

THE Freemason's Chronicle;

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THE GRAND LODGE OF NEW SOUTH WALES.

NO doubt there were some among the readers of our last issue who viewed with alarm the insertion in our columns of a report of the Quarterly Communication and installation of Officers of the unrecognized Grand Lodge of New South Wales, and their surprise will not be lessened when they see at the commencement of our present issue the heading with which we introduce these remarks. It is not our intention here to discuss the rights or wrongs of the decision to which the Grand Lodge of England has arrived in regard to the recognition of the body styling itself the Grand Lodge of New South Wales, suffice it for present purposes that a decision of non-recognition has been arrived at, and as a consequence the Grand Lodge of New South Wales is such only in name so far as the brethren holding allegiance to the Grand Lodge of England are concerned, while all its doings may be open to the designation of clandestine and unconstitutional. In spite of all these considerations we thought it desirable to insert the report, and we are of opinion that the doings of our Colonial brethren as recorded therein are worthy of further attention at our hands. While it is true of these Australian Masons that it is not possible for them to command success, it would appear they are making every effort to deserve it, and if we may judge from the remarks of their recognized head they are adopting the best method in their power, if not to secure recognition throughout the world as an independent Grand Lodge, at least to deserve recognition as Masons in the true sense of the word.

There is one paragraph in the speech of Dr. H. J. Tarrant, M.L.A., the M.W. Grand Master of New South Wales, which, if acted upon, will do more to secure for his followers the fraternal regard of Masons throughout the world than any amount of unanimity on the question of self-government could accomplish, and although we would not advise the brethren to continue their efforts in the good cause solely in the hope of winning applause, we can assure them that a strict adherence to the two principles of Freemasonry—Brotherly Love and Relief—will surely lead to the best results. The paragraph we allude to is that in which Bro. Tarrant refers to the necessity of raising some monument to Freemasonry which would extend help to the widow and orphan in the moment of their distress. Australia, at the present moment, is without any home or asylum where the aged or the young can receive the benefits of Masonic charity, but if we are to put any faith in the utterances of the many Colonial brethren who have visited us during the past few months, this omission on their part will not long continue. We have heard several Australian guests express admiration of the English Masonic Institutions, and declare that on their return to the home of their adoption they would take steps to organise similar charities in order to afford relief to cases of local distress. The future alone can prove the genuineness of these utterances, but in the meantime we find that the brethren who have formed themselves into the independent Grand Lodge of New South Wales are seriously considering the matter, so far as their colony is concerned. They have already erected a Masonic Hall, and their chief has expressed the desire that his brethren should be placed in a position also to point out to the public their Masonic schools and orphanages as an evidence that, although they

have not spared expense in erecting a home for themselves, they yet have a care for those of their members who, through calamity or misfortune, are placed in a position of dependence. He even goes to the extent of hoping that the coming year may be a memorable one, as witnessing the making of provision for the widow and orphan, by the establishment of such a Masonic charity. Can the true spirit of Freemasonry—even in an unrecognised Grand Lodge—go further? and is it fair to be obliged to treat those who so act as unworthy the name of brethren? We recognise the fact that laws must occasionally press heavily on those least deserving of it, and in this case we almost regret that custom on a matter of form—if we may so express it—ordains so heavy a penalty on the offenders.

It is proverbial that a new broom sweeps clean, but this does not entirely account for the action of the New South Wales Masons. They might express enthusiasm and promise far more than they could accomplish, but they already have something practical to point to, as evidence of their sincerity, in the Masonic Hall they have built for themselves. If only they will show as much energy in providing a home for their distressed fellows they will secure the recognition for which they crave—if not in deed, at least in spirit. We sincerely trust their efforts may be crowned with success, and that none of those who are now working in the good cause may ever need the benefits they are striving to establish.

We will leave that part of the Grand Master's address which has reference to the establishment of his Grand Lodge, and the efforts which have been made to secure for it the recognition of other supreme powers, and pass to other matters of a more general character. One prominent feature which strikes us is the custom adopted by the new body of having every Officer in a Lodge elected by his fellows, according to merit. It is not necessary that we should be understood to advocate a similar course merely because we devote some of our space to a consideration of it, but the system certainly strikes us as possessing much to recommend it. We should like to hear how it works in actual practice. All our ideas of Freemasonry have been formed on the basis of the principal Officers of a Lodge—excepting the Worshipful Master and Treasurer—being appointed by the ruler for the year, and any other course appears so much of a novelty as to leave us at a loss to imagine how our Lodges would be affected by such change. There is a wide diversity of opinion as to what constitutes merit in a Masonic Officer. Some would have us accept the definition in its literal sense, and would exclude from the list of those who merit preferment all who could not perform the ceremonies of Masonry, but we would treat the matter in a broader sense, and gauge merit, not by the amount of ability displayed by a brother in the ritual of the Order, but by his general conduct as a Mason. True Masonic merit is as frequently found among those whose tuition perhaps will not allow them to excel as elocutionists as among those who have enjoyed the benefits of a college education, and it appears to us wholly wrong, and opposed to the spirit of Freemasonry, to reward a brother naturally gifted with a good memory and an easy delivery to the detriment of those not possessed of such advantages. If a brother proves that he is doing the best in his power for the interests of Freemasonry, then we think all other considerations should be overlooked when the question of merited advancement comes on for consideration. As we

have pointed out on many occasions in the past, something more than a knowledge of the ritual of Freemasonry is needed to constitute a ruler of a Lodge, and if this is the case with the Master, it is equally so with regard to the subordinate Officers. It is very difficult to decide on any rule to measure merit, and if each of the Officers of a Lodge had to be elected on such grounds, we imagine it would simply resolve itself into a system of individual expressions of opinion as to what constitutes merit. At the same time such elections would prevent those displays of favouritism which, though utterly opposed to Freemasonry, are none the less occasionally found to upset the harmony of our Lodges.

Passing on, we find Bro. Tarrant expressing the loyalty of his followers towards the empire of which their country forms a part. As he says, the fact of their establishing an independent Grand Lodge does not in any way affect their loyalty to the throne, and no doubt as an independent body they are as loyal as ever they were when recognising the home Grand Lodge as their head; indeed, the members of this officially unrecognised body had the honour of being first among the Freemasons of the colony to whom was accorded the privilege of welcoming to Australia the lately appointed representative of Her Majesty the Queen, and no doubt they fully recognised the honour thus conferred upon them. The Grand Lodge is in a healthy position, both numerically and financially, and, most important, its members are bound together in unity.

After congratulating his brethren on the several matters to which we have referred, the Grand Master drew attention to an abuse which he said was prevalent in the colony—and he might with equal justice have said all over the world. The abuse of which he complained was the use of some of the Masonic emblems as trade signs to attract attention, and he went so far as to trust that the subordinate bodies under the Grand Lodge of New South Wales would make some provision in their bye-laws to erase the name of any brother from their list of members who descended to adopt such un-Masonic practices. This is a severe remedy for an almost universal practice, but there are no doubt many brethren, both in this country and abroad, who would agree with some such stringency in order to put an end to what they recognise as an abuse of the Craft. For ourselves, we think that the enforcement of such a rule would have no beneficial result, principally because we believe that a large number of those who exhibit Masonic signs in business are not Masons at all, but having strange ideas of the power of Masonry they do not hesitate to seek to benefit themselves by pretending to belong to it. How many Masons are there who patronise a place of business solely because of the square and compasses being displayed over the door? Have any of our readers ever been lured by the magic signs, or do they know of any brother who has? We are inclined to think not, and we believe if it were possible to form an opinion it would be found that the abuse complained of is really productive of more harm than good to those who adopt it, as it brings to their door the many in distress—Masons real or imaginary—who are continually travelling about in all parts of the globe. Ask a brother who displays the signs of Freemasonry in business how many times he has secured a customer through the display, and how many times his benevolence has been appealed to from the same cause, and we think the "abuse" will be looked upon as likely with extended knowledge to decrease rather than to increase.

In concluding our remarks we feel we owe some thanks to the brother on whose utterances we have so largely drawn. We fully recognize him as a brother possessed of the true spirit of Freemasonry, and we feel the mere fact that he is outside the official recognition of our ruling authority is insufficient reason for treating his utterances, and the efforts he is evidently making to extend Freemasonry, with contempt. No doubt there are many men inside the recognised circle who are equally as worthy and equally as active, but the opportunity of judging them has not so readily presented itself; besides, we think that a better acquaintance with those outside the charmed circle may prove interesting and beneficial to all concerned. Of one thing we are assured,—the Masons of New South Wales, whatever their faults, have the heartiest good wishes of their English brethren in so far as their desire to extend the principles of Masonic Charity is concerned. We hope soon to hear that their efforts have been crowned with success, and that their example in this

respect has been followed by each of the other sections of Australian Freemasonry.

NOT FOR NAUGHT.

FREEMASONRY, whatever its early history may be, and whatever vital force and self-perpetuating power may be argued from its survival, as is claimed, from the mysticism of the remote past, derives its highest claim to consideration from the relation it has been able to maintain and now holds to the new civilization, undisturbed by the revolutions of thought and theory that have made and unmade doctrinal religions and created new schools of doubt and atheistical uncertainty.

At no other time than now, and in no other country than this, has general knowledge been so universal, scientific attainment so extended, or the course of speculative inquiry been followed with more freedom and persistence, and yet we find the Order, here and now, at its highest range of prosperity—never more respected by those not of its members, or so beloved by those of its Fraternity. Our membership, increased by selection by the most crucial test, has grown in numbers formidable to ourselves, and suggestive of power, however unconscious and unexercised, that might well excite attention and apprehension from those without. Yet so well has the Order preserved its characteristics of universality, uprightness of purpose, and broad benevolence, that no fear is felt, no jealousy is excited, and the cementing tie has become a synonym for true, unselfish brotherhood and charity, and it is regarded as no unworthy ambition which inspires us to become known as Masons good and true, and worthy of our Order. To what may we attribute this condition of prosperity? We are like as other men are? We have come into the Order from worthy motives, without solicitation, and by selection, it is true, but with no previous knowledge of that upon which we engage, and we are without power to change or control it from the accepted ways. The Architect has planned our work, and only by following His designs can we preserve the harmony of the edifice. To depart from the plans he has prepared would destroy and bring to naught that which we would seek to rebuild. Our individuality is lost in the general characteristics of the whole, and in our brief day of action we cannot seek to change that which is given us to preserve. May we believe that this Institution which has been so handed down to us, and which we are engaged in preserving and handing down to those who shall come after us, is founded in those elements of unchangeable truth that find their resting place in every heart, uninfluenced and undisturbed by every storm of passion, doubt and unbelief? That while the progress of free, untrammelled thought has wrought its change in creed and practice, in national life and government, in the very forms and ways of society and private life, Freemasonry, holding its unaltered course, teaching its old familiar lessons of duty, charity and faith, but firmly fixed to the ancient landmarks, and regarding neither the times nor the seasons, the passions nor prejudices of men, has demonstrated that it supplies a primal human need, and conforms to the most powerful instincts of the human heart. In our complex civilization we often find the circumstances of experimental progress at variance with our native needs, and while the shifting scenes revolve about us, we turn to the simpler past, where the emergencies of life alone were thought to justify new laws and methods, for rest and guidance.

Of the social state of primitive man, we have evidence in the records of the more advanced societies, of their observations on the life and laws of those more rude, and everywhere we find the germ of compact a vital moving force. At first, the family, with its properties, its laws, its power all centred in the patriarchal head, the needs of every member supplied from the common source, and the lives of each devoted to the maintenance of the family unit, and each protected by the strength of all. The individual died, the family remained, increased and grew in power. The world was made up of families, the tie of blood forming the common bond of safety and support. As generations passed, the family grew strong in numbers and possessions, and the numbers of these compacts, increased with years, formed tribes, and from these tribes grew a commonwealth or nation.

In all these evolutions of society, we find the first great

need of man is ever the impulse, the motive, which supports and perpetuates it all. The individual man needs strength, protection, sympathy in the great task of existence, and first he found it in the family compact. These insulated groups recognized the same great need, but more extended, and found it in the tribe, where all of common blood protect the common welfare. The tribes themselves, from wars and toil, found in their greater compacts their safety and relief, and thus it is that nations grew out of the very weakness of mankind. We find the truth still further illustrated by the process of accretion, other than by birth, within these families. By the practice of adoption, the stranger, alien in birth and blood, was admitted into and amalgamated with the original brotherhood. The compact was preserved and strengthened by the fiction, for every coming stranger feigned descent from the stock on which they were engrafted. And so again it was in tribe and state.

We also learn another proof of what we claim, from the change in power and government which appeared when families became combined in tribes. A despotic power was vested in the patriarchal head, as best to carry out the smaller needs of youth and personal dependence—the fear of force without increased the force within—but in the safety of their strength combined, this power was modified and tempered by the counsels of the elders and the common sacrifice in which all members of the tribe, by birth, and by adoption, joined. But with the growth of wants came commerce, then wars, and exile, and captivity—the tie of blood and kinship, weakened by excess of fiction, and by absorption into aggregates, lost force and power—the youth threw off the yoke, the tribe rebelled against the absent lord—the principle of local contiguity became established as a basis of union for common ends—and the atoms of humanity became sifted over the surface of the earth, until now the individual is the unit of society, and the family tie is limited to the condition of dependence in childhood and physical infirmity. And thus the remedy for his great need, which man so early planned, was dissipated and lost in the advance to modern civilization, and civilization gave nothing in return save only law, and the rule of force, competent enough by combination of the individual units in resistance to save the state from aggression from without, but ineffectual to supply all closer needs of those same units in relation with themselves.

The modern laws are founded, it is said, on the wisdom and experience of the world, and are the ripe product of the best human thought. But general rules, as laws must be, will always gall the weaker spot, and often in the name of justice work injustice. They furnish remedies for wrongs after the wrong is done, and punish for the crime for which no reparation can be made—and here their mission ends.

We cast about to find the harbour of refuge that has supplied the place of the lost family compact. The tie of kindred blood no longer binds, but in its stead we find our mystic tie of brotherhood. Brothers by adoption, we draw apart in groups about our patriarchal head, under whose rule we all must bow. We gather about the common altar, and by our friendly zeal supply the kindred part of sympathy from heart to heart—anoint the bruise, bind up the wound, support the weak, admonish error, and ward off the threatened evil. We wage our struggle with the world as men; but here we reproduce the kindly graces of the ancient family, with all its ties in semblance and in meaning. With common aims and common ends to serve we labour here for the common good, under the common Master, and thus we typify the world's first life and law. Brothers by adoption, indeed, the fiction of our relation to each other is no more than that which made the alien all of kin, and the tie which imitates could never have been closer in reality. And then, we, too, are gathered in our councils of the elders, and make our mutual sacrifice and obligation, consider common needs, and make our common rules to regulate the whole. We do not need to claim a kindred blood, or that our Order had its origin in the early dawn of life, before its history began. If it has filled a primal need and want of man, left out of the problems solved by Governments of force and law, then it has justified its being. But more than this we claim. This need we have supplied, but with the growth of thought have come such other needs and wants as were not known to the rude past, or known but to be unattained. And these it has supplied, and proved itself the abiding place of all the higher hopes, the purer joys of life, that come to us from the angels' wings, shedding effulgence over all the world.

It teaches love and fellowship—the ever-present wants and longings of our nature—extended and comprising the multitude of all the brotherhood, as though again all were but members of one family.

Love, indeed, we have, as from the gentle mother o'er her babe, returned with the first dawn of thought—celestial rapture falling out of heaven, the essence of divinity, expanding and unfolding as the life expands, enwrapped about the home, the early friends, the toys, the very work and cares of youth. The angelic passion comes and fades, but over all the love light of the soul ever reaches outward, for ever enlarging its circles, as the light of the sun of the universe, permanent and unchanging, shedding its first rays o'er friends and objects most familiar—we bring within its range the universal brotherhood, and the kindly gleam, purified and impersonal, falls o'er all, and the sweet harmony of brotherly love, which we must ever cherish, finds its responsive chord in every soul.

With love comes fellowship—less of the soul, more of the human—but the love, pure and exalted, that embraces the unknown, has fitted us for that great human passion. Does it not argue much for the wisdom and strength of the principles on which we rest, that we so early learn to cherish the belief that within our numbers there are no strangers—none who stand without, unbidden to cross the threshold of the heart—that we are all brothers with a common home, a common thought, and with the warm impulse ever ready to extend and take the cordial grasp—the symbol of affection and fraternity. We meet as strangers of the world may meet, without desire to change that cold relation—we read the language of the Order, and the heart throbs faster, the blood flows quicker to the grasp, the eye lights up with kindly interest, the barrier is down, the sympathies go forth, and we have found a friend, selected and cut out of the great mass, tried and purified, unknown but now, and now well known as though by years of wear and use, who has, with us, a corner of his life shut out from selfishness and strife, distrust and passion.

“The fountains of our hidden life
Are through our friendships fair.”

And there is that within our Order that makes us worthy friends. The elements of friendship are always truth and tenderness, and to be good and true are the first lessons we are taught in Masonry. Truth, sincerity, integrity of heart and life and memory are characteristic of the Masonic friendship. Where else can we so freely repose the keeping of our honour, our interests, our hopes and fears, as under the Masonic shield? We stand erect within our halls, equal among ourselves, with none to fear or favour, with the same obligation resting over all; hypocrisy and simulation are put aside, and we may be sincere, as each is ever with himself. Elsewhere it is not so. In business life, and in society, we ever wear the mask, we court and fawn, we exercise command—we act our part, and watch the way our fellows act out theirs—all conscious we are actors in the play, and laugh or grieve, with farce or tragedy, as go the times. And then of tenderness. The strong hand reaches forth to stay the falling, to support the weak; the destitute, the helpless sick are cared for. These are common virtues, but the tender pity—the fidelity with which the erring brother's secret is preserved, his grief respected, and his sufferings relieved without publicity or shame—may clothe the coarser grace with the fairer gift of friendship. The right hand may not know the other's act, and mercy joins with charity to throw the kindly mantle o'er the broken vow and the repented wrong, while the wandering feet are tenderly led back to bidden paths. We dwell but lightly on each other's faults and foibles, and make our fellowship our aid and comfort in the rough and thorny passages of life and death, and in our joy and sorrow finds its wealth of sympathy an unmixed blessing.

Freemasonry teaches justice, uprightiness of action, the moral virtues, on which we rest our manliness and self-respect. And what more sterling qualities can be grouped about the character of man, subject as we all are to the influence of passion, the weakness of desire, the temptations of necessity, and love of gain and the delights of life? 'Tis true it teaches these in common with all moral schools, but none the less its work is being done in this great field of training men to so adjust their lives that progress may be possible, and the world go forward toward that high standard where all men's lives shall illustrate the Godlike character marked on the face and form by the Supreme Architect Himself.

And while we learn these rules of daily life and conduct

towards each other, and displace the distrust and fear which seem our normal state, with frank and open confidence, born of our knowledge of the mutual compact, and that we all must follow these same rules, we honour our profession, and extend its power and influence in the great practical world without, where the good or evil of every act or thought is judged most by its present effect and relation to the passing moment.

We extend our individual range of action, and accept within its limits, with safest trust, the tried and worthy members of our Order, in multitudes so numerous that life were all too short to test them for ourselves; and so our world grows broader, and more full of safe delights that well reward the honest zeal and toil in man's behalf.

The better we have learned these lessons, the more respect and kind regard may those without have for us in the Order, and while we rate the worldly, manly virtues as less than many truths we are taught and strive to practise, may we not claim that we have in this respect deserved of those by whom these virtues best are seen and most esteemed, that meed of praise which throngs our halls with eager applicants?

The social law seeks to enforce an honest conduct, and an upright dealing, by force of interest, the power of restitution, and public and disgraceful punishment, and yet, with all its force and power, the mutual compact may exceed it all, and, as a mighty lever, move the conscience to highest justice or self-sacrifice—and this without the power to enforce one simple element of all our teaching.

We do not recognize the disturbances of business life within our lines of discipline, and yet, who of us cannot remember many instances within his observation, where our rules of faith and conduct have proved more weighty arguments for right and truth than force or law? And if we can attain that high plane of morality in life where right and truth never need be sought for by compulsion, with what respect we may regard ourselves, as worthy members (if we may be) of an Order, whose precepts followed, lead us up to common brotherhood with all the just. Yet while we may aspire to live exactly by the rule and precept of our law, 'tis still a task so difficult that there be few who may not from their fellows crave that mercy for their faults, that, seasoning justice, seemeth like an attribute of God Himself. And, after all, the present life, which, like a bubble on the stream, shrinks at the grasp, is all too small to limit to itself the teachings of our Order. It teaches trust in God—that God whom we, as Masons, reverence and serve—just, yet all merciful—infinite in power and wisdom, yet who troubleth Himself concerning the needs and wants of the least of us his creatures.

The wandering thought, uncertain where to rest in the great problem of the life eternal, has led to many a vain and profitless belief. The evidence of sense is claimed by some to be the proper limit of belief—that death ends all, and over all there is no power of good or evil—that it is folly to discuss that which we cannot feel or see. Again we're told 'twere best to think that life is all sufficient in itself—that there is some vague potency which makes all matter self-existent—that within this life we have our motives and rewards, and need not look beyond. And then, 'tis said, that there is nothing good or evil—that all the wondrous universe is an illusion—that heart and conscience are but idle fancies—that all are made to mourn—and on the stream of life there's naught but sorrow and uncertainty—that joy and pleasure are but delusions dogged by pain—that what is good is only seeming good, and that the best of all is not to be. And while there never was a time when the life beyond this life was not believed by most, there never yet has come to the world such evidence of that life as has satisfied all doubts. And so there is the endless speculation which has disturbed, and will disturb, the doubting mind, and creeds will change, and heavens be new—created to please the duller sense—and laws and rules be made to guide the anxious soul to heaven of its own choosing.

There are to us all things unattainable, though sought for with most earnest zeal and fond desire. As we are told that sweetest sounds may throng the air, but all above limit of our dull ears, however much we strive to listen, so there are truths that are beyond our sense, and our reason is but wearied in the attempt to grasp and hold what is beyond. But the Mason's God has handed down, in human words, our rule and guide to faith, and trust, and hope, and in all the storms of doubt and unbelief the Bible is the anchor of the soul, most sure and steadfast, and, in the light of faith,

we ever pray to the Supreme Architect, knowing that He who is the giver of all good, has not implanted in our breasts the ardent desire for a life which cannot be—that He who has so wisely planned the universe of suns and stars, and worlds within our sight, but from which we are shut out by every other sense—who did from chaos arrange this world of ours, so wise in its design, with all its varied parts so cunningly contrived, and wrought with such transcendent skill that all the generations of mankind have but taught us how impossible it is for us to know and understand it all—who wrought into being the wonderful organism of man himself, more wonderful than we can ever know, and set the mind in operation—the reason over will, subtle, elusive, always beyond our grasp—has not performed this wondrous work for naught.

And while we are shut out from sight of all that is beyond, and cannot see the Great Artificer hidden above our earthly sense, we know that He who planned it all below has planned it all above—that He who handed down the tablets of His law of righteous life and being has, through His chosen messengers, revealed to us the answers to those questions ringing through the ages, Whence am I—whither shall I go? If a man die, shall he yet live? And we rest on His great mercy, carrying out the work He has prepared for us to do, according to the teachings of our Order, relying on His word—listening not to the vague, uncertain doubts that seek to disturb our firm belief, to take away the groundwork of our hope—knowing that while we labour in His Temple here, we but fit ourselves as living stones for that great Temple, not made with hands, eternal in the heavens.—*Voice of Masonry.*

NECESSITY OF LIBRARIES.

MASONRY has ever been a patron of knowledge, and has deemed it not only a duty, but a privilege, to foster the liberal arts and sciences; and, as the handmaid of the DIVINE TEACHER, has ever taught men to believe in the immortal doctrine of the "FATHERHOOD OF GOD AND THE BROTHERHOOD OF MAN." We claim that our Order is "ancient and honourable;" and if we are proud of its past history, it certainly behoves its votaries to make use of all honourable means attainable to make sure that our Society, which has stood the test of time, shall move forward in the future in all things which tend to the improvement and advancement of our brotherhood. The history of Masonry proves that its votaries have ever been the promoters of progress and improvement, and that the human race has received and derived great benefit from the existence of our Order. No organization which history records can lay claim to preserve the rights of the individual as does our Institution. As the roots of a thrifty tree stretch out into the earth as widely as do its branches into the air, and so come into relation with their surroundings, so does Masonry interlace with, and take its form and pressure, its growth and bent, from contemporaneous matters. The need of Masonic books to obtain a comprehensive knowledge of the origin and progress pertaining to our Institution, and to learn of its growth and development, make apparent the necessity for the collection of Grand Lodge Libraries, that members of our Order can look into the medium of the printed page, which the authors and writers of the past and present, making history, leave to the Fraternity for each generation.

"That place that does
Contain my books, the best companion is,
To me a glorious court, where hourly I
Converse with the old sages and philosophers."

Although our ritual has been transmitted orally through many centuries, yet, to the student, Masonry, as a science, and its early history, can only be imparted and transmitted through the books of our libraries. Unless it be the State or National libraries, which are supported by liberal appropriations, the students of specialties and reference look to the valuable libraries of Institutions specially devoted to the consideration subjects in which they are in quest of information and directly interested. To the enlightened Mason knowledge is of the first importance. A library, such as this Grand Lodge possesses, embodying the highest theoretical and practical principles of our Order, which can be said to constitute the existence of Masonic literature and its science, should be preserved and fostered for all time, and made a source of value to the Fraternity.—*Her- man G. Carter, Grand Lodge Librarian, New York.*

“MUST DIG FOR IT.”

MASONIC Lodges, to be efficient, must make their meetings interesting. If there are no degrees to be conferred or other Lodge work, let some Masonic question be discussed; have a short lecture upon Masonic History, or Symbolism, or let the brethren be questioned and instructed in the ritualistic work. There is much to be learned, and those qualified should be made teachers. A Most Worshipful Brother in another jurisdiction says, “Make your Lodge meetings as social, instructive and pleasant as possible. Endeavour to make them specially attractive, so much so that every member, instead of dreading or forgetting the time of Lodge meeting, will look forward to it with pleasant anticipations, and feel himself wiser and better for having attended. Have some object in view, and accomplish some good in your collective capacity at every meeting.” Where this course is pursued, and the brethren become acquainted with Masonic law and the binding force of obligations, there will be fewer cases of failure to respond to a Lodge summons; and when there is a failure, the offending brother should be cited to show cause why he should not be dealt with. If the law was more strictly enforced, especially in Lodges located in the country and small towns, there would be fewer charters forfeited or surrendered. Masonry, in its beautiful ritual, uses a symbolism to impress great moral truths upon its initiates, and in this manner teaches them through the outward senses, seeking to influence their thoughts and feelings through the avenues of both sight and hearing. Our ceremonies and symbolism point back to distant ages, the dim and misty past, and help to form a strong chain of evidence that in that dim past our Fraternity had an existence. Sages who have consulted musty tomes and ancient manuscripts have revealed much to stimulate the Masonic student to make investigations for himself. Do not think that when you have Mastered the ritual of Masonry there is nothing more to learn. Without a knowledge of our symbolism, its origin and teachings, the Mason loses much of the spirituality of Masonry. It is a study that increases in interest as we gain light; the more we learn the more we are incited to pursue our investigations. This all implies mental labour, without which there can be no acquisition. In the expressive language of another, “The precious ore of truth lies not upon the surface, to be gathered by the hand of sloth; in masses of inexhaustible richness it is imbedded beneath, and we must dig for it.” As Masonry may be termed the science of symbolism, Masons should make this science a study.—*Zelotes H. Mason.*

MASONIC JEWELLERY.

WE are sometimes surprised, and frequently amused, at the variety of designs in the line of Masonic jewellery displayed about the persons of our brethren. So great is the variety that one might be led to think that the jeweller had exerted all his skill in reproducing the emblems of the Craft. Every conceivable shape and form are called into requisition to satisfy the demands of purchasers; from the tiny slipper bearing the square and compass, to the more expensive Maltese cross of the Knight Templar, or the double eagle of the Scottish Rite.

The frequency with which we come in contact with persons wearing this class of jewellery has particularly attracted our attention, and led us to inquire, why so lavish a display of these emblems? Of what practical use are they, and what purpose do they serve?

We note, in our observations, that those who have long been members of the Fraternity, and those who have been honoured by their brethren with high official station, are loth to wear these emblems in public. On the other hand, newly-initiated members are quick to patronise the jewellery store. We have seen a brother raised to the sublime degree on an evening, and the next morning appearing with a square and compass on his breast, and even known of a case where a brother just exalted to the Royal Arch procured a jewel to be worn when he was admitted to membership in the Commandery.

The manner in which this class of jewellery is worn is oftentimes amusing. Some display it conspicuously on the vest, others a huge pendant hanging from the watch chain, while we frequently see brethren from the rural districts

quietly sporting a square and compass on their necktie or scarf, and but a few days since observed a mammoth key-stone dangling from the waistcoat of an individual; all with the evident intention of attracting attention.

We confess that we are not adverse to seeing a neat Masonic charm when not worn too conspicuously, but this would also be true if it were any other class of jewellery. We know of cases where the wearing of these emblems has been of benefit to a person, but that they are constantly put to abuse there can be no reason for doubt. The wearing of them does not signify that the person is a Mason; any one can purchase them. Nearly every Masonic fraud wears these emblems in some shape or another, and the story of the Dutchman who did business “on the square,” by the aid of a large square and compass on his person, each time fleecing those who patronised him, is not an old one. Ambitious storekeepers who cater for Masonic trade, are free to make use of these emblems.

We feel that we are safe in saying that eight out of ten who wear them do not know their significance, and would be unable to give an intelligent answer to the simplest question in our catechism. Our advice to the brethren is then, steer clear of those persons who make a lavish display of Masonic jewellery; give them a wide berth, for you will derive no benefit by communicating with them and you may be better off in pocket. The emblems of Masonry were never assigned for trading purposes, and the less they are worn the better we may distinguish the true Craftsman from the impostor.—*Loomis' Musical and Masonic Journal.*

We understand that Bro. A. F. Godson, M.P., Deputy Provincial Grand Master of Worcestershire, has been invited to stand as a candidate for the office of Grand Treasurer of England, and that he has signified his willingness to allow himself to be put in nomination at the usual Quarterly Communication of Grand Lodge in December. We shall be pleased to see him returned next spring—that is, assuming there will be a contest for the office, although at present we have not heard of another candidate for the post. Bro. Godson is well known, both in London and the Provinces, and he has long shown great interest in the doings of the Craft, as well in regard to the work of the several degrees as in the conduct of the Charities of the Order; socially, also, he holds a position which fully entitles him to recognition at the hands of his brother Masons.

A MASONIC ALPHABET.

I.—ABILITY.

The men to rule our Lodges, and guide our Craft aright,
To note our Ancient Landmarks and keep them well in sight,
To grasp the reins of power with a firm but gentle hand,
And clothe in pleasant accents each law-compelled command,
Must be of sterling metal, and strong in wisdom's might,
Stern, steadfast, and courageous in the cause of Truth and Right—
Not led astray by passing gales of glowing words, or vain,
But 'midst the heat of argument can cool and calm remain.
Prompt to discern, and swift to curb each tendency to stray
From off the Level paths of the strict harmonious way;
Confirmed in moral principle, in every motive free—
Of such “Ability” should each Mason Ruler be.

II.—BROTHERLY LOVE.

What diverse minds compose the Mystic Band,
In every Lodge, in every state or land!
The ardent man, of will and temper strong—
Swift to resent or deprecate a wrong.
The sanguine man—who reckons all complete,
Nor makes allowance for a chance defeat.
The cautious man, who thinks before he speaks,
And leaves effect until the cause he seeks.
The powerful man, who forges on ahead—
The timid man, quite willing to be led.
Let “Brotherly Love” but breathe its soft command,
And on the “Centre” each will clasp the hand.

—*Sydney Freemason.*

HOLLOWAY'S OINTMENT AND PILLS.—Notable facts.—Intense heat augments the annoyance of skin disease and encourages the development of febrile disorders; therefore they should, as they can, be removed by these detergent and purifying preparations. In stomach complaints, liver affections, pains and spasms of the bowels, Holloway's Ointment well rubbed over the affected part immediately gives the greatest ease, prevents congestion and inflammation, checks the threatening diarrhoea, and averts incipient cholera. The poorer inhabitants of large cities will find these remedies to be their best friend when any untimely rages, or when from unknown causes eruptions, boils, abscesses, or ulcerations point out the presence of taints or impurities within the system, and call for instant and effective curative medicines.

NOTICES OF MEETINGS.

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PRINCE LEOPOLD LODGE, No. 1445.

THE summer vacation, so general among the Metropolitan Lodges, had barely come to an end ere we were called upon to resume active duty as chroniclers of the Masonic events of our great city. The first installation this season at which our attendance was desired took place on Thursday, the 2nd inst., when the brethren of the Prince Leopold Lodge celebrated their annual meeting at the Three Nuns Hotel, Aldgate. There was a large attendance of brethren, and many hearty greetings were exchanged among those who had been enjoying the brief respite from Masonic labours which the heat of even an ordinary summer renders both desirable and enjoyable. The Lodge was opened under the presidency of Bro. F. Kimbell Worshipful Master, who was supported by the following Officers:—H. Seymour-Clarke S.W., J. Chamberlain J.W., W. H. Myers P.M. Treasurer, J. A. Robson P.M. Secretary, H. Winkley S.D., C. Smith J.D., F. J. West I.G., E. J. Haviland D.C., W. Toombs Steward. The minutes having been confirmed, the installation ceremony was at once proceeded with, Bro. Seymour-Clarke being inducted into the chair by the outgoing Worshipful Master, who performed this part of his year's task with marked ability. He was assisted in his work by Bro. W. H. Myers P.M., who acted as D.C. In due course Bro. Clarke was saluted, and then he appointed the following as his Officers for the year:—Bros. J. Chamberlain S.W., H. Winkley J.W., W. H. Myers P.M. Treasurer, J. A. Robson P.M. Secretary, West S.D., Haviland J.D., A. Bryant I.G., Jackson D.C., W. Toombs Steward, Agers Organist, March Tyler. The Lodge was subsequently closed, but prior to this a jewel was presented to the retiring Master, bearing the following inscription:—

Presented by the Members of the Prince Leopold Lodge, No. 1445, to Bro. F. KIMBELL P.M., as a mark of their esteem and regard for the efficient manner in which he discharged the duties of W.M. during his year of office. September 2nd 1886.

The jewel was very much admired, and Bro. Twinn, who manufactured it, was complimented on his work. The brethren then repaired to the banquet. Among the visitors present being Bros. J. G. Twinn S.W. 1306, G. T. Holdom W.M. 1306, C. Robson I.G. 960 and 820, R. W. Galer W.M. elect 1866, H. Brocklehurst J.D. 862, A. G. Watkinson 1728, H. Tyrer S.D. 1728, C. H. Harris S.D. 1599, S. East jun. 1348, J. Cox 813 1766, W. R. Nelson 2048, D. McNiven 1426, Thos. Henderson 606, J. J. Woolley P.M. 15, J. McLaren 115 (Colombo), G. Saling 205, Archer 1426, W. W. Morgan P.M. 211. At the conclusion of the banquet the customary toasts were proposed from the chair. In speaking to the first—that of the Queen and the Craft—the Worshipful Master said he did not approach it in any political sense. The Queen was the patroness of the Order, and was moreover the mother of the Grand Master of England, while other of her sons had taken a foremost part in the doings of the Craft. Indeed, through her youngest son—the late Duke of Albany—she had a particular claim on the members of the Lodge, who were honoured in being allowed to name it after His Royal Highness. Prince Leopold was remembered by all present as a most active worker in Freemasonry, and in many other spheres; while he was beloved by those who were associated with him in the various duties he set himself to perform. While wishing continued health to Her Majesty, he asked the brethren to couple with the toast success to the Craft. The health of H.R.H. the Prince of Wales M.W.G.M. was next submitted. The Worshipful Master referred to the admirable manner in which their ruler attended to his Masonic functions, and felt the brethren would agree with him that no better chief could be found than the Prince of Wales. The Pro Grand Master, the Deputy Grand Master, and the Grand Officers next received their meed of recognition; and then Bro. Kimbell rose to submit the health of the present ruler of the Prince Leopold Lodge. He felt assured Bro. Seymour-Clarke would do far better at the head of affairs than he had been able to do in the same position during the past twelve months. Bro. Clarke had had long experience in Masonic duties, and had gained the satisfaction of the brethren in the many offices he had already filled in the Lodge. He did not think it was necessary to say more in submitting to the brethren the toast of their Worshipful Master. Bro. Seymour-Clarke felt his reply would be very much in the form of a stereotyped acknowledgment of kind wishes. He was but a young Mason, and felt that any merit he possessed was due to the attention he had given to Masonic study at the Lodge of Instruction associated with the Lodge of which he now had the honour of being the Master. In that Lodge of Instruction he had fulfilled the duties of Secretary for some years, and he was gratified to know that it still maintained a reputation for efficiency and correctness. During his occupancy of the chair of the Lodge he felt he might rely on receiving support from the Past Masters, and especially so from Bro. W. H. Myers, one of the founders, and now the father, of the Lodge. In conclusion he assured the brethren he should do his best to conduct the affairs of the Lodge in such a manner as to promote happiness and prosperity. The Worshipful Master then proposed the health of the I.P.M., Bro. Kimbell, and the toast having met with a hearty reception that Brother rose to acknowledge it. He thanked the Worshipful Master most sincerely for the kind way in which he had proposed the toast, and the brethren for the cordial reception they had accorded it. If he had succeeded in giving them satisfaction during his year of office he felt gratified. He was proud of the high position he had achieved, and assured the brethren that any help he could render in the government of the Lodge would be most willingly undertaken. He again thanked them for the handsome jewel they had been pleased to present to him, and hoped he might live long to show his appreciation of it. The Masonic Institutions was the next toast, and in proposing it the W.M. enumerated those supported by the Craft, and

detailed the good work they were accomplishing. They were noble institutions and were rendering an immense amount of aid to those in need of it. Bro. Galer responded to the toast, detailing what was being done by the Charities, and urging his listeners to support them. The charity box having been sent round, it was announced that its contents amounted to £1 6s 6d. Other toasts on the list embraced the Visitors, the Past Masters, the Treasurer and Secretary, the Masonic Press, and the Wardens and other Officers. Each of these was appropriately proposed and acknowledged, after which the Tyler gave the concluding toast, and the proceedings were brought to a termination. An affecting incident occurred during the evening; Bro. Archer, one of the visitors, and a tried friend of Bro. Partridge, a deceased Past Master of this Lodge, said he had some mournful intelligence to communicate to the brethren around him. At the time of his death, which would be fresh in the memory of all those he was then addressing, Bro. Partridge had left two sons, both of whom were promising lads, who looked forward to being received into the Lodge of which their father, during his Masonic career, was so distinguished a member. Unfortunately, one of these sons soon followed his father to the grave, and a fortnight since he (Brother Archer) received an urgent summons from the survivor, giving particulars of an alarming phrase an illness from which he was suffering had assumed. He immediately proceeded to Yarmouth, where the young man had repaired for the benefit of his health, and five minutes after his arrival there had the painful experience of seeing him breathe his last. Brother Archer, who it is well known to every member of this Lodge has been a true and faithful friend to Bro. Partridge and his family, begged the brethren to excuse the emotion which the recollection of his beloved friends caused, and which nearly overpowered him. In continuation he said that the Past Master's jewel which the Lodge had presented to Brother Partridge on his retirement from the chair had, through the decease of all his representatives, come into his hands, and he felt he could not do better than hand it over to the Worshipful Master of the Prince Leopold Lodge to deal with it as the members might hereafter decide.

GEORGE PRICE LODGE, No. 2096.

A REGULAR meeting of this Lodge took place on Wednesday, the 25th August, at the Grayhound Hotel, Croydon, when there were present Bros. H. M. Hobbs P.G.S.D. Surrey W.M., F. T. Ridpath S.W., E. Samuel J.W., F. Cambridge P.P.G. Organist Surrey I.G., W. G. Oates D.C., F. W. Leaver Organist, and W. Lane Tyler; also Bros. George Price P.G. Treasurer Surrey, F. J. Blake P.P.G. Registrar Surrey, D. Guedalia, R. W. Wilson, J. C. Leaver, E. C. Leaver, G. Holden, and E. D. L. Harvey. Lodge having been opened, and the minutes of the last meeting read and confirmed, the ballot was taken for the Rev. Edward Douglas Leunox Harvey, M.A., and John Wallace Watson, M.D., which proved unanimous in their favour, and Mr. Harvey, being present, was duly initiated into Freemasonry, the charge being subsequently given. Bro. Guedalia was raised. On the Lodge being resumed in the first degree, Bro. W. G. Oates moved, in the name of Bro. J. D. Langton I.P.M. P.G.J.W. Surrey, who was unavoidably absent, the motion that stood in his name, "That the day of meeting be altered from the fourth Wednesday to the second Saturday;" this was seconded by Bro. Blake and carried. Bro. Oates drew attention to the inconvenience the brethren experienced in being present in August, and gave notice of motion as follows:—"That the regular meetings of the Lodge take place from March to July, instead of from April to August. Bro. Ridpath was appointed Steward to represent the Lodge at the next Festival of the Royal Masonic Benevolent Institution, and it was resolved that a second share in the Langton Masonic Benevolent Association be taken, the ten guineas thus obtained being placed on Bro. Ridpath's list. The name of a gentleman having been given in for initiation, the Lodge was closed in perfect harmony, and the brethren adjourned to the banquet table.

Fidelity Lodge of Instruction, No. 3.—On Wednesday, the 25th ult., at the Alfred Tavern, Roman-road, Barnsbury, Bro. Gregory occupied the chair of W.M., supported by Bros. Messer, Surridge, R. Ross, W. H. Ross, Silvester Treas., Dimsdale Sec. After preliminaries, Bro. Gregory rehearsed the ceremony of initiation, Bro. Messer acting as candidate. Bro. Silvester next worked the fourth section of the first lecture. No other Masonic business offering, Lodge was closed. The brethren then adjourned to enjoy what has become a very pleasant feature of these meetings—an hour's musical enjoyment. Several of them gave excellent songs and pianoforte pieces. Brethren in the north of London seeking instruction, with a pleasant hour or two's after amusement, will do well to attend this Lodge.

Kingsland Lodge of Instruction, No. 1693.—A meeting was held on Monday, 30th ult., at Bro. Baker's, Cock Tavern, Highbury, N. Present—Bros. Stockhall J.W. 1677 W.M., Galer S.W., Fluck J.W., Collingridge Secretary, White Deacon, Clark I.G. Lodge was opened in due form, and the minutes of last meeting were read and confirmed. The ceremony of initiation was rehearsed, Bro. Collingridge candidate. Bro. Galer now took the chair, and Bro. Moorehouse as candidate for passing answered the questions, and was entrusted. Lodge was opened in the second degree, and the ceremony of passing rehearsed, Bro. Moorehouse candidate. The Lodge was resumed and closed in due form, after a cordial vote of thanks had been recorded on the minutes for the able manner in which Bro. Stockhall had rehearsed the ceremony. Bro. Galer was elected W.M. for Monday next.

A RIGHT PURPOSE.

LIFE must be regulated to make it most productive. Something must be purposed in the way of definite accomplishment. There must be an end or aim to which the view is directed, and there must be earnest endeavour according to well approved plans and methods. One reason why there are so many sad failures in life, is that people act inconsiderately, having no fixed purpose as to what they will do, and what they will refrain from doing. They do not lack ability; but they lack a strong power of will to mark a course and to walk in the way thus defined. Hence they are feeble in character, and vacillating and uncertain in the conduct of life.

To develop the possibilities of human nature and enable a man to live at his best, it is essential that he should be animated by a right purpose. The highest purpose he can form and abide by is a determination to obey God, to keep his own heart pure, and to fitly discharge the duties of related life. Taking such a purpose for the working plan of our endeavours, we shall be most likely to make some progress, and accomplish something of good for ourselves and others. Having such an aim we shall live for noble and blessed ends, for the cultivation of our own souls in the graces and excellencies of true manhood, and the rendering of some practical help to our fellow-men that they may become wiser and happier and better.

In taking any important step in life thought and resolve should be exercised as to where the way leads and what is to be the chief object of pursuit. When a young man is attracted towards the Masonic organisation and is moved, perhaps, by some sudden impulse to seek admission to its communion, let him pause and ask himself the question, "What for?" Why should I connect myself with such a society? What is the motive that impels me? What do I propose to do or obtain by means of such an alliance? If he is thinking of selfish considerations, of material benefit, he should pause, for his heart is not right; and not being "duly qualified," even should he enter the Fraternity he will undoubtedly be greatly disappointed in his expectations. The selfish motive may be of higher order, and may appeal to the social, intellectual, or moral nature. It may lead a man to apply for admission within Masonic lines because he wishes to make friends, to share in the sweet fellowship supposed to exist among Craftsmen; or because he thinks to derive profit and pleasure from Masonic law and teachings, or from the unfolding of the rich symbolism that attaches to the system. A purpose resting on such a basis is not to be condemned; it is altogether justifiable to seek a practical acquaintance with Freemasonry looking for some enrichment of character and life thereby. Much may naturally be expected from its abundant ministries of social and moral blessing.

But the nobler motive is that already indicated, a purpose to render some additional service to others by entering into the relations and making use of the helps which Freemasonry provides. He is best qualified to take his place among "Brethren and Fellows," who, being possessed of other essential requisites, is most desirous of doing some good as the doors of opportunity are opened to him, and of making the world about him a little brighter and better by his endeavours.

Having passed the lines and become identified with the Craft this same purpose ought to be kept steadily in view. Nominal Masons who are without any just feeling of responsibility as to what are the obligations put upon them by their membership in Lodge, Chapter or Commandery, are grievous stumbling blocks in the way of progress. They may absorb good but they do not dispense blessings; they are recipients, not donors; and they fail to express genuine practical Freemasonry, for the reason that they are not actuated by a sufficiently worthy and earnest purpose. Another class, saturated in thought, heart and life with the spirit of the Institution, become its ideal representatives. They live for others, not for themselves only, and, being led and ruled continually by this grand purpose, they rise out of mere animal and selfish desires, and contribute generously to the amelioration of suffering and the progress of society. Gladly do they accept the obligations of related life and do the work that is there enjoined. Brethren such as these, illustrating all so well the virtues of magnanimity, forbearance, and true charity, rejoice that they are privileged to make use of the means and instrumentalities

furnished by Freemasonry, and thus more efficiently render the service to which they are called.—*Freemasons' Repository.*

PRACTICAL MASONRY.

"PRACTICAL Masonry is enough for me" was the remark made by a Craftsman in our hearing not long ago. He had taken part in a conversation respecting Masonic symbolism and some of the underlying principles of the Institution, and had already expressed an opinion adverse to what he was pleased to designate as mere sentiment: then followed the declaration quoted. He wanted only a practical kind of Freemasonry. But what did he mean by the statement? Very likely he was thinking of what the system and the organization represent of fellowship, festivities, mutual helpfulness as between brethren strong and active, and perhaps the rendering of benevolent service at the call of a comrade in distress. All this is well. It does represent the practical side of our great Institution. But is all else of little or no worth? Is not the sentiment wrought into the very fibre of the Masonic system of value? The significant legends, lessons, and symbols, that constitute a vital part of the ritual and ceremony—are not these too of importance? Take away from Freemasonry its sentiment and it would lose both in power and attractiveness. Were it not something of a science and a philosophy, presenting and illustrating grand principles which underly right living, it would have far less glory than now. We may not be dreamers and sentimentalists in our interpretation of the teachings or the mission of the Masonic Fraternity; but while giving due heed to its practical side—to what is most tangible and direct in the expression of its life—we may also rejoice that its ministries are sufficiently broad and abundant to supply a nutriment craved alike by the intellect and the heart. Let us not ignore the sentiment of Freemasonry.—*Exchange.*

The children of the Royal Masonic Institution for Girls enjoyed a treat on Thursday, the 26th ult., when on the invitation of Brother Alderman Savory they paid a visit to his seat, Buckhurst Park. A special train conveyed the children, who were accompanied by Miss Davis and most of the assistant governesses, to Sunningdale, where a number of carriages were in waiting to convey the party to the park. Various amusements and boats were provided for the enjoyment of the guests and a pleasant time was spent by the children and those who accompanied them. Brother Savory expressed a wish that the visit might become an annual one, a wish which we are sure will be re-echoed by all who were present last week.

CORRESPONDENCE.

—3—

LATE HOURS IN FREEMASONRY.

To the Editor of the FREEMASON'S CHRONICLE.

DEAR SIR AND BROTHER,—The writer who last week addressed you on this subject has no doubt given good reason for many of the late meetings with which we are troubled in Freemasonry. If brethren would assemble at the proper time, and proceed to the work set out on the agenda as soon as they arrived, we should not hear so much of late finishes. If the start is made in proper time, there is little chance of the end being delayed beyond a reasonable hour.

There is, however, another matter to be considered, and to this you referred in your editorial. I mean the practice of crowding too much work into the few hours available for the meeting. A Worshipful Master, and those who advise him, should know how long the various ceremonies take, and should calculate accordingly, always remembering there may be brethren at the meeting whose desire it is to leave at a comparatively early hour. I think, perhaps, the whole subject resolves itself into a question of generalship on the part of the rulers of the Lodge.

Yours &c.

A LAY MEMBER.

26th August 1886.

DEATHS.

GATEHOUSE.—On the 22nd August, at Deal, WILLIAM ACFIELD GATEHOUSE, aged 35, third surviving son of THOMAS GATEHOUSE, Broadbridge, Bosham, Chichester, son-in-law of GEORGE JAMES STEVENS, Clapham, S.W.

JARWOOD.—On Saturday, the 25th ult., at the Royal Masonic Institution for Girls, Battersea Park, Miss ELIZA WATERMAN JARWOOD, Matron of the Institution, aged 76.

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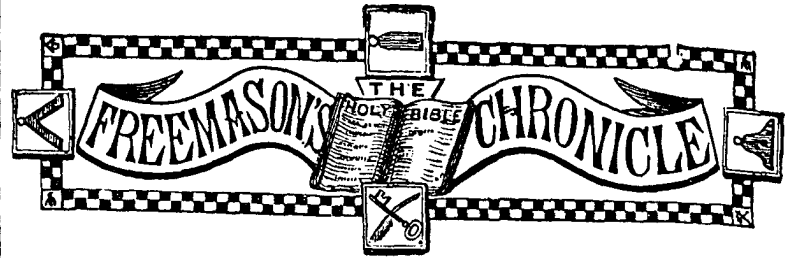
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**UNITED GRAND LODGE OF ENGLAND.**

THE Quarterly Communication of Grand Lodge was held on Wednesday, at Freemasons' Hall, London, under the presidency of General J. Studholme Brownrigg, C.B., P.G.W., Provincial Grand Master Surrey. He was supported by Bro. Hugh D. Sandeman as Deputy Grand Master, Rev. C. J. Martyn P.G. Chaplain as Senior Grand Warden, Rev. J. S. Brownrigg P.G. Chaplain as Junior Grand Warden, and the following Officers of Grand Lodge: Rev. J. N. Palmer Chap., D. P. Cama Treas., T. Fenn Pres. Board of Gen. Purposes, Col. Shadwell H. Clerke Sec., E. E. Wendt Sec. (German Correspondence), Sir Bruce Seton S.D., Ralph Clutton J.D., J. E. Le Feuvre J.D., Sir Albert Woods (Garter) D.C., R. G. Glover Dep. D.C., E. D. Davis S.B., A. Lucking Pursuivant, W. H. Perryman A. Purs., together with a number of Past Grand Officers. The first business was the confirmation of the minutes, and these were disposed of in due form, with the exception of that relating to a grant of £100 to an old member of the Lodge of Industry, No. 186, the Grand Secretary announcing that the brother had died in the interval since the grant was sanctioned by Grand Lodge. The report of the Board of Benevolence was then considered, and the recommendations contained therein (of which we gave a list in our last issue) were agreed to. The Report of the Board of General Purposes was received and ordered to be recorded, upon which Bro. Thomas Fenn, President of the Board, proposed, according to the recommendation contained in the report, that a renewal of Messrs. Malby's lease should be granted by Grand Lodge. Bro. Fenn explained that the premises had been in the possession of Messrs. Malby since 1868, they having been built for the purposes for which they were at present used. Messrs. Malby were now called upon by the Government to provide a strong room for the better security of the plates and maps of which they were the engravers and printers, and had accordingly asked for a renewal of their lease. The Board advised that the lease should be renewed so as to expire at June 1905, which was the date when that granted for the Tavern would terminate; their desire being, if possible, to have all the leases conclude at the same time, so as to leave the brethren free and unfettered with regard to their entire property. The motion was seconded by Bro. C. F. Hogard, and after some discussion as to whether it was politic to grant a lease for so long a period, in view of the ever-increasing additions to the Craft, and the consequent increasing calls upon the space available at Grand Lodge quarters, it was carried. The Annual Report of the Royal Masonic Benevolent Institution was then laid before the brethren, and Bro Dr. Jabez Hogg P.G.D., in asking Grand Lodge to sanction the alterations in the rules of the Institution, which we last week gave in the agenda, said his observations should be few. The alterations had met with the unanimous concurrence of the brethren who took an interest in the Institution. For the information of those who had not served on the Committees, he said the change in the annual election of Treasurer of Grand Lodge had been attended with inconvenience to all the Institutions, inasmuch as that annual change in the holder of the office of Grand Treasurer involved not only an unnecessary delay in the transaction of the business, but involved the Institutions in a good deal of expenditure. According to the rules, the President and the Treasurer were always among the Trustees of the Institutions, and the now changing of the Grand Treasurer involved the annual change in the names of those Trustees, and inconvenience to the Committee and the Secretary in getting the alterations annually made. In the other Institutions—the Boys' and the Girls'—Grand Lodge had already sanctioned the alteration which was now asked for the Benevolent Institution, which was that they might not be compelled to change their Treasurer annually.

The alteration they saw on the agenda paper was to enable them to elect a Treasurer, whom they hoped to re-elect year after year to fulfil the duties, not only of Treasurer, but of Trustee, and thereby save a good deal of money, as well as a great deal of trouble to the Institution. He therefore asked Grand Lodge to sanction the alteration, which was more formal than anything else. Bro. Raynham W. Stewart having seconded the motion, a discussion arose as to the legality of the action taken by the Institution, which had acted on an amendment in its rules without waiting for approval by Grand Lodge, an approval specially enjoined by the rules of the Institution. Bro. S. H. Parkhouse P.M. 1642 asked whether, in the event of the alteration being approved, Bro. Cama, the Grand Treasurer, would be Treasurer of the Institution, in accordance with Rule 2, as it formerly stood; or whether Bro. Edgar Bowyer would hold the office, he having been appointed in accordance with the power contained in the amended rule? Questions were then asked as to whether there was any motion on the subject before Grand Lodge, and ultimately the alteration was put to Grand Lodge, when it was confirmed by 27 votes to 14. The other change was also approved, and Grand Lodge was regularly closed.

PROPOSED TESTIMONIAL TO THE PROVINCIAL GRAND SECRETARY OF SUSSEX.

THE rapid advance of Freemasonry in Sussex during the past few years has greatly increased the hitherto arduous duties of the Provincial Grand Secretary. Bro. V. P. Freeman, of Brighton, has occupied that responsible position for several years, and discharged the duties of his office with marked ability and to the great satisfaction of every member of the Craft in the Province. The recent installation of the Duke of Connaught, as Provincial Grand Master of Sussex in succession to the late Sir W. W. Burrell, Bart., entailed an additional amount of labour which can only be realised by those who took an active part in perfecting the arrangements. The great success of the gathering was in a great measure due to the untiring zeal and practical knowledge of detail possessed by Bro. Freeman. As the office of Provincial Grand Secretary is entirely honorary, several brethren thought the time had come when Bro. Freeman's long and valued services should receive substantial recognition at the hands of the brethren. At a recent meeting of the South Saxon Lodge, at Lewes, the Mayor of that town (Bro. Farncombe) proposed a resolution embodying this idea, and it was unanimously adopted, with an instruction to the Worshipful Master of that Lodge that he should take steps to give effect thereto. On Saturday last a preliminary meeting of the Provincial Grand Officers and Masters of Lodges in the Province was held at the Pavilion Hotel, Brighton, under the presidency of the Right Worshipful the Deputy Provincial Grand Master of Sussex (Bro. J. Henderson Scott), to take into consideration the recommendation of the brethren of the South Saxon Lodge. Those present were unanimous in adopting the idea, and on the motion of Bro. Dawes Provincial Grand Warden, seconded by Bro. Farncombe Past Provincial Grand Sword Bearer, a Committee was formed to make the necessary arrangements and collect subscriptions. Bro. Freeman was spoken of in the highest terms, and the idea was generally expressed that it was the most popular movement inaugurated of late years in the Province. Since the resolution was passed by the South Saxon Lodge, Bro. Freeman has had the very great misfortune to lose his wife, after a painful illness, and deep sympathy was expressed towards him in his great trial. The Hon. Secretaries appointed were Bro. Kidd, Cannon Brewery, Brighton, Bro. Daniel, Pavilion Hotel, Brighton, and Bro. Burfield Assistant Provincial Grand Secretary, who will be pleased to receive subscriptions. Bro. R. Crosskey, Lewes, was elected Treasurer to the fund, and a large amount was collected in the room. There is no doubt, as the well-remembered services of Bro. Freeman are known and appreciated far beyond the Province of Sussex, that many "foreign" brethren will heartily join in paying a well-deserved tribute to one of the most hardworking and painstaking Masons in the South of England. The idea is that the testimonial shall take the form of a purse of money accompanied by an illuminated address.

One evening last week a somewhat serious accident occurred in the High Street, Royston. Bro. Vincent (of London), who is staying in that town with his family, had been out for a drive during the day with Mr. Attridge, a friend. On arriving home in the evening Mr. Attridge got out of the trap—a four-wheeler, drawn by a pony—and two of his sons and one of Mr. Vincent's boys got in, with the intention of taking the pony and trap home. For some reason the pony bolted down the High Street at a furious pace, and on reaching the Cross it dashed against the corner of the Crown Hotel, with such force as apparently to stun the animal. The conveyance was of course brought to a sudden standstill, the shafts were broken, and the pony was cut about the head and bled a good deal. Fortunately the occupants of the trap escaped with only a shaking.

THE ROYAL ARCH IN ROUMANIA.—One of our exchanges says:—"The Grand Chapter of Royal Arch Masons of Roumania is the only one in the world that does not use the Anglo-Saxon tongue. The Royal Arch is essentially an English degree, and has occupied a prominent position in continental European or South American Freemasonry."

THE THEATRES, &c.

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Drury Lane.—Messrs. Augustus Harris and Henry Pettitt's latest venture at this theatre has turned out not only one of their best pieces, but has proved a decided success. "A Run of Luck" is a lively production, full of interest, honest in tone, thoroughly English in its sympathies, and striking in its stage details. Experience has doubtless taught Messrs. Harris and Pettitt what best suits the public, and under these circumstances they have managed to write a piece entirely to the taste of their patrons. Doing away with such things as gunpowder, pistols, and daggers, and allowing the villains to go their way unpunished by law, is certainly a fresh idea, but this is carried out in the new drama, and with a result that produced a unanimous verdict in its favour. The love passages are of a pleasing character; the comic element is well kept up, and the sympathy of the audience aroused at an early stage of the piece by the hopes entertained of the turf career of the filly Daisy. The curtain rises on the stables of John Copsley, a trainer and owner of race-horses, who has an only daughter, named Daisy. Copsley has also a young man under his charge named Harry, who is betrothed to Daisy. John Copsley had once loved Harry's mother, and when she died, in poverty—her husband having deserted her—the horse trainer promised to take charge of her child. So well has he done this, that Harry has been brought up almost as his own. Near to John Copsley lives a Squire Selby and his son George. This son is beloved by, but is insensible to the affection shown him by his cousin Mabel; he openly confesses a fancied love for Daisy Copsley. Anxious to get George married, the Squire seeks old Copsley, and requests him to ask Daisy's hand for George. This interview discloses the fact that Harry Copsley's mother was the Squire's first wife, but the marriage was considered invalid, it having taken place in a church not properly licensed. The Squire deserted the woman who had trusted him, and married again, the offspring of the second union being George, who is regarded as his father's heir. Harry seems to be content with his position, and only seeks to clear his mother's name. George has a more determined opponent in his false friend Captain Trevor, a turf gambler and adventurer, who has—without avail—paid attentions to George's cousin Mabel. The Captain has introduced George into queer society; persuaded him to obtain advances from a man named Sandown, giving post-obits on his father's estates as security; and is otherwise urging him on the road to ruin. The idea Trevor fosters is, that if Mabel becomes disgusted with George's conduct she may listen to his (Trevor's) protestations, and wed him in order to offend her weak-headed cousin. The breaking up of John Copsley's stud, its sale by auction, and the purchase by George Selby of the filly Daisy, suggests to Trevor a scheme by which he may not only revenge himself upon Harry Copsley, to whom he owes a grudge, but altogether wreck George's chance of making Mabel his wife. After old Copsley's home is broken up, his daughter Daisy accepts a situation in London, as a companion to Mrs. Willmore, a friend of Trevor's. In reality she is entrapped to a house of a most disreputable description. Here George follows her, and here, in a state of semi-drunkenness, he insults the distressed girl, who at last makes her escape from the place by the help of George, who has somewhat sobered himself, and further aided by a woman whom Trevor has betrayed. Of course Trevor takes care that Mabel shall know of the adventure George has had with Daisy. Meanwhile the Squire learns that the son, from whom he has expected so much, has pecuniarily anticipated his death. George's difficulties at this juncture are also added to by Harry making his appearance with the papers to prove himself the Squire's son. The Squire indignantly reproaches George, and shakes hands with Harry. Selby next joins a hunting party, but during the run meets with a serious accident, and is brought home on a hurdle. He now openly announces that Harry is his son and heir, and thereby upsets the schemes of Trevor and Sandown. The Squire, however, recovers, and the last act deals with the unsuccessful attempts of Trevor and Sandown to get possession of the favourite Daisy, entered for, and considered certain to win the Stewards' Cup at Goodwood. Trevor, however, possesses a claim on the filly, and lays a considerable amount against its winning; by this means he hopes to recover some of the money he has lost through George. Now follows a brisk contest of wit between the half brothers and the partners in crime respectively. The latter gives Daisy into charge of a bailiff's man, who is induced to go to sleep when he receives fifty pounds and is shown a letter directing that Daisy is to be sent away without any questions being asked. Trevor and Sandown follow to the railway station, but are sent after an old horse which is going to a neighbouring fair; by this means Daisy is allowed to get to Goodwood unmolested. On the eve of the race, however, Trevor seizes Daisy on account of his claim, but the money for the debt is forthcoming from the Squire, who has ascertained all the circumstances and desires to uphold the family honour. Daisy wins the race, to the delight of George and his friends, and to the confusion of Trevor and Sandown. As a natural sequence a reconciliation is brought about between George and Mabel, and the race brings to a conclusion a most interesting play. Of the representatives Mr. Harris has secured, we need merely say they work together with a will. Although the authors evidently intended that Harry Copsley should be the hero, the audience were inclined to sympathise more with George Selby. This part was well sustained by Mr. E. W. Gardiner, who was easy and bright in his delineation. Mr. J. G. Grahame was manly and earnest as Harry Copsley, while Mr. Rignold looked and played well as Squire Selby. Mr. J. Beauchamp acted feelingly as John Copsley. Of the two villains, we may say that Mr. Harry Nicholls is always a favourite at this theatre; his Charlie Sandown is well suited to his vein of humour, and we expect to see him work the part into a thoroughly popular one. Mr. Charles Cartwright adequately emphasised the doings of Captain Trevor, his cool and

collected manner bringing down the howlings of the "gallery." Mr. Victor Sterens played with consistency as Jim Ladybird, the caretaker; Miss Alma Murray, as Daisy Copsley, was refined and graceful; while Miss Compton looked pleasant as Mabel Selby. Miss Sophie Eyre was too stagey as Lucy Byefield, the woman who helps Daisy to escape from London. The part of Mrs. Willmore was fairly well filled by Miss Maria Daltra; and Miss Edith Bruce was good as Phoebe Wood, Jim's sweetheart. The piece has been capitally staged; the "meet" at Selby Hall is exceptionally good, while the red-coats, horses and dogs that are employed in this scene make a splendid picture. The incidental music has been supplied by Mr. Oscar Barrett, while to Mr. Henry Emden has been entrusted the painting of the scenery. Undoubtedly Mr. Harris has scored another success.

Vaudeville.—We have pleasure in informing our readers that the Acting Manager of this theatre—Mr. Sydney Alport—will take a benefit here on Thursday, the 9th instant. We wish our genial and courteous friend every success.

COVENT GARDEN LODGE OF INSTRUCTION, No. 1614.

THE first summer festival of this Lodge of Instruction was held on Tuesday week, Windsor being selected for its celebration, supplemented by a steam-boat excursion on the upper part of the Thames, returning to Windsor, where the banquet was appointed to take place. The party consisted of Bros. Fendick P.M. 1321, Thorpe 1614, Montank 286, Brooklyn, U.S., Ponsford 25, Dickinson 1681, Reynolds Secretary, Collins 860, Cleuch 1776, other brethren, and several ladies. On the arrival of the party at Windsor they were conducted by Bro. T. E. Fogg to the steam-launch Serapis, which was lying in readiness, and on all being passed on board and settled down, Bro. E. Reynolds gave the word for the starting of the vessel. Soon afterwards the loving cup was passed round, and received in a truly Masonic manner. A short interval elapsed, when lunch was served in the cabin, and was done full justice to, and additional zest was given it while passing through the beautiful scenery skirting both banks of the Thames, and complete hilarity prevailed. After a very pleasant trip the launch was stopped at Cookham, to allow a telegram to be sent off to Bro. Honeyball P.M. 1681, expressing a hope that he might be able to join them, and take the place assigned to him as Vice-Chairman at the banquet, at Windsor. While the launch was waiting for this telegram to be despatched a party of musicians made their appearance; this being taken advantage of, some of the party quitted the launch and indulged in a dance on the Green—Bro. E. Deaton acting as D.C. After a time the steam-launch resumed its course, and proceeded as far as Brine End, where it turned round, and returned to Windsor. The trip was thoroughly enjoyed by all, and was agreeably added to by information that was given by the Captain of the launch as they passed along. Windsor was reached about six o'clock, and upon landing the party proceeded to the Star and Garter Hotel, where a capital dinner was in readiness, under the personal superintendence of Bro. W. J. McCloskie, and it gave entire satisfaction. Bro. W. B. Fendick P.M. 1321 occupied the chair, and Bro. E. Deaton 25 acted as Vice-Chairman, in the unavoidable absence of Bro. Honeyball P.M. 1681. At the conclusion of the repast the Chairman gave the usual Loyal and Masonic toasts, which were received with musical honours; after which the Vice-Chairman—in a humorous address—proposed the health of the Ladies, expressing the pleasure all experienced in being favoured with their company, as their presence rendered the gathering very agreeable. In their summer outings Masons were always delighted to have with them ladies and friends. He trusted they had enjoyed the day, and that in future there would be a still larger gathering of visitors at the summer outings of the Covent Garden Lodge of Instruction. As he was himself a ladies man, he could assure them that nothing on his part would be wanting to welcome them. The invitation to the ladies was only given once a year, and when that time arrived their presence would be hailed with delight. Mr. Brown—as the junior present—responded for the ladies; he felt much pleasure in doing so; he was desired to say they had all spent a pleasant and enjoyable day, and trusted on future occasions there would be a larger number present. The Chairman then proposed the toast of the evening, Success to the Covent Garden Lodge of Instruction, and coupled with it the name of Bro. E. Reynolds, the Secretary, whom they all knew was most indefatigable in whatever duties he undertook to perform. The popularity of that Lodge of Instruction was in a great measure due to his perseverance, and those brethren who attended on Thursday nights at the Criterion would agree with him in this opinion. That day's excursion was the first they had had; he hoped it would be continued annually, as it had been a great success. Bro. E. Reynolds had done all in his power to make every one comfortable, and the arrangements—not forgetting the banquet—were most satisfactory; he would ask them all to drink his health heartily, and wish success to their future gatherings; a request which was enthusiastically responded to. Bro. E. Reynolds, in reply, thanked them most heartily for their good wishes, and said he was glad to know that they had spent a pleasant day. He was proud of his position as their Secretary, and although the arrangements had given him some little trouble, he felt repaid by knowing that everything had passed off pleasantly. He felt happy within himself, and was pleased to know he had communicated that happiness to others; this was proved by their smiling faces. He was rather disappointed in the number present, but no doubt the weather had deterred many from joining their party; still next year there might be a much larger gathering. In conclusion he proposed the health of the

Chairman, and thanked him for the assistance he had given him, and also for the able manner in which he had discharged the duties of the chair. Bro. Fendick briefly returned thanks, and in proposing the health of the visitors, said although it might be rather out of place at a gathering of that kind, he felt that it was a toast that he ought not to refrain from proposing, as they had two brethren from America amongst them. He would ask them to drink heartily to the health of Bros. H. Schenick and H. Smart, wishing them a safe return to their native country. Bro. H. Schenick, in replying, thanked them on behalf of Bro. Smart and himself for the hearty reception accorded them. He wished to say that they had spent a most delightful day, having enjoyed the trip on the water immensely. He might say it had been a pleasant surprise to know there was such pretty scenery on the Thames; he would have been sorry to have lost the opportunity of seeing it. Indeed, it had been one of the pleasantest days they had spent during their stay in this country. He again thanked them all, and wished them every success in their work. The Vice-Chairman's health having been given, a few dances took place, and the company returned to town at about 12 o'clock, highly delighted with the enjoyment of the day. The singing and playing of Miss Honeyball, Miss Moore, Bros. Kirkaldy, Clench, Smart, the Chairman, and Mr. Honeyball, added much to the enjoyment of the company.

Obituary.

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BROS. R. C. KNIGHT AND A. J. NORMAN.

THE two Lodges at Colchester—Angel 51 and United 697—have just had the unique experience of each losing its Senior Deacon in the short space of one week. The Senior Deacon of No. 51—Bro. R. C. Knight—died on the 27th August, after a brief illness, and was buried at Colchester Cemetery on Monday last; some twenty brethren, including the Worshipful Masters of the two Lodges attending at the graveside, and depositing the usual emblems. The Senior Deacon of No. 697—Bro. A. J. Norman—was buried at Colchester Cemetery on the same day that Bro. Knight died; between forty and fifty brethren being present. The circumstances of Bro. Norman's death were most painful. He called at a friend's house in London en route for Bourne-mouth, and feeling unwell went to a chemist's for a draught, and the chemist by mistake put one and a half drachms of carbolic acid in the mixture instead of bismuth. After drinking it, Bro. Norman complained of pains in the sides, and that his tongue was dried up, also that the mixture tasted like creosote. The chemist at once thought something was wrong, and an examination of his bottles confirming his suspicions, he administered an antidote, but to no avail; the poor fellow dying in five minutes after taking the draught. At the inquest the medical men who made a *post mortem* stated that deceased's heart was in such a state of fatty degeneration they could not say whether the poison killed him, or whether the fright from knowing he had taken poison brought on syncope. The jury, however, returned a verdict that he died from the poison, and while exonerating the chemist from culpable negligence, cautioned him to be more careful in future in dispensing his drugs. The chemist said he had been in practice for thirty years and had never met with such a misfortune before.

MISS ELIZA WATERMAN JARWOOD.

WE regret we have this week to record the death of one who for many years has taken an active part in furthering the work of Masonic Charity, and who, in the office which she filled, did much to give practical effect to the wishes of the brethren. We allude to the late Miss Jarwood, who has for many years held the appointment of Matron at the Royal Masonic Institution for Girls, and in that position has played an important part in the noble work carried on by that Institution. Many a poor orphan child who has been fortunate enough to secure a place in the School at Battersea Rise can look back on her residence there, and call to mind the kind attention received from Miss Jarwood, who in many cases helped to fill the place rendered vacant by the death of father or mother. She was a true friend to the Institution, and her long experience at the School frequently placed her in a position to tender advice and assistance. Miss Jarwood died at the Institution on Saturday, the 28th ultimo, and was buried in Battersea Cemetery on Thursday last, in the presence of many of those with whom she had so long been associated.

229.—TOBACCONIST'S COMPANION.—An illustrated guide (110 pages), "How to Open Respectably from £20 to £2000." 3 Stamps. H. Myers & Co., Cigar and Tobacco Merchants, 107 and 109 Euston Road, London. Wholesale only. Telephone No. 7541.

GLEANINGS.

TIMELY ADMONITION.—Pronounce no harsh judgment or severe criticism without looking well at all the surroundings of the brother at the time where, as you think, he offended, without calmly asking and answering in your own mind, "how much better would I have done in his place, with his surroundings and opportunities?" Let the broad mantle of Masonic charity cover the errors it is proper to conceal, but whenever you find that occasion requires it, let justice be done, whatever may be the consequences to individuals, that right may reign supreme, and wrong be vanquished.—*Grand Master Benton, of Minnesota.*

There are probably about a million and a half of Masons in the world. Great Britain includes about one-sixth of the entire number, and the United States a still larger fraction. The estimate for the whole of Europe is 350,000, and for North and South America about 650,000. Asia, Africa, and the islands of the sea furnish the remainder.

ANCIENT MASONIC SCHOOL.—The Institution of Pythagoras, at Crotona, was a Masonic School—a school from which some of the most illustrious men of Greece derived that burning love of virtue and glory which have made their names so dear to remembrance; names such as Epaminondas, Pelopidas, Aristides, Phocion, and the divine Plato. A very fine account of this school may be found in the "Travels of Anacharsis, the younger," by the Abbe Barthelmy, of France—a work of profound learning, richly supported by ancient authorities, and exceedingly interesting. Yet amidst the present inundation of romances and novelties, it is seldom read, and but indifferently appreciated, though there is no sorer nor better history of Greece amongst modern writers. Euclid established another celebrated Masonic school at Alexandria, and to him we are indebted for the solution of the Problem, the square of the hypotenuse of a right-angled triangle is equal to the squares of the other two sides—the *Forty-seventh Proposition of Euclid, one of our Masonic emblems*—which Pythagoras first discovered, and which laid the corner-stone of Geometry.—*Lancaster Daily Examiner.*

Freemasonry is an institution founded upon and growing out of the necessities of men as social, as intellectual, and as religious beings, and it deals with our social, our intellectual, and our religious interests. It has proved capable of adapting itself to the wants of all these in all the ages of human experience. No attentive student of Masonry can fail to perceive that there lies at its foundation a principle which makes it the great necessity of social man, and consequently a necessary Institution growing inevitably out of his nature, wherever its better phase has reached appreciable development. Amidst all the rivalries and antagonisms which pervade active life there is a want, a longing of the soul for union and brotherly love, and for such associate relations as shall be able to satisfy the craving of our social nature. It is upon this principle that Freemasonry is founded. It builds upon and aims to develop the benevolent and sympathetic phases of our nature. Hence, the Institution could not be founded; it cannot fail to exist; it must necessarily grow and prosper with the growth and continued development of man's better sentiments. It is not aggressive, not obtrusive; it makes no issues, nor sets up rivalries with the other Institutions of the day, but gathering the virtues of all the ages, it recognizes the inner cravings of the soul and the universal brotherhood of man, forgetting all else in its devotion to his higher and better needs.—*Albert S. Waite P.G.H.P.*

QUALITY IN FREEMASONRY.—Vice is unmasonic as sin is ungodly. The vicious cannot be made Masons. Masonry delights in perfectness—morally as well as physically. She looks as much to the heart as to the limbs. If the limbless cannot be a Mason, neither can the heartless man. She demands that all shall be good men and true. In her sanctuary she has reared an altar dedicated to moral virtues. Unless Masonry is highly moral it is nothing. It is an association which seeks for those pleasures and enjoyments which can only be gathered from fields of high moral culture. Its aims, its objects, and its purposes are such, that while it extends its charity to all mankind, and labours for the elevation of the human race to whatever condition it may exist, it does not propose to do so, nor, indeed, can it, by throwing open its doors and gathering into its bosom the vicious and the vile.—*W. H. Clayton, Arkansas.*

PRACTICE OF MASONIC VIRTUES.—Although absolute perfection in the work and lectures is a consummation devoutly to be hoped for, yet if this is to be attained at the expense of a more thorough knowledge of the great principles which Masonry teaches, it will be but little benefit in the end. It is not my purpose to detract in the least from the importance of a thorough knowledge of the ritual, but in attaining this knowledge we should have a care that we do not lose sight of the greater importance of the lessons which the ritual teaches us. Masonry is not a mere creature of forms and ceremonies. A man may be a correct ritualist, and at the same time be a bad Mason. It is only when the ceremonies of our initiation—the working tools of our profession, and our symbols and our traditions, serve to impress upon our minds principles of morality and virtue—as they cannot fail to do, if they are properly studied and understood—that they accomplish the purpose for which they were intended. It is well to be a "bright" working Mason, but it is far better that we at all times practise the Masonic virtues.—*Grand Master Reed, Vermont.*

Freemasonry is a moral order, instituted by virtuous men, with the praiseworthy design of recalling to our remembrance the most sublime truths in the midst of the most innocent and social pleasures—pleasures founded on liberality, brotherly love, and charity.—*Arnold.*

The grand object of Masonry is to promote the happiness of the human race.—*Washington.*

IMPOSTOR.—An Englishman, who calls himself Walter Strawbridge, and claims to be a member of Humber Lodge, No. 57, Hull, England, has been detected in the western part of Pennsylvania. He is about 5 feet 9 inches high, hair cut short, wears a moustache, dark clothes, is a good pensman, and—likes whiskey.

MASONIC LIBRARIES.—The *New Zealand Mail* says:—"The crying want of Masonry in this Colony is reading Masons. If we had more of this desirable class of brethren, Masonic literature would be treated as something better than waste paper, and Masonic libraries would be better supported." What the *Mail* says of New Zealand is just as true if applied generally—a few Masons, only a few, will read; the great majority seem to wait for everybody else to read.

The principles of "brotherly relief, truth, and charity," are mere words—"empty brass, a tinkling sound" unless they are put into practice.

The oldest minute book possessed by the Lodge of Kilwinning, Scotland, is a small quarto, bound in vellum, containing records of its transactions from 20th December 1642 to 5th December 1758.

The Bishop of Lima is doing his best to prevent the Masons in Peru from building a Masonic Temple. He argues that the word "Temple" is not applicable to places where men meet who are without the Church's pale. The *Revista Masonica* asks "what next?"

In Pompeii an antique mosaic has been recently found among the ruins, having the following Masonic emblems on it, viz.: "the skull and cross-bones, the level, the square, and two pillars. As its date is prior to the formation of Guilds, it would be interesting to know more about it.

The Grand Lodge of California recently appropriated the sum of twelve hundred dollars, to be paid in monthly instalments of one hundred dollars, to one of its Past Grand Masters, who, in his old age, has been overtaken by misfortune. Who will say, after this, that the Masonic Fraternity is not a noble charity?

The best Masons are those who have the biggest hearts and souls within them. They are those who are ready to sacrifice something for the good of the Order. The real power of Freemasonry consists of the amount of heart and soul to be found among its members.

The daughter of a deceased Mason has been adopted by Blair Lodge, Chicago, who for years has assumed the entire care of the little lady.

Freemasonry, in its deep underlying principles, is essentially different from all other human organizations. We are not only a society, but our Craft is a grand old historic Institution; and it is important that we should ever bear in mind this great truth: that human institutions, unlike those of Divine origin, are not made, but grow. The germs of Freemasonry are of the highest antiquity. As these germs found congenial soil in the wants of our common humanity, they gradually developed under the moisture and sunshine of Divine favour, until this strong, sturdy oak of Freemasonry stands to-day with its roots reaching so far back into the past, that neither the storms of adversity nor the sunshine of prosperity can do more than break off a few decaying branches, or wither and dry up some of those superfluous leaves which flutter in the passing breeze.—*Grand Master Klapp, of Rhode Island.*

WHAT MASONS REPRESENT.—The Masons, as a class, represent more than any other I know of, the practical common sense of the whole community in its most liberal aspect—solid men of judgment, selected from every interest in society. She seeks no political distinction, nor does she ostracize any one for his politics. We welcome good men of all parties, and think the more they meet here on the level the better they all will be for it.—*R. W. Bro. C. L. Woodbury.*

The first Masonic Lodge in Saxony appeared at Dresden in 1738; within two years thereafter two others had been established in Leipzig and Altenburg. The Grand Body was formed in 1812.

In the year 1822 the Emperor of Russia published a ukase which interdicted the meetings of Freemasons within the Empire.

The King of Portugal interdicted Freemasonry in his Kingdom about the year 1824.

MONKS AS BUILDERS.—It is stated by Stow, one of the most celebrated of the early English chroniclers, that when the walls of London were rebuilt, in the seventh or eighth century, the Benedictine monks in the neighbourhood of Birkenhead were sent to perform the masonry; and it is further stated that these monks kept the secrets of their art with such strict fidelity that they were said to have invented stone walls. Their workmanship was so excellent and so rare in those days that it was considered not an erection, but an invention.

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