine's excellent band has been greatly augmented. The selections of popular music elicit frequent plaudits and encores.

HOLIDAY HAUNTS.

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DUE NORTH AND THE EASTERN COAST.

BATTLE Bridge, now known as King's Cross, is an historical site. Here, a thousand years ago, King Alfred defeated the Danes, hence its original name. A loyal bricklayer, in his enthusiasm, erected an octagonal tower in honour of George IV. and surmounted it with a statue of his majesty of so grotesque a character that the late George Cruikshank, the prince of caricaturists, sketched it and handed it down to posterity as "Dusty Bob in a Blanket." There is nothing "dusty" about the structure that forms the terminus of the Great Northern Railway, nor about the "Flying Scotsman," which does the distance between London and Edinburgh (close upon 400 miles), allowing half-an-hour's stay at York, in nine hours. This is perfection of modern travelling and a great triumph of enterprise.

Like all other railways, the Great Northern has running powers over other lines and is thus enabled to book passengers through to most parts of the country. The great trunk begins at King's Cross, and, strictly speaking, ends at Doncaster, but it continues on to Edinburgh and Glasgow. From the former place it branches out and covers a great part of Scotland. Out of the trunk, limbs stretch forth in various directions, both right and left, taking in all the centres of commerce and covering many places of interest to the tourist. We propose traversing some of the districts, especially those lying on the right of the line, which serve the east coast particularly. We have already dealt with that portion which embraces the coast from Essex to the extreme of Norfolk at Lynn. Inland, however, between London and Grantham, there are many spots that deserve notice. On the very threshold of departure from the southern terminus there are Hampstead and Highgate, Hornsey, Edgware, and Barnet, all possessing charms of history, scenery and associations. These places are known to Londoners, but they are not so familiar as they deserve to be to most visitors from the country. Farther on there is Hatfield House, the ancestral home of the Earl of Salisbury. It was a royal residence in the time of Henry VIII., the home prison of Elizabeth when Mary reigned. It was here that Elizabeth received the news of her sister's death while seated under the shade of an aged oak, and where she held her first council prior to going to London to assume regal sway. James I. exchanged Hatfield for another palace, and Sir Robert Cecil became the owner. He was afterwards created an Earl and commenced building the present mansion which was finished in 1611. Ever since that time it has descended from father to son. It is a grand place and contains much that would delight sightseers, one thing, especially, that would excite their credulity. There is a pedigree of Queen Bess which purports to trace her to Adam. The discovery of the two strips of leather or parchment that are now exercising the minds of the learned in ancient signs, is nothing to this pedigree. On a spur line is Hertford, the scene of a siege by the Danes, the danger of which was averted by the genius of Alfred the Great. Light vessels belonging to the invaders were anchored where Ware now stands—the Ware of huge bed notoriety—and siege was laid to the town of Hertford. Alfred, with the skill of a great general, divided the stream into three channels, and left the Danish vessels high and dry, a prey to the enemy. About two miles from Hertford is Panshanger House, the family seat of Earl Cowper, and near Watford is Cassiobury House, belonging to the Earl of Essex, whose family name is Capel. The Capels originally came from Suffolk, and one of that name was a flourishing citizen of London, and Lord Mayor. Capel Court, known throughout the commercial world, derives its title from him. In addition to the beauties of Cassiobury, there are some curious relics in the library. One is the handkerchief which Lord Coningsby applied to the shoulder of William III. when he was wounded at the battle of the Boyne. There are also a piece of the velvet pall covering taken from the tomb of Charles I. when it was opened at Windsor, in 1813, and a fragment of the garter the King wore at his execution. Two miles south of Stevenage is Knebworth, the seat of Earl Lytton. The late Earl has drawn a picture of this beautiful place, and some idea of its charms may be gathered from his description, which is quoted in that admirable work, "Abbeys, Castles, and Ancient Halls of England and Wales," published by Warne and Co., Bedford Street, London. Elizabeth was a frequent visitor at Knebworth, where she slept at the time of the Spanish Armada fright. We might dwell upon the features to be seen in Herts and in the adjoining counties of Bedford, Huntingdon and Northampton, but must hasten on to Lincolnshire. At Peterborough the line branches off through Spalding, then skirting the coast opens up three watering places, two of them at least of comparatively recent growth. Skegness has become a town by the sea, and is handy for Boston; Mablethorpe is growing in size and favour, and meets the demands of South and Mid-Lincolnshire, while Cleethorpes is not far from Grimsby, one of the most important fishing towns in the kingdom. The line bears round to Doncaster. The whole of the country of the "Yellow Bellies" is covered by a network between Peterborough and Doncaster, and as Lincolnshire is perhaps less frequented by tourists than almost any county in England, it offers a wide field of pleasure and interest. Lincoln might form the centre, and from the ancient city some pleasant jaunts might be made. The antiquarian would find much to engage his attention in the city itself, from the ancient High Bridge that spans the Witham, the Stonebow, over which is the Guildhall, thence up the High Street, and the Strait, past the Jew's House of historic renown, on up the Steep Hill—a reality and not a fiction—to the Castle at the top on the left and the magnificent Cathedral on the right, rearing its grand old hoary head to the sky and dominating the valley below, at the bottom of which are situated a great portion of the city and those numerous foundries for the manufacture of agricultural implements so justly celebrated all over the globe. Midway between the Castle and the Cathedral runs the old Roman

road, with Newport Arch spanning it, and carrying on its foundations the work of over eighteen centuries ago. Parts of the architecture of the Cathedral are unrivalled in England, and we believe it is Charles Knight who claims for it the first rank in the country. Its surroundings are pretty, and its position commanding. The river Witham runs through the valley below, and opposite is another hill forming part of a Common, and near which is Canwick Hall, the home of the quondam Colonel Sibthorpe who sat in Parliament for the city, whose memory is still cherished for his noble-hearted generosity. We could linger at this fine old city, but other places claim attention. We have dwelt upon it somewhat at length because possibly it is less known than most other centres, except to a few antiquarians and art enthusiasts and those engaged in trade.

We have passed by Grantham, and yet it possesses much of interest. The Town Hall is a handsome structure, and the church is a noble building with a spire 273 feet in height. Isaac Newton went to school at Grantham; and here one of Queen Eleanor's Crosses was erected. The Angel Hotel is a quaint old house, and has especial attraction for members of the Craft. The hotel was once a Preceptory of the Knights Templar, and still bears marks of its ancient use. Newark we have already dealt with; Retford has no particular claim to notice; but there is a village beyond called Sorooby, once noted as the place where the Archbishop of York had a palace, and will be remembered as the gathering place "of a little Christian community of Independents, who went from Sorooby to Boston, from Boston to Holland, from Holland, in the *Mayflower*, to the New World, and there founded the 'Pilgrim Father' Church of America." Doncaster is famed for its beautiful church and its races. The town and neighbourhood are worth a visit. Branching out on the left are Wakefield, Pontefract, and Ilkley, among a host of other places of interest. Shakespeare has immortalised the Battle of Wakefield in his *Henry VI.* third part, in which he describes the defeat of York, the cruelty of Margaret, and the vengeance of Clifford. Among other things there is a sepulchre in the chapel on Wakefield Bridge worth inspecting. "It has a figure of the Saviour rising from the tomb, with an angel kneeling on each side, their hands clasped in fervent adoration, whilst three soldiers beneath are gazing upwards in fearful astonishment." These sepulchres are found in many churches, especially in Lincolnshire, and were the outcome of the belief that the second coming of our Lord would be on Easter Eve. Pontefract Castle was an ornament and a terror for six hundred years, much that was terrible and romantic is recorded of this fortress. Little remains to tell of its former greatness, and liquorice root grows now where deeds of crime and valour were done centuries ago. Ilkley is a lovely spot in the valley of the Wharfe. About five miles from the village are the remains of Bolton Abbey, serenely and beautifully secluded. The river Wharfe reaches Ilkley through long lines of barren moorland, lofty crags, and by the margins of rich meadows, villages embowered in trees, and churches clad with ivy. At Bolton Strid the rocks almost meet and the water rushes violently down. At this spot a catastrophe took place more than seven hundred years ago which was the origin of the Abbey. The story goes that William de Meschines and Cecilia his wife founded a priory in 1121 at Emsay. At their death they left a daughter, who adopted her mother's name of Romilla. She married William Fitz Duncan, nephew of David, King of Scotland, by whom she had two sons. The elder one died, and so did the husband, leaving the younger son the joy and hope of the widow's heart. The "Boy of Egremond," as he was called, was fond of sports, and on one occasion he was "bounding over the chasm" of the Strid "with a greyhound in his leash," when "the animal hung back, and drew his unfortunate master into the foaming torrent." To perpetuate the memory of this event the priory was removed from Emsay to Bolton. Part of the ruins are used as a parish church, and the other portions are very interesting. Wordsworth has told the story of the Strid, from which we extract the two following verses:—

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

"The boy is in the arms of the Wharfe,
And strangled by a merciless force;
For never more was young Romilly seen,
Till he rose a lifeless corpse."

The poet has also dealt with another incident of a romantic character in connection with the priory under the title of the "White Doe of Rhyllstone." Both should be read by visitors to the Abbey. On the right of the line are Selby, Hull, and Beverley. The Minster at the latter place is the chief source of attraction, and is well worthy of a visit. Beverley was one of the three religious centres of Yorkshire, and at the present time its Minster ranks next to the grand pile at York. It seems almost superfluous to dwell upon York and its stately Cathedral. We cannot do justice to City and Minster in the space at our command. Suffice it to say that on no account should a visit to the ancient capital of the north be omitted by tourists. The Minster—for that is the name Yorkshiremen delight to call the Metropolitan Church of the Northern Province by—was founded as early as the seventh century, assumed its present form in 1171, and was completed some three hundred years afterwards. Constantine the Great was proclaimed Emperor at York, and some say he was born there. In addition to the Minster there are the Castle, the old City walls, the latter being almost perfect throughout their extent, and the fine old gates. York is full of interest, a glorious memento of the time when the Romans flourished in this country.

From York it is easy to get to Bridlington, Scarborough, and Whitby. The former is situated on an acclivity in the recess of a beautiful bay. It has fine dry sands, and beyond safe anchorage from storms. A sea fight by moonlight took place here in 1779, between a squadron under an American pirate named Paul Jones and

two English ships, which is described by Cooper, in the "Pilot." There are the remains of an old priory, the nave of which is used as the parish church. It is a popular place of resort owing to its piers, sands, sea views, and chalybeate spring. Scarborough, however, bears off the palm on the east coast. It has a valley, and a hill on which stands the ruins of the castle. A bridge spans the valley and unites the north and south cliffs, which gives to the whole a unique appearance. Beyond the town the country is delightful. The bathing is good, the town charmingly situated in an amphitheatre rising from the sea, with the tower of the feudal fortress standing sentinel like a gaunt giant. It was almost impossible to storm the castle when in its strength, but it was taken in 1553 by Lord Stafford, who with his followers gained admission dressed as peasants, and then disarmed the garrison. From this circumstance has arisen the proverb "A Scarborough warning," which means "a word and a blow; but the blow first." George Fox, the Quaker, was imprisoned in the Castle in 1665, where he suffered many privations. Not much survives, but the remains are still striking and picturesque. Altogether Scarborough is a very attractive, and withal a fashionable place of resort. In the neighbourhood is Rievaulx Abbey, one of the most beautiful ruins in Yorkshire. Whitby is an old fishing town, but it is also famous as a health-giving resort. It has a busy harbour, and from the beetling cliffs fine sea views can be obtained. Standing alone on a breezy height are the ruins of Whitby Priory, a very ancient foundation of the Benedictine Order. There is a story of a murdered monk and the penalty he inflicted upon his assailants, full of romance, which will be found recorded in the guide books. We should not omit to mention the jet works at Whitby, which are very celebrated. At Guisborough, near Whitby, alum was first made in England, the secret of manufacture having been obtained by means of workmen smuggled from Italy, which led to the issuing of a terrible curse by the Pope of the period. From York to Knaresborough is not a long journey. The town is memorable from the ruins of an old fortress, around which linger many stirring incidents. Here Eugene Aram committed the crime upon the story of which Bulwer Lytton has built up one of his most fascinating romances. Mother Shipton, too, it is supposed was born here, although that is disputed. Not far off, and on the way to Harrogate, is the Dropping Well, which converts everything placed under it into stone. On the branch line from Harrogate, is Ripon, prettily situated on a steep incline from the railway, with the Cathedral crowning the top. About three and a half miles from Ripon, is Studley Royal, the seat of Earl Grey, a most delightful show place. The domain includes Fountains Abbey, the ruins of which are exceedingly rich. Both places are eminently worthy of a pilgrimage. Joining the main line at Northallerton the train goes thence to Darlington. From here there is a spur line to Richmond, with its decayed castle on a hill, and the river Swale below. It is picturesque almost beyond description. Another line leads to Barnard Castle, a venerable ruin with a most interesting history. From here Rokeby is accessible. The charms of both places have been sung by Sir Walter Scott, but there is a record which, if not romantic, is certainly very peculiar. In the diary of Sir Thomas Rokeby, Justice in the Court of Common Pleas in the reign of William III., occurs the worthy valetudinarian's doctor's bill for only two months, October and November 1697:—"Purging pills 2/-, leeches 6d, aperitive ingredients 1/6, hysteric water 2/-, a purging bolus 1/6, purging pills 1/-, gascou powder 4/-, vermifuge pills, a box, 3/4, a purging bolus 1/6, purging pills 1/-, cephalick drops 2/6, a hysteric julip 3/6, hysteric pills (eighty-five) 6/8, a vomitive potion 2/6, a stomachick cordial 2/-, a cordial potion 1/8, vomitive salts (three doses) 1/6, the hysteric julip 3/6, mithridate 1/-, the vomitive potion 2/6, vomitive salts 1/6, the hysteric pills 6/8, the hysteric julip 3/6, sal ammoniac 6/-, £2 17s 10d." All this drenching did not kill the fine old limb of the law, who lived to the age of sixty-seven. On the other side from Darlington are Middlesborough, Hartlepool, Sunderland, and South Shields. The main line continues on to the city of Durham with its hanging gardens descending to the river Wear, and the venerable Cathedral towering high above. Further on is Newcastle, from which town branches spread out to various parts, including South Shields. Morpeth lies further on, and beyond that, at Bilton Junction, is a spur to Alnwick, of Percy fame. The Castle is considered "one of the most magnificent specimens of an old baronial residence in the kingdom." The interior is surpassingly beautiful, and the chapel ceiling is copied from that of King's College, Cambridge. Those who know how exquisite that work is, can form some conception of what the chapel is like in Alnwick Castle. Berwick-on-Tweed is the next halting place. Every inch of the ground in the neighbourhood has been the scene of conflict, and a history of Berwick is the record of strife for centuries. It is now the border line between England and Scotland, and possesses many attractions for visitors.

We have not space to deal with Scotland further than what we have written in other papers, except, perhaps, a word or two about the far north. The majority of tourists go no further than Dundee: a few reach Aberdeen for Balmoral, but beyond are districts traversed by the Great North of Scotland Railway which would amply repay a visit. There is a guide book published by Douglas, of Edinburgh, which gives a full account of Scotland north and west of Aberdeen, to which we refer our readers, feeling assured what is there described will excite the desire to explore for themselves.

HOLLOWAY'S PILLS.—Went of Life.—Derangement of the liver is one of the most efficient causes of dangerous diseases, and the most prolific source of those melancholy forebodings which are worse than death itself. A few doses of these noted Pills act magically in dispelling low spirits, and repelling the covert attacks made on the nerves by excessive heat, impure atmospheres, over-indulgence, or exhausting excitement. The most shattered constitution may derive benefit from Holloway's Pills, which will regulate disordered actions, brace the nerves, increase the energy of the intellectual faculties, and revive the failing memory. By attentively studying the instructions of taking these Pills, and explicitly putting them in practice, the most desponding will soon feel confident of a perfect recovery.

The regular meeting of the Board of Benevolence was held at Freemasons' Hall, on Wednesday, 22nd inst., and was very numerously attended. Bros. Joshua Nunn, James Brett, and Charles Atkins, the President, Senior Vice President and Junior Vice-President respectively, took the three chairs. The business paper for the next Quarterly Communication of Grand Lodge (on the 5th September) was submitted to the Board of Masters, and then the Lodge of Benevolence sanctioned those grants which required confirmation from the July meeting. The new cases were then brought on for consideration; these comprised twenty-three applications, twenty of which were relieved, with a total of £650, the three others being adjourned for further particulars. The President announced that several letters had been received from petitioners who were relieved at the former meeting, thanking the Lodge for what it had done. Another pleasing incident arose in the course of the proceedings, which is entirely novel in character, but from its peculiar nature shows how thoroughly the brethren who gave rise to it enter into the true spirit of Masonry. Among the Lodges holding warrant under the English Grand Lodge in South Africa is one called the Rising Star Lodge, No. 1022, which was consecrated in the year 1864, and has consequently not yet attained the twentieth year of its existence. Whether it is a dining Lodge or not does not appear, but, whatever it does with its money, it has accumulated in its unappropriated fund a sum of £8 17s 6d. The President of the Lodge of Benevolence informed the brethren that this Rising Star Lodge had, by its accredited officer, written a letter to the Grand Secretary, enclosing an order for the £8 17s 6d, informing him that the Lodge had come to the resolution to desire that this sum should be placed to the Fund of Benevolence. The amount was received with thanks, the act being considered a graceful one; but, independent of that, it shows the confidence of the brethren of Bloemfontain, where the Lodge is held, in the care and judgment which is exercised by the Lodge of Benevolence in the distribution of its bounty. It has been pointed out that though Colonial and foreign brethren are relieved by the English Lodge of Benevolence they do not contribute to its funds; it is catholic in the extreme in its charity; and when brethren like the Americans and South Africans recognise this catholicity, as it is seen they sometimes do, the English brethren find a reward in the acknowledgment of this feeling of universal brotherhood.

The extension of Freemasonry is well evidenced by a little book which has just been published by Grand Mark Lodge, a Grand Lodge not connected with United Grand Lodge of England, but which never would have prospered so much if it had not been that Masonry under United Grand Lodge has in the last few years made such rapid strides. The annual report of Grand Mark Lodge shows that there are now on its roll 321 Lodges, the warrant for the latest of which is dated the 4th of the present month. This Lodge is called the Elfin Lodge, and is to be held at Carnarvon. The 321 Mark Lodges are not confined to England and Wales, but are situated also in the Colonies, where their life is a successful one. The Mark Lodges are thus disposed: 21 in Devonshire, 7 in Leicestershire, 8 in Somersetshire, 28 in Bengal, 4 in British Burmah, 8 in Cornwall, 6 in South Wales, 8 in Northumberland and Durham, 2 in Bombay, 25 in Lancashire, 26 in Middlesex and Surrey (including London), 8 in West Yorkshire, 11 in Madras, 13 in Kent, 8 in Cumberland and Westmoreland, 6 in Cheshire, 11 in Hampshire and the Isle of Wight, 4 in Sussex, 6 in Lincolnshire, 2 in Bristol, 4 in South Africa, 4 in Warwickshire, 3 in Monmouthshire, 4 in Jamaica, 4 in Victoria (Australia), 5 in Dorsetshire, 3 in Gloucestershire, 4 in the Mediterranean, 6 in Berks and Oxon, 3 in North Wales, 4 in New Zealand (South Island), 6 in North and East Yorkshire, 2 in Auckland (New Zealand), 2 in North Africa, 3 in Buckinghamshire, 3 in Westland (New Zealand), 5 in Staffordshire, 3 in Quebec, 2 in Tasmania, 2 in Nottinghamshire, and 7 in East Anglia, comprising Norfolk, Suffolk, Cambridge, and Essex. And this is the result of only some twenty-five years' working. There were Mark Lodges in England before that time; but there was not then a Grand Mark Lodge. The funds of this Grand Lodge have now assumed considerable proportions. From the first they have been husbanded with great care, but nevertheless enormous donations have been made out of them to works of charity and benevolence, not the least of which is the establishment of an educational branch fund for the education of Mark Masons' sons and daughters in the neighbourhood in which they reside. The present G. Master of the Order is Lord Henniker, who entered on the third and last year of his office on the 5th June last, it being a rule of this Grand Lodge that a Grand Master shall not hold office for more than three years. On the list of its Past Grand Masters is His Royal Highness the Duke of Albany, and at the meeting in December next the same honour is to be conferred upon the Prince of Wales.—*Evening News.*

FUNERALS.—Bros. W. K. L. & G. A. HUTTON, Coffin Makers and Undertakers, 17 Newcastle Street, Strand, W.C. and 30 Forest Hill Road, Peckham Rye, S.E.

PROVINCIAL GRAND LODGE OF SOUTH WALES
(WESTERN DIVISION).

WE feel we need not offer a word of apology if we place before our readers a few additional particulars of the proceedings of the interesting meeting of this Provincial Grand Lodge, held at the New Masonic Hall, Milford Haven, on the 15th instant.

The banquet was supplied by our worthy brother Thomas Palmer, mine host of the Lord Nelson Hotel, Milford Haven, a caterer well known in connection with a large establishment in the City of London, and who for many years was proprietor of the Greyhound Hotel, Richmond. Bro. Palmer, on this occasion, well sustained his reputation. We may add, that brethren seeking repose, and desiring comfortable quarters, might with great advantage consult Bro. Palmer; his Hotel is most charmingly situated, while the accommodation provided, and the liberality of the *cuisine*, leave nothing to be desired. At the same time the scale of charges has been most modestly prepared. On the removal of the cloth, Col. Lloyd-Philipps, in proposing the health of Her Most Gracious Majesty, said it must be gratifying to know that the temporary indisposition under which the Queen was lately suffering had happily passed away. He had great pleasure in offering the toast for the acceptance of the brethren. After the National Anthem, the health of the Most Worshipful the Grand Master was given. This toast was most heartily greeted, and then the Pro Grand Master, the Deputy Grand Master, and the rest of the Grand Officers received full recognition. A capital song, by Bro. Videon Harding, was the next feature of the day's proceedings, and then came the toast of the R.W. Prov. Grand Master, proposed by Bro. White P.P.G.S.W. Bro. White thought the Province had reason to be proud of the zeal displayed by Col. Lloyd-Philipps. He was ever to the fore in labouring for his Province; it mattered not whether it was the work of either of the three established degrees, in all of which Col. Philipps was equally efficient, or whether it was an installation ceremony he might be called upon to perform, he was ever ready for the task. The order of the evening was for the curtailment of the speeches; he would not encroach upon their time, but at once call on the brethren to do honour to the toast. Bro. Harding here sang "Come into the garden, Maud," with excellent effect. Col. Philipps, on rising to respond, was most cordially greeted. He heartily thanked the brethren for the way in which they had received the toast. He felt it was scarcely necessary to remind them that his heart was in the work of his Province. He could not possibly attend all the meetings, but he went round as often as he could spare the time. He was not only a busy man in Masonry, but he had other duties in connection with county work which kept him occupied. However, all knew he made a point of attending his Provincial Grand Lodge meetings; at the same time he could assure them one and all he desired to see them at home in their own Lodges. He was gratified in being able to announce that an addition would shortly be made to their roll; a new Lodge was about to be consecrated. He did not desire, however, to see a large growth in the number of the Lodges, but he felt that the new one to which he referred would supply a want that had been felt for some time. The next meeting of Provincial Grand Lodge would be held at Aberystwith, under the banner of Lodge, No. 1072. Various circumstances had occurred this year to prevent Provincial Grand Lodge being held on an earlier date, but he thought it desirable that in future the month of July should be selected. In concluding Colonel Lloyd-Philipps said it had afforded him great pleasure to perform the ceremony of consecrating the new Hall to-day. He trusted other Lodges would follow the example so nobly set by the members of No. 636. In proposing the health of the Deputy Prov. Grand Master, Colonel Philipps expressed his regret that Lord Kensington was unable to be present. He was an old and esteemed member of the Province, but his Parliamentary duties occupied a great deal of his time. Bro. White acknowledged the compliment. With the toast of the Provincial Grand Officers, the Senior Warden and Prov. G. Treasurer's names were associated; while for the Past P.G. Officers, Bros. Rev. Stradling and Ellis were called on to respond. Bro. Hood Williams here sang a very humorous ditty, and then the brethren named above responded. Bro. Jenkyn Jones made some very pertinent remarks, on the functions of Secretaries of the various Lodges in particular. His suggestions were very well received, and doubtless his advice will be borne in mind and acted upon in the future. The Prov. Grand Master on again rising said, that Bro. White had referred to a previous toast as the one of the evening. He begged to differ with their worthy brother, inasmuch as the toast he now desired to bring under their notice was the one that claimed the highest honours at their hands; he referred to the Masonic Charities. They had present Bro. Binckes Secretary of the Royal Masonic Institution for Boys. Bros. J. Beavan Phillips and Aaron Stone, the Charity Commissioners of the Province, had each done good service. Bro. Stone, as had been stated in Provincial Grand Lodge, had taken upon himself some monetary responsibility in connection with his official position, but he (Colonel Philipps) felt assured the members of Provincial Grand Lodge would relieve him of this responsibility. For his own part, he was not a rich man, but he taxed himself to subscribe annually to one or other of the Masonic Institutions. This year he would subscribe an additional amount towards making up Bro. Stone's deficiency. Brother F. Binckes in reply said, on this occasion he did not appear before the brethren so much for the purpose of making an appeal, but rather as one desirous of acknowledging favours already received. It was intensely gratifying to him to know that he had two such worthy brethren associated with him in connection with the toast. He could almost realise that he was at the very door of the Temple, standing between the two pillars, Boaz and Jachin, as typified by his good friends Bros. Beavan Phillips

and Aaron Stone. His present condition might be considered under two phases—the social and the depressing. In the first place all was peace and quiet around this lovely haven, and he might say, with Shakespeare:—

"Tell me how Wales was made so happy, as
To inherit such a haven?"

This undoubtedly was the finest harbour in the world, and he had experienced the joy of being borne upon its tranquil waters. He could look back upon this with pleasure; but, oh! the treacherous deep, once let him be greeted with its frown, and the result to him was horrible to contemplate. Brother Binckes then directed attention to the amounts contributed during the past nine years by the Lodges of this Province. The Boys' School had received during that period £988 4s; the Girls' School £619 5s, while the Benevolent Institution had benefitted to the extent of £575 15s 6d. This gave a grand total of £2,183 4s 6d. This result had been achieved by Bros. J. Beavan Phillips and Aaron Stone, aided by Bros. Robert Margrave and Edwin Thomas. Bro. Binckes spoke of the labours entailed on these brethren by such an achievement, and congratulated the Provincial Grand Master on being at the head of so zealous a body of men, whom he governed so beneficently that the ruled looked up with every confidence and satisfaction to their ruler. Our worthy brother then pointed out how partial was the support given by the masses comprising the Order to its Charities; and how regularly and consistently certain sections came forward with their contributions. He then urged the needs and deserts of the Institutions, and referred with pardonable exultation to the glorious result of the recent Festival of the Boys' School. The full scheme of the proposed Preparatory School was then outlined, and a statement made of what was being done already by the three Institutions. Bro. Binckes concluded an excellent speech by thanking the brethren for the support given him, and for the cordial reception he at all times received. Bros. Phillips and Stone also replied, and then other toasts were brought on; Bro. Roberts acknowledged the compliment paid him as Master of the entertaining Lodge. Bro. Morgan replied for the Visitors.

A chapter general of the Ancient Fraternity of the Rahere Almoners, of which Bro. James Stevens is the Secretary, was held on Thursday. The Council again commemorated the anniversary of the resuscitation of the Fraternity by a supper at the Barley Mow, Long-lane, the same evening.

Bro. Alfred Best, late proprietor of the Freemasons' Tavern, Great Queen-street, Lincoln's-inn-fields, adjoining the Freemasons' Hall, has purchased the interest of Mr. Ex-Sheriff East in the Queen's Hotel, St. Martin's-le-Grand, and has taken possession.

It is stated the Court of Aldermen will press Bro. Sir Sydney Waterlow, M.P., to reconsider his decision to resign his aldermanic gown. On a previous occasion, before his mayoralty, Sir Sydney sent a letter of resignation, but was induced to withdraw it. In the event of a vacancy Bro. Sheriff Savory will present himself as a candidate for office.

The Duke of Connaught, Past Grand Senior Warden, accompanied by the Duchess, visited Norwich on Monday, and took part in the opening ceremony of the New Hospital buildings, the foundation-stone of which was laid by the Prince and Princess of Wales. Amongst those present was Prince Albert Victor of Wales. The royal party afterwards visited a bazaar held in aid of the building fund, at which many of the articles for sale had been graciously supplied by the Prince and Princess of Wales.

The late Major-General John A. Dix, of New York, while not a Mason, during the anti-Masonic political crusade of 1828-30, was a vigorous opponent of the selfish and hypocritical views and conduct of the anti-Masons of that day. He justly characterised them as "a body of disappointed individuals, the outcasts and remnants of a party." At the same time he was far from an apologist for Masonry, or Masons. His language was: "The institution has enjoyed, in a quiet and inoffensive way, its idle mysticisms. We look upon it with no very friendly prepossessions; on the contrary, we have always deemed it a mere collection of formalities, unworthy the time expended on them. But on this point we acknowledge our profound ignorance; and in doing so we might, but for a reluctance to give pledges with regard to our future course in life, even go farther, and unite with a fallen politician in saying that we 'never shall be a Mason.' But the time, we trust, is long past, when the guilt of a few members of any society is to draw along with it the condemnation and punishment of all the others." Such was the tenor of a communication from Gen. Dix, which appeared in the *Freeman's Journal*, of May 1829, and is quoted in full in Dr. Morgan Dix's admirable life of his father, recently published by Messrs. Harper and Brothers, New York. Gen. Dix not long after saw anti-Masonry disappear from politics, a sphere which, doubtless, it will never successfully enter again.—*Keystone*.

CORRESPONDENCE.

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

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

We cannot undertake to return rejected communications.

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NUMBERS VERSUS PROGRESS.

To the Editor of the FREEMASON'S CHRONICLE.

SIR AND BROTHER,—I in common with most brethren have long felt that Masonry in England was growing by leaps and bounds, in a somewhat unhealthy fashion, but I was hardly prepared for the figures which your correspondent so kindly supplied in your last issue. What lessons they teach, and how suggestive they are! Just take certain periods in London, and mark the singular changes that have taken place. Beginning at 1721, the Metropolis was moderately active until 1798, but from that time until 1844, nearly fifty years, only one new Lodge was consecrated in London. From 1844 to 1855 nine new Lodges were added, then commenced that big flow which, in twenty-seven years, has risen to the extent of 200 new creations. Ever since the latter date the increase has been enormous, not only in London, but also in the provinces and abroad. With few exceptions, since 1721, the provinces have added one or more Lodges to the roll each year, but since 1856 the growth has been astounding. The same may be said of District Lodges. A new spirit has arisen, and although during the last three years few new Lodges have been sanctioned in London, elsewhere there is little sign of abatement.

I hardly know how to regard these figures. If numbers be the test of strength, then assuredly Masonry has grown in power immensely. I am not, however, inclined to view the modern development of the Craft as an unmixed good. I know that in some cases sufficient care has not been taken in the admission of members, and I fear the present system generally is lax in the extreme. I do not think that the intelligence of the Craft has grown with the number of its members, and I very much question whether the moral power of the body at large has not deteriorated. I know I shall be referred to the charities, and to the vast sums expended in relief. Taking into account the growth of the Order, I do not think the income is at all to be wondered at, and great as is the amount, it might and ought to be greater. Passing by the question of the luxury of certain Lodges—for that is what I mean when I speak of expenditure—I wish to call attention to the moral aspect of the question. Of course, figures cannot decide this point, for moral delinquencies are not recorded; but let any one consider the matter calmly, and I fear he will come to the conclusion that there is great room for improvement among brethren of the Craft. How that end is to be attained I must leave to those better acquainted with Masonic life than myself. I merely give my own impressions, which perhaps have a country flavour, and which may be open to the misfortune of crudeness, but not I trust to the charge of unfairness.

I am, Sir and Brother,

Fraternally yours,

A COUNTRY BROTHER.

QUAKER MASONS.

To the Editor of the FREEMASON'S CHRONICLE.

SIR,—It will be an interesting topic for the columns of your paper if the members of the Craft will chronicle what they know about Quaker Freemasons. Let me give an example. In Lodge Sincerity 189, meeting at East Stonehouse, we had, about eight years since, as our Worshipful Master, Bro. Frederick P. Balkwill, a member of the Society of Friends. He was a most active, worthy member of the Craft; gave good heed to all his work; studied so well the charges, and the other duties of all the offices that he passed through as he ascended the Masonic ladder, that I one day asked him if he did not think that he could have learnt a language while he was "getting up" all that it became him to do. He replied that he thought he could. Still W. Bro. Balkwill did his work admirably; and he took his place at the table when the brethren adjourned from labour to refreshment.

His removal to another part of the kingdom deprived the brethren of the Three Towns of the services of an admirable exponent of the high and valued mysteries of the Craft.

Yours faithfully,

J. L., a P.M.

Plymouth, 20th August 1883.

MASONIC LITERATURE.

To the Editor of the FREEMASON'S CHRONICLE.

DEAR SIR AND BROTHER,—The great body of the Craft in England have no idea of the wonderful activity of our brethren in America. I know the Masons across the water move too rapidly for us in this venerable land, and that degrees have multiplied to such an excess as to excite the disapprobation of some of the chiefs of the Order. What, however, has struck me as being remarkable is the large number of journals devoted to the Craft in America. They are legion, and as a rule they are conducted with great ability. Masonic literature is cultivated there with such spirit and enthusiasm as to put us altogether in the shade. One cause of this is owing to

the number of Grand Lodges which form centres of activity, stimulate zeal and emulation. Each Grand Lodge, while following the general laws laid down for the government of the Craft, retains perfect liberty on all questions where freedom of action is permissible. The same liberty is exercised in this country, but opportunity of using it is limited to one great head, the Grand Lodge. Imagine the chances for activity multiplied by twenty, and any English brother can form some idea of the Masonic spirit that prevails in America. We have no reason to complain of our own work as far as it goes; what is needed is a larger development of the desire for Masonic knowledge. We have great lights amongst us, and our journals will bear comparison with any others produced, but the number of brethren who read and patronise them is limited. The zeal for knowledge is chiefly confined to Lodges, especially Lodges of Instruction, and while I think these are valuable means of education, the proceedings in the Lodge being absolutely indispensable, yet there are matters of history, practice and government hidden away in books that would yield immense stores of power and interest were they searched and studied.

The first step towards a change should be sought in the enlargement of the circle of readers of the journals already published in this country, and the next would be the establishment of a library and museum at the headquarters of Freemasonry in London. I know the present staff have enough to do to control the work that must be done. I am aware that the facilities available are not such as to warrant immediate steps being taken to accomplish the end I have in view. But the Temple is about to be rebuilt, and now is the time to consider whether something should not be done to found a real library, a real museum at Queen-street, where brethren could go and study. At least the opportunity should be afforded, and it should no longer be a reproach to us that, except in few cases, the Freemasons of England are almost entirely ignorant of the literature of the Craft, rich as it is in ancient lore, romance, chivalry, beauty, and charity. I hope, Sir, something will be done at the next Quarterly Communication, or at least that the question will be raised.

I am, Dear Sir and Brother,

Yours fraternally,

BOOKWORM.

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Contributors of less than Five Guineas, to the "SPECIAL FUND," will be entitled to Votes as under ordinary conditions.

Lymington Villa, Clapham, S.W.
July 1883.

DEAR SIR AND BROTHER,—I am personally interested in the undermentioned case, the applicant being related to me. The sad circumstances under which the application is made are such as to justify the most strenuous exertions on the part of those who can sympathise with misfortune, and desire to mitigate unmerited distress.

If you will help me at the ensuing Election, I shall be very greatly obliged to you. The promise of your proxies and of your interest in support of this case will be highly esteemed and remembered should occasion arise.

Yours very truly and fraternally,

JAMES STEVENS P.M. P.Z.

Royal Masonic Institution for Girls. OCTOBER ELECTION, 1883.

The favour of your VOTE and INTEREST is respectfully and earnestly solicited on behalf of

KATHLEEN ALICE GIBSON, AGED 8 YEARS.

Daughter of Brother CHARLES GEORGE GIBSON P.M. 223, 189 (now in Australia), who from unfortunate circumstance is unable to contribute anything towards the maintenance of his Wife and Six Children.

The case is strongly recommended by

- W. Bro. Isaac Latimer, J.P., P.M. 189 P.P.G.S.W. Devon.
- W. Bro. William Derry P.M. 156 P.G.J.W. Devon.
- W. Bro. J. Edward Curtis P.M. 70, 189 P.P.G.S.W. Devon, V. Pat. R.M.I.B. V.P. R.M.B.I.
- W. Bro. A. McPherson Walls P.G. Std., Vice-Pres.—Lloyds.
- *W. Bro. E. F. Storr P.M. 22, 1679, P.Z. 1044, Z. 192, Mayday Villas, Bartholomew Road, Kentish Town, N.W.
- W. Bro. E. C. Mather P.M. 23, 71 Fleet Street.
- *W. Bro. J. Farmaner P.M. 23, 495, 8 Coleman Street, E.C.
- *W. Bro. J. Hainsworth P.M. 23, 8 Coleman Street, E.C.
- W. Bro. T. J. Thomas P.M. 28, 133 Queen Victoria Street, E.C.
- W. Bro. T. Grove P.M. 1769, 173 Bishopsgate Street, E.C.
- *W. Bro. Thomas Fairweather P.S.W. 22, 15 Watling Street, E.C.
- W. Bro. James Stevens P.M. 720, 1216, 1126, P.Z., &c., Clapham, S.W.

Proxies will be thankfully received by those marked thus (*); also by the Mother, Mrs. C. G. Gibson, 14 Endsleigh Place, Plymouth.

VOTES AND INTEREST ARE SOLICITED FOR MRS. JANE TRIBE, aged 63,

WIDOW of Brother George Henry Tribe, who was initiated 1858 in No. 604, Lyttelton, New Zealand; joined No. 609, Christchurch, New Zealand; was first Worshipful Master of No. 1241, Ross, New Zealand; subsequently District Grand Chaplain Westland; and District Grand Treasurer North Island, New Zealand.

Votes thankfully received by

Mr. C. BECKINGHAM, 415 Strand; or by
Bro. C. J. PERCEVAL (V.P.), 8 Thurloe Place, S.W.

FIRST AND LAST APPLICATION.

To the Governors and Subscribers of the Royal Masonic Institution for Girls.

YOUR VOTES AND INTEREST are earnestly solicited on behalf of AMY MARGARET LEE, daughter of the late Bro. THOMAS VINCENT LEE, of the Union Waterloo Lodge, No. 13.

MARGARET J. LEE, Bull and Last, Highgate Road, N.

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G. FINDLAY, General Manager.

Euston Station, August 1883.

NOTICE.—FIRE AT FREEMASONS' HALL.

THIS fire has not touched in the least any part of the Freemasons' Tavern, and will not cause the slightest interference with any arrangements made or pending for Masonic or other Banquets, Balls, Public Meetings, or any purpose for which the establishment is devoted. Orders can now be received for Masonic and Regimental Dinners, Public Festivals, Private Dinners, Wedding Breakfasts, Evening Parties, Balls, Soirees, &c., and the Spacious Hall is, as usual, available for Election and other Public Meetings. The business will in every respect be conducted as heretofore.

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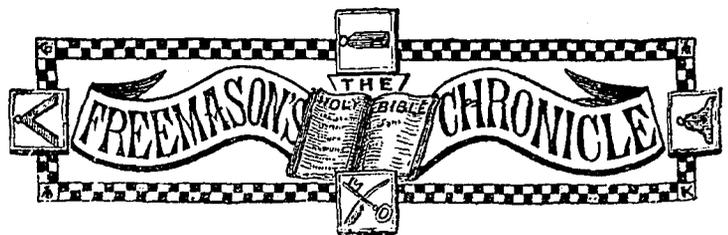
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RANDOM NOTES AND REFLECTIONS.

IT is right that the position the Craft holds in the Genesis of Freemasonry should always be kept in view. In claiming pre-eminence for the Blue, it is not necessary to disparage the other bodies. Each has its special functions, and when not in antagonism to fundamental principles, ought not to be regarded with either

jealousy or disfavour. Craft Masonry comes first, the Royal Arch is akin to it; the Mark rites, if not officially recognised, are looked upon with great favour by many of the worthiest Freemasons in the world; the Knights Templar are distinct from the three in that the body is essentially Christian in its origin and genius. A Craftsman should never lose sight of the proud position he holds as the parent of all, the fountain of Masonic life, and should remember also that wherever much is given much will be required. Attached to the honour of being a Mason is the responsibility that follows as a necessary consequence, and the object of every brother should be to render himself worthy of the high privileges wherewith he has been entrusted. As a question of rank there can be no dispute as to where Craft Masonry stands, but doubts are sometimes raised as to rules of practice. Nowhere are these doubts more frequently started than in America. For instance, the editor of the *Masonic Chronicle*, Columbus, Ohio, criticises a brother journalist because, while deprecating "the public Masonic installation of Lodge Officers," he says "nothing against the public installation of Commandery Officers." In reply to this the editor of the *Keystone*, the Brother referred to, says:

True. But Knights Templar may, and do, perform many acts that propriety forbids to Ancient Craft Masons. They are, in the nature of things, our display Masons. They are a military, as well as a Masonic Order. They often appear on our streets in uniform. They are not purely and simply Masons. We draw the distinction which facts justify us in drawing. Ancient Craft Masonry is the only true and Ancient Freemasonry, Capitular Masonry is akin to it; but Templar Masons are Christian Masons, Masonic soldiers of the Cross. Blue Lodge Masonry is both ancient and universal, and the only Masonry that is so.

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A hint for the Grand Lodge of England. The Annals of the Grand Lodge of Iowa for 1883 contains a Masonic map, also an Almanac of Full Moons for the years 1883 to 1899 inclusive.

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There can be no doubt of the value of Provincial Lodge Calendars, but they ought to be brought out under the sanction and risk of the Provincial Grand Lodges. The point arose at the recent meeting of the Provincial Grand Lodge of Hampshire and the Isle of Wight. Two brethren had brought out a Calendar, which was admitted to be useful, but which had left a balance on the wrong side of some £6 or £7. It was not a mere speculation, and any money gained would have gone to the cause of charity. Under these circumstances it was resolved to recoup the brethren for the outlay they had already incurred, to request them to continue their labours, and that in future the Provincial Grand Lodge would bear the expense and take the profits if any. This was the proper thing to do, although it was prudent on the part of another brother to suggest that he hoped the resolution would not be cited as a precedent should any brother start a speculation of a character that might be open to doubt.

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At the meeting referred to above, the Provincial Grand Master remarked that some of the Lodge minute books were not kept as properly as they might be. He did not say that what was recorded was not correct, but that there were omissions which amounted to slovenliness. The most serious complaint was that there was no record showing that sufficient investigation of a brother's qualification had been made before being elected as a joining member. We think that if the new rule with regard to the status of Past Masters stands good, the Right Worshipful Prov. Grand Master of Hampshire, Bro. W. W. B. Beach, will not have a similar cause of complaint in the future. Lodges are likely to become particularly careful as to whom they admit, especially if the "material"—to use an American term—be a Past Master. Possibly the investigation will be more severe than pleasant in many cases, but their brethren will insist upon assuming honours they have never worked for they must not be surprised if Lodges determine to reject all such claims in the only way open to them.

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When in Lodge—Private, Provincial, or Grand—is it necessary to address a brother by any title he may bear independent of the Craft. At the recent Grand Lodge meeting the Grand Master for the time being, Lord Holmesdale, was addressed as "Your Lordship." The same practice is continually being followed, and it would

be as well to define what position it holds in the laws of courtesy. We are under the impression that no other earthly titles rank higher than those of Freemasonry; indeed, they do not rank so high, and therefore the Masonic title, and that only, should be used in Lodges. So thought the late Duke of Kent, father of Her Majesty, who was R. W. Grand Master of the Prov. Grand Lodge of Lower Canada. While presiding in Lodge on one occasion, a brother, in speaking upon a question, addressed him as "Your Royal Highness," whereupon the Right W. Provincial G. Master said: "Worshipful Brother, there are no Royal Highnesses here, we are all brethren." This was in perfect keeping with the Duke of Kent's character, for on another occasion, and under peculiar circumstances, during a brief address, he said: "Let there never more be heard among you the words, 'the King's old and new subjects,' 'the French and English inhabitants,' you are 'all the King's Canadian subjects.'"

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Yankeeisms are often very puzzling, and he who would earn the gratitude of all readers of American journals in this country, and gain for himself no little credit at home and abroad, should compile a dictionary of words and phrases that may fairly be said to come within the term Yankeeisms. Without the context who would know what a "deadhead" is? It appears that at a time when Freemasonry was contending for bare life in America against one of the most insensate crusades that ever disgraced the annals of the country, or just emerging from the dark period of persecution, it was the practice to admit clergymen into Lodges free, or on the payment of partial fees, the object being, no doubt, to add to the claims of respect for the Craft. Now that the flood-tide of prosperity has set in the Grand Master of Nebraska, says the *San Francisco Fraternal Record*, holds that—

A minister of the Gospel cannot be initiated for a less sum than is charged others, and that the fees so received cannot be refunded. That is right. Ministers may deadhead it on railways, and receive special rates from hotels, but if they want to be Masons let them pay full rates.

The editor of the *Keystone* takes exception to this ruling, and contends that Masons should not be ungenerous now that they are prosperous, seeing that they sought clergymen when their company was worth paying for. He jokes the writer in the contemporary alluded to, and says that no doubt when he has a chance he is "deadheaded." That may be so, but the editor of the *Keystone*, in the tail of his leaderette, perceives the danger of the course he defends. He says:—

We agree that it should by no means be the rule to "pass" any class of men free into the Fraternity; to do so would be to openly invite initiates, which is un-Masonic.

Precisely, and because it is un-Masonic, because it is a bad precedent, the practice should be discarded. Necessity often leads to rash acts, and the admission of clergymen into Masonry free was one of them. The sooner it is discontinued the better. Those who were made free reaped the advantage; those who would now accept the same privilege have no title to it. Security for character is no longer needed. Sponsors of the past were rewarded, but the office is not hereditary.

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Referring, at the recent meeting of the Provincial Grand Lodge of Hampshire, to the disposing of provincial offices, the R. W. Grand Master, Brother Beach, said, in future no brother, except an old Mason, should have office unless he had served the office of Provincial Grand Steward. We are not sure of the prudence of this resolve, although we admit that some alteration in the mode of appointing provincial officers is necessary. Without trenching upon the privileges of the R. W. Grand Master, we think it would be better to adopt a system that should become the unwritten law of the Craft, just in the same sense that officers in a private Lodge are usually but not necessarily permitted to take their places in rotation. Were that plan followed as far as is practicable, considering the differences that naturally exist between the two bodies, we should not hear of brethren being appointed who scarcely ever attend their Lodge, and who take no interest in the Craft; who are even ignorant of the proper method of giving the signs, and could not open or close the Lodge in any one of the degrees.

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Most heartily do we reciprocate the kindly expressions of

goodwill which find a prominent place in the Editorial Notes of the *Canadian Craftsman* of the 15th ult. Speaking of the first number of the Eighteenth Volume of the FREEMASON'S CHRONICLE, our esteemed contemporary says:—

We wish it all success, and only hope that it will yet endeavour to exert its influence to support the true principles of Masonry in Ontario, Quebec, and New South Wales. Heretofore it has not.

—:—

With the sweets is a little sourness, but no gall. We have a conscience void of offence in the matters referred to, and take this opportunity of assuring the *Craftsman* that we take every care to form a just judgment affecting our brethren in distant quarters of the globe. If we do not always see eye to eye with our contemporary, we at least recognize its value and integrity of purpose.

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Bro. M. Emanuel P.M. 359 is justly regarded as an old and ardent Mason. For twenty-six years he has been a member of the Craft, and with the exception of three years he has held some office or other. Notwithstanding the increase of age, his ardour does not abate; on the contrary, his love for Freemasonry grows with time. His knowledge becomes more reverent with age, his love more mellow, and as the result of his progress he has just presented a handsome Breeches Bible to the Prov. Grand Lodge of Hampshire, which we need hardly say was received with no little pleasure. The Bible is handsomely bound in morocco, edged with brass, and the leaves gilt. It is said to be 270 years old, and is therefore valuable as well as handsome. The R.W. Prov. Grand Master promised that the precious gift should always be used in Prov. Grand Lodge.

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Of late years newspapers and periodicals of all kinds have sprung up with mushroom-like growth, many to die almost as soon as ushered into life, while others have languished for a time only to join at last the limbo of previous failures. The residue is still large, and the development is going on. Perhaps none have suffered more in their spasmodic existence than those termed comic journals. The field for them seems small, very small indeed in London, or it may be that few possess merit worthy of a prolonged life. It is something, therefore, in favour of those now in vigorous circulation that they have withstood the test of time. One of the most popular must be considered *Moonshine*, which has shown a steady light from the beginning, and seems to grow in effulgence. Every now and then new, and perhaps some might call them lesser moons, appear, which attract considerable attention. Just now the Holiday number of *Moonshine* is before the public, and a bright and big pennyworth it is. We say nothing about politics in these columns, they are beyond our province; but it is only just to say of the journal under notice that it is no mean political organ, and, unlike *Punch*, is true to the party of its adoption. The "extra" number is really good and for genuine humour we commend the page entitled "A Day with a Tricyclist."

THE ROYAL SEA BATHING INFIRMARY.

A VERY brief and simple ceremony in connection with the opening of the new wing of this infirmary, which is the munificent gift of Sir Erasmus Wilson, was held on the 15th instant. The wing consists of a day room for women, four wards, named the Alexandra with 16 beds for women, the Louise with 14 beds for girls, the Victoria with 14 beds for boys, and the Maude with 16 beds for men, a covered promenade, and a sea-water swimming bath. These buildings were designed by Mr. James Knowles, editor of the *Nineteenth Century*, and were erected by Mr. Lawrence of London, the furnishing being entrusted to Messrs. R. Paramor and Son, of Margate. In addition to this wing, the directors have had erected, by Messrs. Paramor, a sea wall, of which Mr. Abernethy, F.R.S., was the hon. engineer. The same firm were entrusted with the erection of a porter's lodge. Several gentlemen, among whom were Sir Erasmus Wilson, Colonel Creaton (the treasurer and chairman), Captain Isacke (chairman of the local committee), Mr. A. B. Cobb, Major Webb, Mr. Hannam J.P., Mr. K. W. Wilkie J.P., Dr. Birkett (London), Dr. Rowe, Mr. Treves, Mr. Thornton J.P., the Rev. Prebendary Whittington, the Revs. E. H. Blyth, Alcock (Birchington), and H. Aldwin, Soames (the chaplain), Mr. Walters (surgeon), Mr. J. M. Paramor, &c., having walked through and inspected the new buildings, which they pronounced to be very satisfactory, a short service was held in the pretty chapel, also the gift of Sir Erasmus Wilson. Special prayers and lessons were read by the chaplains, a portion of the 25th Matthew was read, and suitable hymns were sung. In the course of

the service Colonel Creaton said:—My friends, before I declare the new wing open I wish to say a few words, which I have thought it better to put to paper. We live at a period when many are the praiseworthy efforts to aid and relieve our afflicted fellow creatures. But I should not be doing my duty as your chairman upon the present occasion, or speaking my honest convictions, if I did not call your special attention to the very great—I may add munificent—provision now made in our Sea Bathing Infirmary for the relief and cure of sickness and suffering. We are connected with an institution whose object is the alleviation and extirpation, if possible, of a mysterious, an insidious, and a most afflicting malady, and which, during 92 years of its existence, has treated and cared for 40,000 cases. I know of no modern exercise of a generous and large hearted philanthropy more likely to be productive of help and healing to very many sufferers than the great and good work in which we are all engaged to-day. By the never-to-be-forgotten, and I must add the princely, liberality of Sir Erasmus Wilson, we have now four new wards, day rooms, a swimming bath, promenade over the new wing, and a beautiful chapel in active operation and ready to receive the proper number of inmates. Thanking him, as treasurer of the institution, from the bottom of my heart for you all, and for myself, privileged as I am to take part in these proceedings, for all that he has so nobly done, I think that we who have been through the building in its various parts, and beheld admiringly the remarkable provision thus made for scientific treatment of this specific malady, for which this institution is destined, will re-echo my words in the expression of the gratitude we all feel for the admirable additions made to our infirmary by Sir E. Wilson. I trust that all the benefits will accrue to others which in his great kindness he so anxiously desires; and I have now the high honour, my friends, to declare this new wing duly opened.

PROVINCIAL GRAND LODGE AT PETERSFIELD.

THE annual Grand Lodge of the Province of Hampshire and the Isle of Wight assembled on Friday, 10th inst., at the Petersfield Corn Exchange, under the presidency of the Right Worshipful Provincial Grand Master, Bro. W. W. Beach, M.P. It is very many years since this meeting took place at Petersfield—if, indeed, it has on any occasion been held there—and the members of the Craft met with a hearty reception. There was a large attendance of brethren. The minutes of the last Prov. Grand Lodge were read and confirmed, and the Prov. Grand Treasurer's accounts, showing a balance in hand of £60 17s and assets to the amount of £800, were presented and passed. Several sums of money were voted to brethren in distress, and also to the widow of a brother. The Past Grand Secretary announced that Bro. M. Emanuel, Southampton, had presented a Bible to the Province, which he placed in the hands of the Prov. G. Master, who thanked Bro. Emanuel for his very handsome present. Bro. Emanuel briefly replied. The Bible was handsomely bound, and is 270 years old. The Prov. Grand Master subsequently appointed the following brethren as his Officers for the ensuing year:—

Bro. W. Hickman	...	...	D.G.M
M. E. Frost	...	...	G. Senior Warden
H. Martin Green	...	...	G. Junior Warden
Rev. G. Pickering	...	...	} G. Chaplain
Rev. A. L'Argent Bell	...	...
R. J. Rastrick	...	...	G. Treasurer
J. E. Le Feuvre	...	...	G. Secretary
M. Emanuel	...	...	G. Registrar
— Hickley	...	...	G. Senior Deacon
E. M. Bourke	...	...	G. Junior Deacon
W. B. Edgeler	...	...	G. Sup. of Works
J. S. Pearce	...	...	G. Dir. of Ceremonies
H. Croucher	...	...	G. Asst. Dir. of Cers.
J. Woodhouse	...	...	G.S.B.
F. Powell...	...	...	G. Pursuivant
A. J. Firth	...	...	G. Organist
— Robertson	...	...	} G. Stewards
— Cheshire	...	...
— Rosoman	...	...

The Lodge was closed in due form at half-past three. A large number of the brethren adjourned to the Dolphin Hotel, and partook of a cold collation, at which the usual toasts were duly honoured, the Provincial Grand Master presiding.—*Portsmouth Times*.

MARK MASONRY.

York Lodge (T.I.)—A meeting of this Lodge was held on Tuesday, the 14th inst., when the chair was occupied by Bro. T. B. Whytehead P.M., in the absence of Bro. C. G. Padel W.M. Bro. J. Todd P.M. acted as S.W.; and Bro. G. Balmford P.M. as J.W. There was a small attendance of members. The business consisted in the advancement of Bro. J. A. Banks, Quartermaster 5th Dragoon Guards. Before the close of the Lodge two candidates were proposed.

DANCING.—To Those Who Have Never Learnt to Dance.—Bro. and Mrs. JACQUES WYNNMANN receive daily, and undertake to teach ladies and gentlemen, who have never had the slightest previous knowledge or instruction, to go through every fashionable ball-dance in a few easy lessons. Private lessons any hour. Morning and evening classes

PROSPECTUS ON APPLICATION

ACADEMY—74 NEWMAN STREET, OXFORD STREET, W.

BRO. JACQUES WYNNMANN WILL BE HAPPY TO TAKE THE MANAGEMENT OF MASONIC BALLS. FIRST-CLASS BANDS PROVIDED.

DIARY FOR THE WEEK.

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

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SATURDAY, 25th AUGUST.

1275—Star, Five Bells, 155 New Cross-road, S.E., at 7. (Instruction)
1364—Earl of Zetland, Royal Edward, Triangle, Hackney, at 7. (Instruction)
1541—Alexandra Palace, Imperial Hotel, Holborn Viaduct
1624—Eccleston, King's Head, Ebury Bridge, Pimlico, at 7 (Instruction)
1871—Gostling-Murray, Town Hall, Hounslow
Sinai Chapter of Improvement, Union, Air-street, Regent-street, W. at 8.

1462—Wharnccliffe, Rose and Crown Hotel Penistone
1965—Eastes, Parish Rooms, Bromley, Kent
R.A. 175—Harmony, Royal Hotel, Wigau.
M.M. 14—Prince Edward's, Station Hotel, Stausfield, Todmorden

MONDAY, 27th AUGUST.

Grand Mark Masters, Masonic Hall, 8a Regent Square, W.C.
22—Loughborough, Cambria Tavern, Cambria Road, near Loughborough Junction, at 7.30. (Instruction)

45—Strong Man, George Hotel, Australian Avenue, Barbican, at 7 (Instruc.)
174—Sincerity, Railway Tavern, Railway Place, Fenchurch Street, at 7. (In)
180—St. James's Union, Union Tavern, Air-street, W., at 8 (Instruction)
186—Industry, Bell, Carter-lane, Doctors-commons, E.C., at 6.30 (Inst.)
548—Wellington, White Swan, High-street, Deptford, at 8 (Instruction)
1435—Hyde Park, Fountain Abbey Hotel, Praed Street, Paddington, at 8 (In.)
1489—Marquess of Ripon, Pembury Tavern, Amhurst-rd., Hackney, at 7.30 (In)
1607—Metropolitan, The Moorgate, Finsbury Pavement, E.C., at 7.30 (Inst.)
1623—West Smithfield, Farringdon Hotel, Farringdon-street, E. 7, at 8 (Inst.)
1693—Kingsland, Canonbury Tavern, Canonbury, N., at 8.30 (Instruction)
1891—St. Ambrose Baron's Court Hotel, West Kensington. (Instruction)
R.A. 933—Doric, 79 Whitechapel-road, at 7. (Instruction)

48—Industry, 34 Denmark-street, Gateshead
62—Social, Queen's Hotel, Manchester
148—Lights, Masonic Rooms, Warrington
724—Derby, Masonic Hall, Liverpool, at 8. (Instruction)
999—Robert Burns, Freemasons' Hall, Manchester
1177—Tenby, Tenby, Pembroke
1449—Royal Military, Masonic Hall, Canterbury, at 8. (Instruction)
R.A. 219—Justice, Masonic Hall, Todmorden
R.A. 411—Commercial, Masonic Hall, Nottingham
R.A. 448—Regularity, Freemasons' Hall, St. John's-place, Halifax

TUESDAY, 28th AUGUST.

55—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)
188—Joppa, Champion Hotel, Aldersgate-street, at 7.30. (Instruction)
554—Yarborough, Green Dragon Stepney (Instruction)
753—Prince Frederick William, Eagle Tavern, Clifton Road, Maila Hill, at 8. (Instruction)

890—Dalhousie, Sisters' Tavern, Pownall-road, Dalston, at 8 (Instruction)
1041—Wandsworth, Star and Garter Hotel, St. Ann's-hill, Wandsworth (Inst.)
1349—Friars, Liverpool Arms, Canning Town, at 7.30 (Instruction)
1360—Royal Arthur, Rock Tavern, Battersea Park Road, at 8. (Instruction)
1381—Kennington, The Horns, Kennington. (Instruction)
1440—Mount Edgcombe, 19 Jermyn-street, S.W., at 8 (Instruction)
1471—Islington, Crown and Cushion, London Wall, at 7 (Instruction)
1472—Henley, Three Crowns, North Woolwich (Instruction)
1540—Chaucer, Old White Hart, Borough High Street, at 8. (Instruction)
1554—D. Connaught, Palmerston Arms, Grosvenor Park, Camberwell, at 8 (In)
1695—New Finsbury Park, Hornsey Wood Tavern, Finsbury Park, at 8 (Inst)
1707—Eleonor, Trocadero, Broad-street-buildings, Liverpool-street, 6.30 (Inst)
1949—Brixton, Prince Regent, Dulwich-road, East Brixton, at 8. (Instruction)
Metropolitan Chapter of Improvement, Jamaica Coffee House, Cornhill, 6.30
R.A. 1275—Star, Ship Hotel, Greenwich

24—Newcastle-on-Tyne, Freemasons' Hall, Grainger-st., Newcastle, 7.30 (In)
241—Merchants, Masonic Hall, Liverpool (Instruction)
253—Tyrian, Masonic Hall, Gower-street, Derby
299—Emulation, Bull Hotel, Dartford
310—Unions, Freemasons' Hall, Castle-street, Carlisle
573—Perseverance, Shenstone Hotel, Hales Owen
1016—Elkington, Masonic Hall, New-street, Birmingham
1368—Torba, Town Hall, Plaignton
1566—Ellington, Town Hall, Maidenhead
1619—Dramatic, Masonic Hall, Liverpool
1675—Antient Briton, Masonic Hall, Liverpool
R.A. 74—Athol, Masonic Hall, Severn Street, Birmingham
R.A. 103—Beaufort, Freemasons' Hall, Park Street, Bristol
R.A. 158—Adam, Masonic Rooms, Victoria Hall, Trinity-road, Shrewsbury
R.A. 823—Everton, Masonic Hall, Liverpool

WEDNESDAY, 29th AUGUST.

15—Kent, King and Queen, Norton Folgate, E.C., at 7.30 (Instruction)
30—United Mariners, The Lizard, Peckham, at 7.30. (Instruction)
73—Mount Lebanon, Horse Shoe Inn, Newington Causeway, at 8. (Inst)
193—Confidence, Hercules Tavern, Leadenhall-street, at 7.30 (Instruction)
228—United Strength, Prince Alfred, 13 Crowndale-rd., Camden-town, 8 (In)
538—La Tolerance, Morland's Hotel, Dean Street, Oxford St. at 8 (Inst)
720—Panmure, Balham Hotel, Balham, at 7 (Instruction)
781—Merchant Navy, Silver Tavern, Burdett-road, E. (Instruction)
813—New Concord, Jolly Farmers, Southgate-road, N. (Instruction)
861—Whittington, Red Lion, Poppin's-court, Fleet-street, at 8 (Instruction)
898—Temperance in the East, 6 Newby Place, Poplar
1321—Emblematic, Goat and Star, Swallow Street, W., at 8 (Inst.)
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, Royal Edward, Mare-street, Hackney, at 8 (Inst)
1604—Wanderers, Adam and Eve Tavern, Palmer St., Westminster, at 7.30 (In)
1662—Beaconsfield, Chequers, Marsh Street, Walthamstow, at 7.30 (Inst.)
1791—Creston, Prince Albert Tavern, Portobello-ter., Notting-hill-gate (Inst.)
1922—Earl of Lathom, Station Hotel, Camberwell New Road, S.E., at 8. (In.)
R.A.—Camden, The Boston, Junction Road, Holloway, at 8.30. (Instruction)
R.A. 177—Domestic, Union Tavern, Air-street, Regent-st., at 8 (Instruction)
M.M.—Thistle, Freemasons' Tavern, Great Queen Street, at 8 (Instruction)

304—Philanthropic, Masonic Hall, Great George-street, Leeds
439—Scientific, Masonic Room, Bingley
972—St. Augustine, Masonic Hall, Canterbury. (Instruction)
996—Sondes, Eagle Hotel, East Dereham, Norfolk
1083—Townley Parker, Mosley Hotel, Beswick, near Manchester
1095—Hartington, Masonic Hall, Gower-street, Derby (Instruction)
1119—St. Bede, Mechanics' Institute, Jarrow

1219—Strangeways, Empire Hotel, Strangeways, Manchester
1283—Ryburn, Central-buildings, Town Hall-street, Sowerby Bridge
1511—Alexandra, Hornsea, Hull (Instruction)
R.A. 258—Amphibious, Freemasons' Hall, Heckmondwike
R.A. 322—Hope, Vernon Arms Hotel, Stockport
R.A. 376—Royal Sussex of Perfect Friendship, Masonic Hall, Ipswich
R.A. 533—Warren, Freemasons' Hall, Congleton, Cheshire
M.M.—Howe, Masonic Hall, New Street, Birmingham
M.M. 178—Wiltshire Keystone, Town Hall, Devizes
K.T.—Alpass, Masonic Hall, Liverpool
R.C.—Philips, Masonic Rooms, Athenæum, Lancaster
R.C.—Stanhope, Queen Hotel, Chester

THURSDAY, 30th AUGUST.

General Committee, Girls' School, Freemasons' Hall, at 4
3—Fidelity, Yorkshire Gray, London street, Fitzroy-sq., at 8 (Instruction)
27—Egyptian, Hercules Tavern, Leadenhall-street, E.C., at 7.30 (Instruction)
87—Vitruvian, White Hart, College-street, Lambeth, at 8 (Instruction)
435—Salisbury, Union Tavern, Air-street, Regent-street, W., at 8 (Inst.)
701—Camden, Crown and Cushion, London Wall, at 7 (Instruction)
754—High Cross, Coach and Horses, Lower Tottenham, at 8 (Instruction)
901—City of London, Jamaica Coffee House, Cornhill, at 6.30. (Instruction)
902—Burgoyne, Cock Tavern, St. Martin's-court, Ludgate-hill, at 6.30 (Inst)
1153—Southern Star, Pheasant, Stangate, Westminster-bridge, at 8 (Inst.)
1185—Lewis, Kings Arms Hotel, Wood Green, at 7 (Instruction)
1227—Upton, Swan, Bethnal Green-road, near Shoreditch, at 8 (Instruction)
1339—Stockwell, Cock Tavern, Kennington-road, at 7.30 (Instruction)
1428—The Great City, Masons' Hall, Masons' Avenue, E.C., at 6.30 (Inst.)
1614—Covent Garden, Constitution, Bedford-street, W.C., at 7.45 (Instruction)
1673—Langton, Mansion House Station Restaurant, E.C. at 6. (Instruction)
1677—Crusaders, Old Jerusalem Tav., St. Joan's Gate, Clerkenwell, at 9 (Inst.)
R.A. 753—Prince Frederick William, Lord's Hotel, St. John's Wood, at 8. (In.)
R.A. 1471—North London, Canonbury Tavern, Canonbury Place, at 8. (Inst.)

111—Restoration, Freemasons' Hall, Archer-street, Darlington
249—Mariners, Masonic Hall, Liverpool, at 8 (Instruction)
286—Samaritan, Green Man Hotel, Bacup
897—Cabbell, Masonic Hall, Theatre-street, Norwich
904—Phoenix, Ship Hotel, Rotherham
966—St. Edward, Literary Institute, Leek, Stafford
1313—Fermor, Masonic Hall, Southport, Lancashire
1580—Cranbourne, Red Lion Hotel, Hatfield, Herts, at 8. (Instruction)
R.A. 57—Humber, Freemasons' Hall, Osborne Street Hull

FRIDAY, 31st AUGUST.

House Committee, Royal Masonic Benevolent Institution, Croydon, at 3
Emulation Lodge of Improvement, Freemasons' Hall, at 7.
25—Robert Burns, The North Pole, 115 Oxford-street, W., at 8 (Instruc.)
144—St. Luke, White Hart, King's-road, Chelsea, at 7.30. (Instruction)
507—United Pilgrims, Surrey Masonic Hall, Camberwell, at 7.30. (Instruction)
766—William Preston, St. Andrew's Tavern, George St., Baker St., at 8 (In.)
834—Ranelagh, Six Bells, Hammersmith (Instruction)
913—Doric, Duke's Head, 79 Whitechapel-road, at 8. (Instruction)
1056—Metropolitan, Portugal Hotel, Fleet-street, E.C. at 7. (Instruction)
115—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)
1642—E. Carnarvon, Ludbrooke Hall, Notting Hill, at 8. (Instruction)
1789—Ubique, Guardsman Army Coffee Tavern, Buckingham Palace-road, S.W., at 7.30. (Instruction)
1901—Selwyn, East Dulwich Hotel, East Dulwich. (Instruction)
R.A. 65—Prosperity Chapter of Improvement, Hercules Tav., Leadenhall St.
R.A. 79—Pythagorean, Portland Hotel, London-street, Greenwich. (Inst.)
M.M.—Old Kent, Crown and Cushion, London Wall, E.C. (Instruction)

453—Chigwell, Prince's Hall, Buckhurst Hill, at 7.30 (Instruction)
810—Craven, Devonshire Hotel, Skipton
General Lodge of Instruction, Masonic Hall, New-street, Birmingham, at 7
R.A. 242—Magdalen, Guildhall, Doncaster

SATURDAY, 1st SEPTEMBER.

General Committee Boys' School, Freemasons' Hall, at 4
1275—Star, Five Bells, 155 New Cross-road, S.E., at 7. (Instruction)
1364—Earl of Zetland, Royal Edward, Triangle, Hackney, at 7 (Instruction)
1624—Eccleston, King's Head, Ebury Bridge, Pimlico, at 7 (Instruction)
Sinai Chapter of Improvement, Union, Air-street, Regent-st., W., at 8
R.A. 975—Rose of Denmark, Star and Garter, Kew Bridge

1223—Amherst, King's Arms Hotel, Westerham, Kent
1458—Truth, Private Rooms, Conservative Club, Newton Heath, Manchester

NOTICES OF MEETINGS.

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BEADON LODGE, No. 619.

THE annual installation meeting of this Lodge was held on Wednesday, the 15th inst., at the Greyhound, Dulwich, on which occasion Bro. R. P. Forge was regularly placed in the chair of K.S. The Lodge was well attended, the following, among other visitors, being present:—Bros. C. Greenwood P.G.S.B. England Prov. G. Sec. Surrey, &c., H. A. Dubois P.P.G.W. Middlesex, Welch 3, E. H. Dore 45, Moffatt 67, T. Hardy 190, E. J. Horne P.M. 227, Dickinson 271, J. F. Probert 340, H. P. Matthews 569, Crutenden 779, T. J. Cusworth P.M. 813, J. Woodman 813, H. F. Elliott I.G. 1124, J. Etherington 1310, W. C. Canton P.M. 1475, J. Osborn P.M. 1602, J. Isaacs 1624, G. F. Snook 1693, H. Ellis 1744, W. Jaques 1744, H. Baber J.W. 1790, W. Wright Org. 1897, A. J. Bellis W.M. 1901, H. E. Bussey W.M. 1928, F. H. Tibbitts W.M. 1950, and E. Woodman J.W. 1950 S.D. 1897. The meeting generally was a most pleasant one, indeed, one of the most successful ever known in the Lodge, although it is now some years old. The installation addresses were very impressively rendered by Bros. J. Osborn and T. J. Cusworth. After the conclusion of Lodge business an enjoyable banquet was partaken of, and that finished, the toasts of the evening were honoured. Bro. C. Greenwood replied on behalf of the Grand Officers, and Bros. Bussey, Bellis, Tibbitts, and Horne on behalf of the Visitors. A well-arranged selection of music, &c., was given during the evening, under the direction of Bro. W. Wright Organist 1602, 1897, and 1288, who was assisted by Bros. J. Probert, E. Woodman, G. F. Snook, H. P. Matthews, and H. E. Dawes.

HIGH CROSS LODGE, No. 754.

THE Installation meeting of this compact and well conducted Lodge was celebrated on Wednesday, the 22nd instant. The W.M., Brother W. Martin Tegg, opened his Lodge punctually at four o'clock, when there were present Bros. E. G. Lewis S.W. and Worshipful Master elect, George Rowe J.W., Past Masters W. Dance (Treasurer), James Linzell (Secretary), J. Garrod, J. Wells, J. Maller, E. Townsend, F. Cunningham, H. Stephens, T. Jones, Clements. Amongst the Visitors were Rev. Chas. H. Roberts Prov. G. Chaplain Essex, C. Handley 475, J. H. Thompson 1471, F. Eastwood 933, R. Webster 193, R. Mathison P.M. 1237, George Collier 1237, C. J. G. Eveniss 1540, W. Wray Morgan Senior Warden 211, George Tegg St. James's Lodge, John E. Pinder 1017, George Messenger 1624, A. Pawson 1732, A. Bryant W.M. 1237, Robert Goodall 87, James Barber 933, Robert George 1524, W. F. Green 861, J. F. Garret 173. After the minutes of last meeting had been read and confirmed, the report of the Audit Committee was presented. The financial condition of the Lodge was most satisfactory, and the Secretary, later in the evening, reported that there were no arrears worth consideration on Subscription Account, which fact alone speaks volumes for the way the business is transacted by the executive staff of the Lodge. Ballots were taken for three candidates for initiation—Mr. David Samuel Binks, aged 42, who was proposed by Bro. Lewis W.M. elect, and seconded by Bro. Tegg; Mr. Alfred Augustus Mills, aged 36, for whom the same brethren stood sponsors; and Mr. Charles Colley, aged 26, who also was introduced by Bro. Lewis, seconded by Bro. Tegg. The result was in favour of these candidates. Bro. James Garrod P.M. now took the chair as Installing Master, and the W.M. elect was introduced by Bro. James Linzell P.M., who throughout acted as Master of Ceremonies. Bro. E. G. Lewis having signified his assent to the preliminary Charges, the obligation was administered. On the retirement of the younger members a Board of Installed Masters was opened, and Bro. Lewis was inducted into the chair. The brethren re-entered Lodge, and saluted the new Master, who then appointed the following as his Officers:—George Rowe S.W., A. G. Fidler J.W., W. Dance P.M. Treasurer, James Linzell P.M. Secretary, W. S. Cooper S.D., J. D. Birkin J.D., W. J. Meek I.G., Holt M.C., Goodall Wine Steward, Arthur Fowler Assist. W.S., J. Very Tyler. Brother Garrod gave the addresses with impressive effect, and was congratulated by all present on the successful way in which he had carried out the ceremony. It was now announced that the three candidates were in attendance. This gave Brother Lewis an early opportunity of showing his capacity for office. The result was most satisfactory; Brother Lewis throughout his Masonic career has had the credit of being a painstaking and careful worker, and in conducting the ceremony of the first degree realised to the full what had been anticipated of him. Routine work followed; several letters were announced; the resignation of a member was tendered, on account of heavy business engagements which prevented him devoting the necessary time to Lodge work. This having been accepted, with regret, and testimony given as to the genial qualities of the retiring brother, Lodge was closed. An adjournment immediately took place to the Banquet Hall, where the tables were set out with great taste by Brother Oddy, to whom the members of this Lodge are indebted for the pains he invariably takes to minister to their comforts. The repast was, as usual, capitally served. After the cloth had been cleared, the Charity Box was passed round, and a substantial amount realised through its perambulation. In speaking to the toast of the Queen, the W.M. said no body of men are more loyal than Freemasons. The Queen endears herself to all classes of the community, and it was with every feeling of satisfaction he offered the toast for their acceptance. With it he would associate the sentiment Prosperity to the Craft. In proposing the health of the M.W. Grand Master, the W.M. felt it would not be needful for him to occupy much time in recounting the virtues of the Prince of Wales. Consequently, as time was getting short, he would immediately call on the brethren to honour the toast. The next on the list was the health of the Pro Grand Master the Earl of Carnarvon, the Deputy Grand Master the Earl of Lathom, and the rest of the Grand Officers. Those present were aware of the interest taken by the Pro Grand Master in all Masonic matters, and his zeal was fully recognised. The Earl of Lathom is a worthy Deputy, while the Grand Officers generally were unwearied in their efforts to advance the welfare of the Craft. He would call on all to give the toast a hearty reception. In speaking to the toast of the Initiates, the W.M. thought he might describe this as the toast of the evening, inasmuch as three gentlemen joined their ranks that night who were well known to the majority of the members, and from the new blood thus instilled into the Lodge, great result was anticipated. This toast was most cordially received, and after a humorous song by Brother Webster, Brother Binks, in reply, hoped he and his brother initiates would do honour to the brethren who had admitted them into this honourable Fraternity. Brother Mills was gratified to know that he had become a member of this grand institution. He echoed the sentiments of Brother Binks, and trusted they might prove themselves worthy members of the Order. Bro. Alfred Augustus Mills also acknowledged the compliment. Bro. Tegg proposed the health of the Worshipful Master. He could congratulate the Lodge on having secured Bro. Lewis as its ruler. Bro. Lewis had been a most zealous worker in all matters that pertained to the welfare of the Lodge; he had served as Steward for the Girls' and Boys' Schools, and had distinguished himself in that capacity. He had now undertaken a Stewardship for the Royal Masonic Benevolent Institution at its Festival for 1884, when, doubtless, he would be liberally supported by the members of his Lodge. He (Bro. Tegg) had every confidence in asking the brethren to do honour to this toast. After a song by Bro. Pinder, the W.M. rose to reply. He thanked Bro. Tegg for the kind manner in which he had proposed the toast, while the way in which the brethren had received it gave him infinite gratification. Ever since he joined the High Cross Lodge he had had but one aim in view, that was to do

his duty thoroughly. If he did not realise the expectations the brethren formed of him, the fault would not be his. He should strive most ardently to deserve their approval. In proposing the health of the Immediate Past Master, the Worshipful Master said that during his year Brother Tegg had acquitted himself well. Both outside and inside the Lodge he had striven for its advancement. The candidates he had introduced were brethren who were appreciated for their sterling qualities. Bro. Tegg had performed all the ceremonies most creditably. The members of the Lodge fully recognised the earnestness with which he had conducted the business of his year, and he (Bro. Lewis) was gratified at being the medium for presenting their Immediate Past Master with a handsome jewel, which the brethren of the Lodge had voted him as a very slight recognition for his able conduct. The jewel was then formally presented. It bore the following inscription:—

Presented by the
HIGH CROSS LODGE, No. 754, Tottenham,
To Brother W. M. TEGG,

As a token of esteem, for zeal and attention as Master during the years 1882-3.

After a capital rendering of "The Death of Nelson," by Brother Past Master Stephens, Brother Tegg rose to reply. He was much gratified with the reception he had received at the hands of the brethren. He should prize the jewel the brethren had presented him with, and he trusted he might have the opportunity of taking part for many years in the duties of the Lodge. In proposing the health of the Installing Master, the W.M. referred to the ability Bro. Garrod displayed in conducting the ceremonies during his term of office. His efforts on behalf of the Institutions had received full recognition, and were highly appreciated by all with whom he had been associated. Rev. Brother Roberts sang "The Powder Monkey." Brother Garrod then rose. It had given him satisfaction to perform the ceremony that evening, though he knew he had done it most inadequately. He felt it a great honour to be allowed to perform the ceremony on behalf of so esteemed a Mason as Brother Lewis, whom he congratulated on having secured his exalted position. The P.M.'s of the Lodge, with their universal good nature, had rendered him (Bro. Garrod) assistance when his shortcomings too rudely displayed themselves. For the Past Masters Bro. Wells (the senior) first replied. It was always the wish of those who had passed the chair to take an active part in the working of the Lodge. Each of the other Past Masters in turn made a few remarks. Then came the health of the Visitors, and this toast was responded to by Bros. Rev. Charles H. Roberts Prov. Grand Chaplain Essex, Thompson, Eastwood, and others. With the toast of the Charities was associated the Press, the W.M. referring to the assistance given by the conductors of the Masonic journals to the executive of the Institutions. Bro. Lewis expressed his regret that neither of the Secretaries was in attendance. In Bro. Morgan, however, they had one who would doubtless be able to say a few words in response, inasmuch as it was fully recognised that for years he had striven to advance the best interests of the Institutions, which had been consistently supported by the Masonic Press. In acknowledging the kind remarks of the W.M. Bro. Morgan said that for the last six or seven years either he or his son had regularly attended the installation meetings of the High Cross; he was fully alive to the interest shown by the members of the Lodge in the work done by the Institutions. He looked forward on these occasions to meet either Bro. Binckes or Bro. Terry, both of whom recognised the unflinching energy of the members of No. 754. With respect to Bro. Binckes he (Bro. Morgan) had spent a few hours with him during the past week. All would regret to hear he was not in such health as his friends could desire; he was now away for a few days, trying the effect of perfect quietude. Bro. Terry likewise was at the present time seeking a little relaxation. As for Brother Hedges, it was pretty well recognised his visits were few, and those far between. With respect to the wisdom of such policy, he (Bro. Morgan) had nothing whatever to do, but he was well aware that the members of this Lodge desired to have with them at their installation meetings one or other of the representatives of the Institutions. This both Bros. Binckes and Terry recognised, and one or both almost invariably attended. In their absence he felt much pleasure in having his name associated with the toast. For the benefit of some of the younger members of the Lodge, Brother Morgan then referred to the work being done by the Scholastic Institutions, and gave details of the benefits conferred by the Royal Masonic Benevolent Institution. The substantial help given by the two Charitable Associations in connection with this Lodge which had run their course was adverted to. The third Tottenham and Enfield Association had now completed a year of its establishment, and the result of its working was before him in the balance sheet he held. By this it appeared that in the twelve months ending February last no less a sum than £113 9s had been received, while 11 appropriations had been made. Reference was continually being made to the fact that funds for the Institutions were provided, not by the entire body, but simply by a fractional part. This was fully evidenced by their Lodge. We may take it with the number of Lodges on the roll of Grand Lodge England, with Chapters and other media, that there are at least 2,000 organised bodies from whom subscriptions might reasonably be expected; the High Cross Lodge, taken in comparison with many of this number, was not numerically strong in membership, yet if all would do in one year what this Lodge had carried out for some time past, a sum of over £200,000 would be the amount available for the Charities. On behalf of the Institutions Bro. Morgan thanked the brethren for the continued earnestness they displayed, and expressed his satisfaction at knowing that the Worshipful Master would do duty next year for the Benevolent Institution, while in Bro. Tegg, who would act for the Boys, Bro. Binckes would have a sturdy and consistent supporter. Bro. Morgan concluded by thanking the W.M. for his kind appreciation of the work done by the Masonic Journals. Some other toasts were given, and it was a late hour before the Tyler was summoned.

Dalhousie Lodge of Instruction, No. 860.—Held at Bro. Smyth's, Sisters' Tavern, Pownall-road, Dalston, on Tuesday, 21st inst. Present—Bros. F. Carr W.M., Forss S.W., T. Clark J.W., Smyth S.D., Cushing J.D., Aokhurst I.G., Wardell Acting Preceptor; also Bros. Hand, Finch, Christian, Lorkin, and Wilson. Lodge was opened in due form; the minutes of the previous meeting were read and confirmed. Lodge was opened in second degree. Bro. Hand offered himself a candidate for raising, and was interrogated and entrusted. Lodge was again advanced, and Bro. Hand was raised to the sublime degree of Master Mason. Bro. T. Clark gave the traditional history. Bro. Lorkin worked the first and third sections of the Lecture, assisted by the brethren. Lodge was regularly closed to the first degree, when Bro. Forss was elected W.M. for the ensuing week. Lodge was then closed and adjourned.

Eboracum Lodge, No. 1611.—The regular meeting of this Lodge was held on Monday, the 13th instant. Bro. M. Millington W.M. presided, and was supported by Bros. J. Blenkin S.W., G. Balmford P.M. as J.W., T. B. Whytehead P.M., J. S. Cumberland P.M., and a full attendance of brethren and visitors, amongst whom were Brother Mills S.W. 2 S.C. The business consisted of an initiation and a passing, after which Bro. Whytehead presented to the Lodge, on behalf of Bro. Buckle P.M. 236, a set of that brother's etchings of the Manor House, York, very artistically grouped in two mounts; also from Bro. Evans a copy of his history of Relief Lodge, No. 42. The W.M. presented to the Lodge a seal for official use, bearing the arms of the Lodge encircled with a band with the name and number. Bro. T. Humphries Secretary, presented a curious Masonic design nearly a century old, painted by hand, figurative of a Lodge and its contents. Votes of thanks were accorded by the brethren for all these interesting and valuable gifts, and the Secretary was instructed to forward letters of thanks.

Agricola Lodge, No. 1991.—An emergency meeting of this Lodge was held on Wednesday week last, when the chairs were occupied by Bros. Major McGachen P.M. as W.M., Captain Cavenagh S.W., Harding J.W., T. B. Whytehead as I.P.M., and other brethren and visitors. The business consisted of the raising to the third degree of Bro. the Rev. D. Soames, Chaplain to the Forces, which was done by Bro. McGachen, assisted by Bro. T. B. Whytehead. Amongst the visitors was Bro. Mills, No. 2, Canongate, Kilwinning. A pleasant evening was spent, enlivened by singing and toasts.

The *Portsmouth Times* says a meeting has been convened at the Freemasons' Hall, Landport, to consider the advisability of petitioning for the division of the Province of Hampshire and the Isle of Wight into two Provinces, viz., North-West Hants and South-East Hants.

THE LAST HOUR WITH THE CONSISTORY.

THE brilliancy of the scene at the closing of the degree of Prince of Mercy, on 30th June, causes us to revert to the incidents that transpired. The exquisite setting of the degree still remained and produced a pleasing Masonic impression. The point within the circle, bordered by two parallel lines, surmounted by a galaxy of burning tapers massed in the East, forming a triangle enclosing the open Bible, brought the mind back to the teachings in the Apprentice Degree, which were here fully and completely exemplified by the position of the Officers and brethren surrounding the rising incense, and discussing and studying the Word of God under the brilliant reflection of all the faiths that had ever been formulated by man. The tracing back of this prominent figure in Masonry, to the times and creed of the worshippers in East India ages ago, had never struck us with such force and effect before.

In a previous issue we referred to the ovation on the above occasion paid to the Commander of the Consistory. In deference to many interested brethren and at their request, we publish the following presentation addresses of Bro. George H. Fish and others, which were made immediately subsequent to that of M.W. Bro. Roome, and yet interspersed with the music of two choirs, one in the east and the other in the west. Brother Fish advanced towards the altar and said:—

"Out of the abundance of the heart the mouth speaketh." Yet there are times when the breast is so filled with pleasurable emotions that the heart swells to overflowing and the tongue refuseth to give utterance. I have been requested, as a veteran friend, to supplement Bro. Roome's presentation with a few thoughts of my own, but what has he left for me to say? The salient traits of our brother's character have been both eloquently and forcibly portrayed. Yet

"In an hundred years no land
Shall rear you kinder heart, nor freer hand!
Though envy strive her glories to deface
(No generous foe, but nursed in Nature's base,
That loves to talk this good man's praise away).
Yet, as the sand still foils the reckoner's count,
Such are the joys we owe him. Who shall say
How boundless their amount?"

"Some men are born to lead. Such is he of whom I speak. Full of that generous chivalry characteristic of his Southern birth, he has added to his natural quick instincts the staid, calmer judgment of the more dispassionate North, and has in its fullest scope that suaviter in modo, fortiter in re, which at once commands respect, and at the same time elicits love. Bro. McClanachan, Time—that general ad-

juster of human affairs—has given me a chance to repay you in kind for your friendly utterances of the 6th inst., but General Roome, in the full love of his strong nature, and that eloquence born of honest purpose, has so voiced the sentiment of all who know you, that to add to his ringing sentences of Truth seems almost needless, but a duty I have to perform:—

"I'll climb Song's flower prow and there recite
Thy valorous praise. Ever doth martial might
Youthful vigour glorify. The prouder, then, thy boast,
For not thy worth in wars alone,
Afoot or mounted, thou hast shone!
But riper Wisdom's renown is thine,
Then fearless flows thy praise, and free."

"These volumes are for you; take them—they are yours—an offering of love from the Craft: *The Rivers of Life*. We know you want them; for you have said so, and it enhances fourfold the pleasure of this gift, for the Craft to know and feel that in their anxiety to show to you their love they are able at the same time to supply a want. You know these books to treat of the various religions of the world. You will find that charity and abnegation of self are taught in all the creeds; but above all, these volumes tell of the Masons' God, be it Brahma, Allah, or Christ. All sects recognise a source of all power, life, and being, and as above the comprehension of men. It is enough for us to know that this essence is the God whom all nations are bound to respect and revere; it matters not by what name He is known. It is the God of the Hindoo, the God of Mahomet, the God of the Jew, and the God of the Christian: that spirit which controls our being, directs our destiny, and assures our future. I believe that a perusal of this work will only strengthen you in the conviction that all men who believe in a supreme, controlling power are alike eligible to the rights of our Order.

"God bless you—friend and brother; and believe me I never before felt, as now, the true force of that trite aphorism, 'It is more blessed to give than to receive.'"

No sooner were these costly works received by, and as, the Commander, and the last notes of the choir dying away, when Bro. Charles H. Heyzer advanced, bearing a large basket of roses, banded up in three colours, resting on the tops of which were a pair of Solitaire earrings. He said:—

"Bro. McClanachan, your brethren have to-night given you a large decoction of your own medicine. I remember but a few weeks ago a very pleasant surprise of this kind was inaugurated at your place of business, and no one in that whole company was better pleased with its results than you were; but, unlike the recipient of that occasion, you are able to aptly and eloquently respond for yourself, as you have done twice this evening, your brethren, therefore, feel that it would be a relief as well as a pleasure to you to be allowed to respond for some one else. While we echo and re-echo the sentiments of our love and affection for you, as spoken here to night, still we know there are others that have a greater and deeper love for you than we possibly can. There is one in particular, sir. I refer to that God-fearing, husband-loving, motherly woman who presides over your paradise of a household. 'Tis true the lady is not personally acquainted with all the members of this organisation, but I will venture to say that there is no brother within the sound of my voice who has not heard her praises rung until he feels he has had the honour of her acquaintance for a series of years. It is this feeling that prompts them to ask you, when you go home, to present to her in their behalf these sparkling gems, and say, that while we have many times trodden with an iron heel upon her patience, in robbing her of your companionship, we have not forgotten her. Say, by way of consolation, that through the many sacrifices she has made, we have become wise and better men. As the poet hath well said:—

"Oh! woman—mother; woman—wife!
The sweetest names that language knows,
Thy breast with holy motives rife,
With deep affection glows,
Thou queen—thou angel of this life!"

Say to her, sir, that these two gems, embedded in this basket of beautiful flowers, are but an emblem of the high regard and esteem the members of the Scottish Rite have for that most estimable lady. Say this in substance, sir, for us."

The applause that followed this well-delivered speech was unmistakable in sentiment, and nearly demoralised the pre-arranged music, the voices of which having ceased, Bro. H. M. Gardner jun., of Brooklyn, placed a large work on the centre table, and then said:—

"My dear Brother,—It is now my pleasure, as well as my great privilege, as the Secretary of the Committee on Testimonials, and in behalf of my brethren of the Ancient Accepted Rite, to ask your acceptance of this volume. In it you will find the names of a large number of those who have contributed to this evening's scenes of surprises. That man, sir, amongst his fellows who by his own kindness and consideration for the wishes of others wins the love and admiration of his brethren, is a man indeed, and that boon pre-eminently you have won, and it is yours to wear.

"This night you have been the recipient of golden jewels and literature for yourself, and precious gems for the wife of your love. I come to you in this volume with sparkling gems of thought, garnered from many and varied minds, bearing to you, on each bright page, in their own handwriting, their dearest and best benedictions. I feel, sir, that, in the swiftly oncoming years, the thoughts herein devotedly expressed, will be to you love's sweetest benizon. Take it my brother—

"'Tis a gift of love that seeks thy good alone,
Keep it for the givers' sake, and read it for thine own."

And may He who is the giver of every good and perfect gift have you and yours for ever in His sacred keeping."

The scene that followed was one the like of which has been witnessed but by few.—*Hebrew Leader*.

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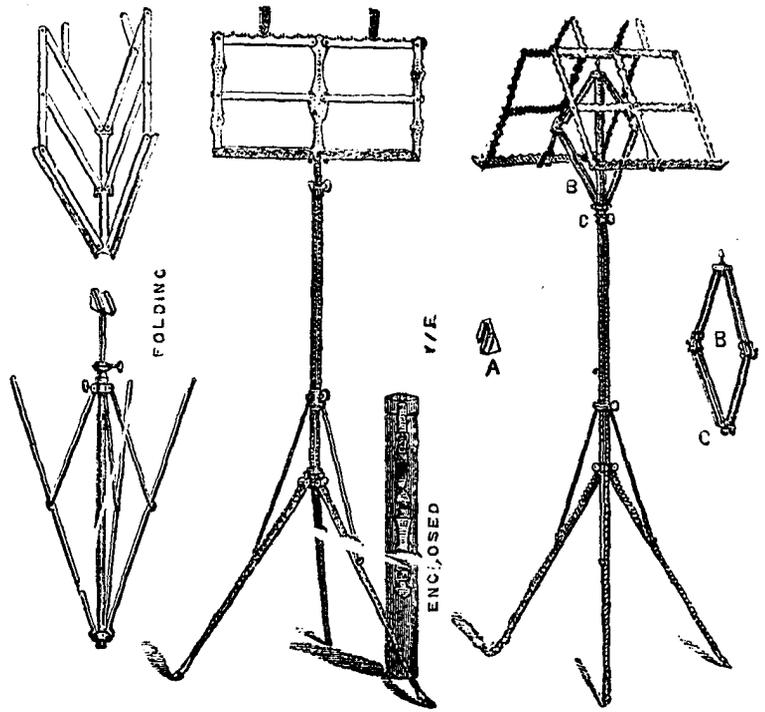
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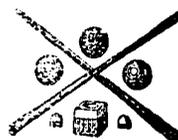
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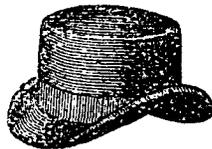
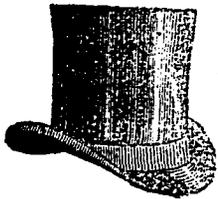
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