

THE

# Freemason's Chronicle.

A WEEKLY RECORD OF MASONIC INTELLIGENCE.

Registered at the G.P.O. as a Newspaper.

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## MONETARY QUALIFICATIONS.

**T**HERE are some among even the leaders of the Order who seem to think that the standard of Freemasonry can be raised by the imposition of higher fees, and hence it is we occasionally hear of Lodges desirous of improving the tone of their composition adopting the expedient of raising their dues, or a new Lodge will be started with ambitions apparently higher than those of its neighbours, and in order to secure some sort of superiority they settle the fees of initiation and the annual subscription at amounts in excess of others in their immediate neighbourhood, or in other respects in apparently equal circumstances.

Does the result in such cases justify the course adopted? or have the effect that is desired? We hardly think so, being of opinion that monetary considerations are of little or no moment to those who desire to enter the Craft from unworthy motives. Indeed, we would rather expect an undesirable candidate to seek admission into a high priced Lodge than a cheaper one, because he would imagine by so doing he would stand a fair chance of becoming acquainted with a higher section of society, but at the same time we are inclined to recognise that different grades of Lodges are desirable, in order to provide for the requirements of different sections of society in the same neighbourhood, although the main principle of Freemasonry is rigorously opposed to anything like a departure from equality in our midst.

How, then, it may be asked, are we to have distinctions without a difference in price, and for answer we would say, merely set a higher standard at the outset, and resolutely object to the introduction of any candidates who do not come up to that standard. This is the most effectual method, and at once removes the mercenary element, which is not only most objectionable from a Masonic point of view, but, to our mind of thinking, wholly ineffective.

## UNITED GRAND LODGE.

**T**HE Installation meeting and annual Festival will be held on Wednesday next, Grand Lodge being summoned for 4 o'clock in the afternoon, and the formal proceedings being set down for commencement at 5 o'clock.

## NORTH WALES.

**A**N emergency meeting of the Provincial Grand Lodge of North Wales was convened for the 18th at Barmouth, in connection with the consecration of the new church, the Litany Desk of which has been presented by the Brethren.

## GLOUCESTERSHIRE.

**T**HE annual meeting of this Provincial Grand Lodge has been fixed by Sir Michael E. Hicks-Beach, Bart., the Provincial Grand Master, for Wednesday, 5th June next, at Gloucester.

By permission of the Dean of Gloucester, Lodge will be held in the Chapter House at 2, and at 2:30 there will be a Masonic service in the cathedral, at which the Dean will be the preacher. Dr. Spence's appearance in this capacity on the occasion will be especially appropriate. It is an open secret that he has been honoured by selection as Grand Chaplain of England at the approaching annual meeting of Grand Lodge.—"Cheltenham Examiner."

## THE BOYS SCHOOL.

**A**MONG the business of the Quarterly Court of this Institution, which was held yesterday, was the election of Life Governors to fill vacancies on the Board of Management, the result of the Ballot in connection with Provincial Brethren being as follows (the five highest on the list being elected):

1	Oliver Papworth	...	...	...	polled 182 Votes.
2	Harry Manfield	...	...	...	" 181 "
3	C. K. Benson	...	...	...	" 167 "
4	George Corble	...	...	...	" 155 "
5	Edward Margrett	...	...	...	" 101 "
—	W. Whittle	...	...	...	" 80 "
—	W. H. Spaul	...	...	...	" 41 "
—	William Wright	...	...	...	" 20 "
—	Frederick Levick	...	...	...	" 11 "

The result of the election for twenty-three boys into the Institution is given in our advertisement column, while the following is a list of the unsuccessful candidates, with particulars of the votes brought forward and recorded yesterday on their behalf. In these cases the votes will be carried forward to the next election, if the candidates are then eligible.

No. on List.	Name.	Votes: Forward.	Polled.	Total.
29	Goode, J. A.	—	2140	2140
12	Tremlett, T. P.	54	2040	2094
5	Vernon, A. S.	888	1107	1995
13	Collins, D. L.	1352	607	1959
3	Voekins, R. C. H.	1004	587	1591
44	Fillan, C. T.	—	1540	1540
14	Knight, W. H.	860	537	1397
26	Williams, C. A.	—	1373	1373
17	Lang, F. S.	354	636	990
1	Baker, A.	415	453	868
27	Nichols, W. G.	—	743	743
34	Scarlett, E. H.	—	660	660
41	Ward, C. A.	—	578	578
8	Elderkin, J. V.	205	167	372
22	Craighead, P. A.	—	347	347
33	Linnett, B. W.	—	281	281
24	Pallot, C. F.	—	203	203
45	McCallum, M. M.	—	174	174
46	Aberdein, J. H.	—	102	102
23	Smith, C. C.	—	46	46
35	Cochrane, C. H.	—	22	22
15	Heney, W. J.	9	3	12

Under the auspices of Lodge Edinburgh St. Andrew, No. 48, a service in aid of the Annuity Branch of Scottish Masonic Benevolence was held on Sunday evening in Abbey Parish Church. The event also in a manner commemorated the 150th anniversary of the Lodge's charter, which is dated April 1745, although it existed previous to that date under the title of Scots Lodge, in Canongate. The Chaplain of the Lodge, Bro. the Rev. J. R. Sabiston, preached. There was a large attendance of Brethren, and the collection was well responded to.

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The more experience we get in Freemasonry, the more we learn how little the tenets of it have been understood by many of its members, some of them have even passed the chairs, and have held positions in which they spouted the ritual with the precision of a phonograph, yet have absolutely failed to apply the words inwardly, and are as ignorant of the true spirit of Freemasonry as is a South Sea Islander's wooden God!—"Masonry."

### OLD CUMBRIAN LODGES.

IN a paper entitled "Some notes on old Cumberland Lodges," read before the Quatuor Coronati Lodge, London, No. 2076, Bro. W. F. Lamony deals with the controversy which occurred some time ago concerning the right of the Sun, Square and Compasses Lodge, No. 119, at Whitehaven, to style itself a centenary Lodge. This old Lodge, Bro. Lamony says, was warranted by the "Antients" on 18th May 1768, under the number 157, without any name; indeed, its present designation, though in use, was not registered until 1851. That the antagonists to the centenary claims of the Lodge had evidence and reason on their side was borne out by the fact that from 1768 to 1804 there was a complete hiatus to be bridged over, there being no documentary evidence to prove that the Lodge had been working all these years, the first minute book of the Lodge being dated 25th June 1804. An interesting circumstance that proved No. 119 to have been working five years anterior to the first existing minute book occurred recently, when Brother G. W. Kenworthy P.P.S.G.W. of Cumberland and Westmoreland (St. Bees) had the good fortune to become the possessor of four original annual returns to the Clerk of the Peace for the county arising out of the Act of Parliament passed in the 39th year of King George III. These documents were handed over to Bro. Kenworthy by the descendant of a former Justice of the Peace, having turned up when sorting some family papers. One of these documents was a list of the members of Lodge 167, dated September 1799. Another of the lists handed to Bro. Kenworthy referred to the Concord Lodge, No. 154, Whitehaven, also an "Antient" Lodge, and it was dated 22nd March 1806. This Lodge became defunct in the thirties; was a "Gentlemen's Lodge," as is proved by the fact that the bye-laws provide for a half-crown fine on Officers not present at the opening of work, and double that sum for total absence on any occasion. Another list of members is dated 7th May 1801, and refers to the Sun and Sector Lodge ("Moderns") then No. 312, at Workington. This Lodge was founded 22nd April 1774, by dispensation from the Provincial Grand Master of Cumberland, and was erased in 1821 for non-payment of dues. In 1863, another Lodge of the same name, now No. 962, was founded, and it is the lucky possessor of the Bible and furniture belonging to the old Lodge. The reflection, Bro. Lamony says in conclusion, will doubtless cross many Brethren's minds that there are dozens of other papers and manuscripts of much older date, and of even greater importance, stowed away in different parts of the country. It is reasonable to imagine that the present descendants of some of the old Cumberland Masons possess, unknowingly, some of the archives of Masonry as it existed in the border county during the last century.—"West Cumberland Times."

### "OUR BROTHER'S" BED.

WE have often had occasion to refer to the wide distribution of Masonic benevolence, which, as our readers are aware, finds outlets in many quarters far removed from the great channels of the Central Institutions; although, in the eyes of some of the outside world those are regarded as the sole extent of the benevolence of English Freemasons. Not that the Craft need be ashamed even if that were the case, but as we have frequently said they by no means represent the total of what is done, indeed we are sometimes led to the opinion that the work carried on by the two Educational Funds and the Benevolent Institution counts for but one half of what is accomplished by the members of the Craft in this country, even if that is not putting the estimate too low.

"Our Brother's" bed is an instance in point, and bears out our present remarks. It has been established in connect with the "Free Home for the Dying," of which Bro. W. Portlock Dadson is the Hon. Secretary, and is the outcome of an appeal he addressed last summer to a few personal friends, whom he asked to aid him in establishing a "Brother's" Bed in the Home. The response he met was so satisfactory as to allow of his proposal being carried into effect, and he now desires to make a wider appeal for the necessary funds to maintain the bed for the present and future years.

Bro. Dadson tells us one hundred pounds will provide all that is needed, there being no paid staff at the Home, and he earnestly asks for "donations of five shillings from all who look upon Charity as one of the brightest Masonic virtues."

The Bed has already been of service, having rescued a Brother Mason from the Workhouse. This Brother, formerly a Civil Engineer in good practice, had broken down in the world's battle, and would probably have ended his days amid the cold surroundings of the Union but for this little effort made in the name of Masonic Benevolence, and so amply fulfilling its mission. As some of our readers may desire to know more of the Home we reprint the appeal that has been sent us by Bro. Dadson, with

the hope that those who are in a position to do so will send him the small contribution he asks, in order to help maintain "Our Brother's" Bed.

The Free Home for the Dying, situate at 82 The Chase, Clapham, S.W., is an institution which must appeal to the sympathy of all who have ever nursed a dying friend or dear relative. It was opened after an appeal kindly inserted in the "Times," on Christmas Day 1891. It provides ten beds for poor persons certified as in a dying state, who have neither friends nor home available. Its aim is to cheer the last days of the dying by surrounding them with the comforts of a real home, with loving care and tender nursing, as, until reduced by illness, many of them have known comfort, and even luxury, while able to work for their living.

As might be expected, the majority of the inmates are either in the advanced stages of consumption, or suffering from cancer in various forms, requiring constant attention and entailing heavy expense. They are of all classes; the list including an Actress, an Artist, a Musical Composer, a Clerk, an Upholsteress, an ex-Policeman, several Soldiers, Dressmakers, Domestic Servants, Nurses, and even Children. They come from all parts of the country, on the recommendation of Ministers of Religion, District Visitors, Charity Organisation and Hospital Officials. There is no distinction of country, colour, or creed, inmates being allowed to receive visits from the Ministers of their religion. The Home is open to inspection daily (Sundays excepted), between 2 p.m. and 4 p.m.

The Home is entirely dependent on charity, and although managed with the strictest economy, is in urgent need of help to carry on and extend its good work. Approved cases are admitted at once if beds are vacant; there is no canvassing for votes, neither letters nor payment being required.

The chief object is to provide comfort for the dying, and as all the workers are unpaid (St. James's Servants of the Poor of the Church of England), contributions are available for the patients in a larger degree than usual. If everyone receiving this appeal would spare a Postal Order for Five Shillings, there would be no necessity for refusing admission to a dying person for the hardest of all reasons, the want of funds.

Donations may be sent to the Hon. Treasurer, William Hoare, Esq., The Brewery, Lower East Smithfield, E.; to Clara Maria Hole, of whom forms of admission, &c., can be obtained, at the Home; or to the Hon. Secretary, W. Portlock Dadson, at the Office, 281 Strand, W.C. The Annual Report is sent to all subscribers, whose addresses are not published. It is requested that all Cheques and Postal Orders may be crossed to the Bankers, Messrs. C. Hoare & Co., 37 Fleet Street, E.C.

### UNIVERSALITY.

BRO. HERCULES ELLIS, when proposing the health of Brother the Duke of Sussex at that splendid Masonic fête which was given at the Rotunda in Dublin by the Brethren of Lodge Fifty to the Lord Lieutenant, the Countess of Nulgrave, and a numerous assembly of the nobility and gentry of the sexes in 1838, thus beautifully illustrated a grand principle:—"If there be one here," he said, "who doubts the usefulness of our Order, my answer to that sceptic is—Look around and behold this vast assembly of men of every sect and party, from the deepest orange to the brightest green, united, for this night at least, through the influence of our Order, and forming one great arch of peace, more beautiful, like the rainbow, from the variety of its tints. From the illustrious Duke, the highest subject in this realm, Masonry descends with its peaceful influences to the humblest, who is unstained with dishonour, improving all which it touches, and consecrating its professors to purposes of peace and mercy, like the precious ointment poured upon the head of Aaron, which flowed down even to the skirts of his garment."—Exchange.

### SCRAPS FOR SPARE MOMENTS

SILENTLY and sympathetically an elderly lady went up to the blind soldier sitting in the sun on the steps of St. Gudule at Brussels. "Poor fellow," she said aloud, "I can't make him understand, but I should like to know for what engagement he got his medal."

"Quatre-Bras," said the man promptly. "Poor old man," she murmured, putting a franc into his extended palm, "but he doesn't look over fifty," she soliloquised. "My father, who was at Waterloo, died an octogenarian 20 years ago. How very wonderful! his eyes seem fixed on my satchel, and yet he can't see. I'd gladly give him the drop of whisky in the flask (which had protruded whilst the old lady bent down to examine the medal), but these Belgians don't care for it." "Sure it's thrue, ma'am, and wonderful! the whisky's restored my sight, and I can't keep my eyes off the craythur!" almost screamed the man, while the lady, exclaiming "Good gracious!" hurried off as fast as she could, to poor Pat's dismay carrying off the whisky too.

Not long since a Frenchman, who had been eight years in England, was boasting to his sister in Paris of his thorough mastery of the English language. It happened that a young Englishman, a visitor, entered while he was explaining different colloquialisms. The young lady, who spoke indifferent English, thereupon said archly to the newcomer, "Now Zack, can you my brother speak to him that he says not?"

"I think so," replied Jack. "Say this, and afterwards repeat it in French. You will know that the yew is most useful. It has many uses. If you ask me, Jack Hughes, why my brother Hugh's ewes liked the yew he hewed down last summer, I should say the shade usually suited them. But Hugh had some use for it, his stock being used up."

After a hearty laugh, in which all three joined, the Frenchman admitted with a mischievous smile, "I have never been used to such English. What is the use of it?"

GENIAL JAMIE.

BOOKBINDING in all its branches. Price list on application. Morgan, Fleet Works, Bulwer Road, New Barnet.

### ST. PAUL'S CATHEDRAL.

IF we are to credit the remarks of Mr. W. Woodward, whose letter to the daily press and replies thereto we last week gave in extenso, members of the Craft will ere long have placed before them convincing support of the statements he made in regard to Sir Christopher Wren's association with Freemasonry. If Mr. Woodward is able to carry out his promise he will certainly win the thanks of the Order, and he will equally win renown as a Masonic student; but we fear the very careful and complete analyses of the history of the past that have already been made preclude the possibility of convincing evidence being forthcoming of what he propounds.

It is, however, gratifying to learn from Mr. Woodward's letters that the suggestion he has made has "received the hearty and complete support of Freemasons," and that "Freemasons, as a body, intend to give hearty support to his suggestion." Of course he may have better means of judging on this matter than we have, and he may be more sanguine than we should be under similar circumstances, but so far as we have been able to ascertain the Craft laughs at his proposition, and will quietly allow it to die the natural death it deserves. There may be a surprise in store for us, but we do not anticipate Grand Lodge will take the course Mr. Woodward seems to expect.

The following have appeared in the "Standard" and "Daily Telegraph" respectively:

#### ENGLISH FREEMASONS AND THE ADORNMENT OF ST. PAUL'S.

To the Editor of "The Standard."

SIR,—“The Grand Superintendent of Works,” whose letter to “The Standard” I have just read, supports, I am happy to say, the general idea I ventured to put forth, but objects to the association of the suggestion with “gastronomical” influences. I may, however, remind “The Grand Superintendent of Works” that it was to the sacrifice of those “baser” influences I directed attention, and Freemasons have only to point to their three great charities, and to the dispensation of their benevolent funds, to silence any outside critic who may object to Freemasons dining as much as they like at their own expense.

I do earnestly trust that Grand Lodge will treat this important matter with energy, and that in a short time we shall be able to point to St. Paul's as containing valuable artistic work due to the pockets of Freemasons throughout England. I may add that, so far as I have had an opportunity of judging, the suggestion I made has received the hearty and complete support of Freemasons. Grand Lodge will know how to carry this support into effect.

I am, Sir, your obedient servant,

WM. WOODWARD.

Hotel du Luxembourg, Bayeux (Calvados),

April 11th.

The question of Sir Christopher Wren's connection with Freemasonry, and the desirability of members of the Craft joining in the adornment of St. Paul's appears to excite considerable interest. Among several letters on the subject which we have received is one from the originator of the suggestion, Mr. W. Woodward, who writes from Bayeux (Calvados): “I have just read here the extract from Mr. Gould's letter which you have been good enough to publish in the ‘Daily Telegraph.’ Mr. Gould's credentials as an exponent of Masonic lore nobody questions, but on this matter of Sir Christopher Wren he is entirely at fault; and when I return to England I hope to be able to place before him convincing support of the statements I have made. But, Sir, I should be sorry indeed if the general idea which I have put forth, and to which you have so kindly given prominence, should suffer in the very least from the comparatively unimportant question as to whether Sir Christopher Wren was or was not a Grand Master, at a particular date. I hear from all sides that Freemasons, as a body, intend to give hearty support to my suggestion, which will, I trust, also be encouraged by Grand Lodge.” —“Daily Telegraph.”

### CUMBERLAND AND WESTMORELAND.

ON the occasion of the installation of Lord Henry Bentinck as Prov. Grand Master of Cumberland and Westmoreland, at Kendal, a service was held in the Parish Church, and was numerously attended. As reported in our issue of 13th October last the sermon was preached by the Rev. C. H. Gem Chaplain of the Solway Lodge, No. 1220, from Jeremiah vii, 4: “Trust ye not in lying words, saying, The temple of the Lord, The temple of the Lord, The temple of the Lord, are these.”

Our Reverend Brother said: “Our proceedings to-day remind us, that while welcoming and congratulating ourselves on the installation of a new P.G.M., we have to regret the loss of our late Master—the Earl of Bective—whose life as a Mason shows us that it is in the power of an individual, by his work in the world for his fellows and his country's good, to reflect honour on the Order, and display to the outside world that Masonry is no mere association for amusement, but a veritable school and teacher of the highest and noblest social virtues. What man has done, man may do. Let the example of our late Master unite us to a more earnest recognition of our duties towards the Craft, that we may indeed show to the world that lieth in darkness something of the light wherewith we have been enlightened.”

Brothers in Masonry, how do we individually fulfil the solemn obligations which are upon each of us? We have each of us received in allegory teachings almost divine, we have each of us received mystic tools by which we can raise a spiritual temple to the honour of the Great Architect. What are we doing? how are we carrying out those lessons in our conduct towards our Brethren when we go out from our Lodge into the world? Brothers in Masonry, does not our conscience strike us many a time and oft, that we are far readier to talk of our high and noble duties within the shrine, than carry them out in our daily life? I am sure you would blame me, and rightly too, if I, your unworthy Chaplain, did not in God's house, when our hearts and souls are sanctified by the solemn atmosphere of the service, if I did not press upon you, and myself, the obligation which lies upon each of us, and exhort you and myself to remember the vows which are upon us.

Brethren, we took these obligations upon us voluntarily of our own free will, no one inviting us, no one inducing us. We took them upon us well knowing what we were doing, at the moment when “light” first shone on us in the mystic shrine, and we took them in the name of the Great Architect of the Universe. Yes, it is His vows that are upon us. By His Word we have sworn to rule our daily lives. Would that all our actions, all our dealings with those who are bound to us by the mystic tie, were marked by a loyal obedience to the high principles we profess. Granted that some of our Brethren fail in their obligations towards us, and act unworthily of the name by which they are called, that is no excuse for our failing in our duties towards them. It is a peculiar kind of moral arithmetic to say two wrongs make a right.

Let us, in this our solemn assembly, pray that we may be daily more and more imbued with the true spirit of Masonry, that we may not be found wanting in the glorious virtue of Brotherly love. May the Great Architect of the world so rule and direct our hearts and lives by the volume of the Sacred Law, that all the world may know that a good Mason is synonymous with a good man, and be able to say in no taunting spirit, but with deep and earnest truth, as they see our lives devoted to the service of the Most High and our fellow men, the temple of the Lord, the temple of the Lord, the temple of the Lord, are these. And that so, when our earthly temples dissolved are all in dust, we may in the Resurrection rise in glory with the just. When the heavenly Lodge is opened may the Master on his Throne accept us as true Masons and receive us as his own.—“Westmoreland Gazette.”

### MASONRY AND CHURCH WORK.

THE arrangements for the laying of the memorial stone of the Old Church at Arbroath, by Sir Charles Dalrymple of Newhailes, Bart., M.P., Most Worshipful Grand Master of Scotland have now been completed, and the function promises to be one of the most interesting of its kind that has ever taken place in the town. The proceedings will commence with the opening of the Provincial Grand Lodge in the Sheriff Court House at 2:30 p.m., when the Grand Master and a deputation from Grand Lodge will be received. Brethren from the various Lodges in the Province and from other places will be marshalled in the Corn Exchange and Market Buildings, and, being joined by the Provincial Grand Lodge, will march to the Church. The memorial stone is to be laid as the foundation stone of one of the central pillars, and in it will be placed coins of the realm, copies of newspapers, &c. A space will be reserved round the stone for the Grand Master and representatives of the Grand Lodge, the Provincial Grand Lodge, and the Building Committee. The stone will be laid with the usual Masonic ceremonies, and the Grand Master will afterwards be presented with a silver trowel by Provost Keith. Spaces will be reserved for the Brethren of the Masonic Craft, and accommodation will also be provided for a number of ladies and gentlemen to whom invitations have been sent. During the ceremony the customary music will be sung by a choir under the leadership of Mr. Beardmore. At the close of the proceedings in connection with the laying of the stone, the Brethren will march back to the place from which they set out, where the Provincial Grand Lodge will be closed in due form. Arrangements have been made for the holding of a banquet in the White Hart Hall, to which the Grand Master Mason, representatives of the Grand Lodge and the Provincial Grand Lodge, members of the Building Committee, and others have been invited.—“Dundee Advertiser.”

BOOKBINDING in all its branches. Price list on application. Morgan, Fleet Works, Bulwer Road, New Barnet.

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

### "A SPRIG OF ACACIA."

THE funeral of the late Bro. Councillor Arthur Loader took place at Brighton, on the 8th inst., and was very numerously attended, among those present being a large number of Brethren, several of them being members of the Atlingworth Lodge, of which the deceased was Immediate Past Master.

A MID every sign of respect and sorrow, the mortal remains of the late lamented Bro. William Burnes were laid to rest in the Extra-Mural Cemetery, Brighton, on Thursday of last week, when the members of the Atlingworth Lodge, No. 1821 and other Craftsmen were represented.

### FUNERAL OF THE LATE BRO. TEW.

A MID demonstrations of grief and mourning, such as are seldom seen, the remains of the late Bro. T. W. Tew, of Carleton Grange, senior Justice of the Osgoldcross, and late Provincial Grand Master of West Yorkshire, were interred on Tuesday, 2nd inst., in the burial-ground attached to the church of St. Stephen's, East Hardwick, a village which, like Carleton, was an outlying member of the ancient parish of Pontefract. The deceased had been mainly instrumental in founding the pretty little church there, and it was naturally beloved by him, for it may be said that every stone in the building, which is well in sight from his residence, and forms a striking object in the distant view, had been laid under his careful and loving superintendence. Precisely at one o'clock the sorrowful procession left Carleton Grange, the bell of Carleton Church tolling while the mourners remained in the parish, the blinds of all the houses being drawn, and the inhabitants making every manifestation of sympathy with the mourners and grief for their own loss, since to many the severance, though long expected, seemed to be as from a personal friend. The procession from the house was headed by a large body of West Riding Police, under command of Supt. Whincup, and they were followed by the Carleton Choir and Clergy, and next by the principal mourners. The procession advanced to East Hardwick, but meanwhile the Masonic body had met at Pontefract and proceeded thence, partly by vehicles and partly on foot, approaching East Hardwick from the north west. Assembled at the entrance to the churchyard, they went forward to meet the procession which could by that time be seen in the distance. When the united procession reached the church it had attained enormous proportions, and the members filtered into the church slowly but in perfect order, crowding the sacred building to its utmost capacity. The handsome coffin was deposited upon a bier and surrounded by wreaths innumerable, which had been forwarded by sorrowing relatives and friends, including a large number of Brethren and Masonic Lodges. At the grave-side, the Rev. E. Barber (of Carleton) officiated, and at the solemn words, "Earth to Earth," &c., the Bishop of Beverley was the one standing by to "drop earth upon the coffin." He also delivered the episcopal blessing at the conclusion of the service, after the singing of the hymn "On the Resurrection Morning." After the mourners had taken their last sad look at the coffin, the Freemasons advanced, each, according to immemorial custom, placing his sprig of acacia in the open grave which was lined with ivy, rhododendrons, azaleas, lilies, and other choice flowers. And thus was placed in his last home one of the most untiring benefactors this town and neighbourhood has ever had, who never spared his purse or his person when duty seemed to call upon him; who was active in every good work which was calculated to ease suffering or benefit humanity, and whose sympathies not however ending in mere sentimentality were in a word universal.—"Pontefract Advertiser."

Some of our readers may require "In Memoriam" Cards for Lodge members or other Masonic Purposes, and may like to know that Messrs. Goodall now supply some of their well known patterns with the square and compass on the front in silver.

Some surprise is expressed that the Musselburgh Freemasons will be present at the service in Inveresk, seeing that there is no Masonic ceremony to be performed. However, the Lodge has accepted an invitation addressed by the minister, and the members consider themselves entitled to take an interest in the occasion. The old church foundation-stone was laid ninety years ago by Musselburgh Freemasons—the old Kilwinning Lodge; the architect for the re-construction, Mr. Hendry, is a Brother Craftsman; and the principal tradesmen engaged in the work are Brethren of Lodge St. John. About forty Masons will march from the Parish Hall to the Church.—"Musselburgh News."

### GRAND TREASURERSHIPS.

VERY great interest is felt in Victoria as to the result of the coming Grand Lodge election for the office of Grand Treasurer. The present occupant of the office, Bro. Angel Ellis, who was elected to that position on the formation of the United Grand Lodge of Victoria, is again a candidate. No one can urge anything against the said Brother's capacity, although, unfortunately, during the recent years of that term, great irregularities have crept into the financial affairs of the Grand Lodge, and which, owing to the pertinacious attacks of prominent members of the Craft, were recently unearthed, and the Craft purged of the presence of those who were guilty. All this of course proves that the office of Grand Treasurer should be held by one not only amply qualified to fill the position of trust reposed in him worthily, but also one who is a shrewd enough man of business to detect any and every irregularity in the department which is so directly under his control, and it is a matter for great congratulation that the recent investigations have been so searching as to prevent any repetition of past unfortunate blundering.

The other candidate for the office, P.M. Brother Harry Weedon, has earned for himself the reputation of being a keen and successful man of business, and has in other societies held the position of Trustee of large funds and Treasurer of current incomes for the benefit of those he represented, qualities which fully adapt him for the honourable post which he seeks to fill for the prescribed term of one year in the service of the Craft in the territory of Victoria.

But these important considerations weigh comparatively lightly as against the principles which are involved in the approaching contest, for, as we have already frequently pointed out, the Grand Lodge of England annually nominates and elects a Grand Treasurer, and the office is held for one year only by the successful candidate. This is the principle which governs all the other offices in Grand Lodge where appointments are the gift of the Grand Master. The Grand Senior Warden of to-day becomes the Past Grand Senior Warden to-morrow, and the Grand Pursuivant of the present year, the P.G.P. of the next. The Book of Constitutions indeed lays down the principle in providing for annual elections, and in the case of Private Lodges vetoing the holding of even the W.M.'s chair by any one Brother for more than two years, unless under special dispensation. The question really at stake in this contest is purely this one of principle.

The side issues which have been introduced by correspondents that the present Grand Treasurer is the last link of old rulers held on to tenaciously by the Irish Constitution, are absurd, because the old members of that Constitution are really as much concerned in upholding the principle of annual appointments, election and tenure of office, as are any other Freemasons included in the U.G.L. of Victoria, and as this principle is really at the root of all advancement by merit, the monopoly of the office year by year by any one Brother is almost a Masonic offence, and is persisted in to the injury of other equally and even better qualified aspirants of office. Do but kill this admirable principle and you kill the hopes, aspirations, and efforts of all others in the cause, besides the selfishness of the monopoly being in itself a most serious offence against this principle, and against that of doing unto others as you would under similar circumstances, they should do unto you.

The M.W.G.M. of the Constitution himself, Bro. Sir W. J. Clarke—much to his honour be it said—has pointed this out publicly this year as regards his own long term of service, and only yielded at the eleventh hour to the earnest representations made to him by those who posed as spokesmen for the Craft. There is so wide an interest felt in this question, which really underlies the very foundations of our Constitution, that we anticipate that the contest will be an interesting one, and we feel sure that the sense of right will bravely survive all other sentimental influences.—"Masonry."

The "Masonic Visitor" has an article on the Minute Books of Lodge Carlow, which is very interesting. A few extracts from the Bye-Laws of 1795 are worthy of re-production:

"Each member shall appear perfectly clean and in his best clothes under a penalty of 4d.

"Each member to pay 6½d per month, of which 4½d is to be spent, and 2d to pay expenses of Lodge, assist indigent brethren, and pay Grand Lodge. Absent brothers must pay their dues unless they are kept away by sickness, imprisonment, or other necessary business.

"Each member to go home, and nowhere else, after Lodge.

"Any person interrupting Master or Wardens to be fined, for the first offence 4d, for the second 8d, and so on in proportion; for non-payment he shall be turned out.

"If any member comes to the Lodge with any appearance of liquor, for the first offence he shall be admonished, for the second fined 4d, for the third 8d, and for the fourth turned out of the Lodge.

"In the absence of the W.M., the S.W. to take the Chair."

### CRITICISMS FAIR AND UNFAIR.

A CORRESPONDENT who addresses us under this heading, whose effusion is published below, concerns himself most anxiously lest our subscribers list should suffer owing to our exercising our privileges in the criticism of Masonic functions. We have, in the course of our business, to employ some reporters who are not P.M.'s, but whose youthful, as well as Masonic education and subsequent experience qualify them most thoroughly to report and comment upon Lodge work, and even to suggest criticisms which are of course approved or qualified in our editorial sanctum. Now when these comments have "got home" and touched even tenderly the minor failings of some P.M.'s, we have heard of some of them babbling feeble protests in the streets, and lobbies of our Lodge rooms, and deprecating criticisms from the floor of the Lodge and even threatening us with condign punishment. They forget that the "rank and file" in Freemasonry are they to whom they should set a safe and appropriate example, and are ever the severest critics of their teachers.

It is also most apparent that those who are most resentful of criticism are ever those who have need of reproof and admonition, in some cases in a direction quite outside the mere ceremonial work of Freemasonry. Now whilst we take no less author than Simms for our guide upon criticism who says:—

"Justly to discriminate, freely to establish, wisely to prescribe, and honestly to award, these are the true aims and duties of criticism."

we cannot possibly injure our prospects by the loss of subscribers or support, because for every name so lost we win at least a dozen or twenty good men who fully appreciate the objects of our work. Indeed, we have been most lenient in our methods. If there be instances where faults have been heinous and exposure would possibly reflect injuriously upon Lodges which otherwise were aiming at high standards of excellence, then our work has been garbed in mere suggestion and hypothesis, and if the cap fits so admirably that the culprits must put it on, then we congratulate them upon wearing it as a warning and example to others, but when happily we are honestly able side by side with just and carefully considered criticism, to commend for other excellences, no Lodge or individual need be unhappy, even if named. We are glad to be able to command the testimony of many Lodges that we have been the means of improving their ceremonies and inciting their members to nobler efforts towards a higher standard.

When indignation and threats at well deserved criticism have been hurled at us in some territories, and Lodge doors tyled against our representatives, the pen of the reporter has still been at work, mightier than the sword, to correct and chastise. No doubt some Lodges are represented by hypersensitive persons who in their ignorance of the fitness of things are rebellious at admonition, but whilst we have persisted in our work with singleness of purpose, the old fashioned and pusillanimous Masonic publications in South Australia and New South Wales have one by one ceased to issue, whilst in Victoria our circulation has doubled in the past three months and quadrupled during the past twelve months, a marked and satisfactory proof of the appreciation of good men.

For those who cannot see any better way than that which they have been blindly following, our remarks are often, no doubt, caustic enough, but would even these Brethren honestly appreciate the fulsome flattery of which they have been made the subject in past years by a servile and imbecile Masonic Press? If they would we submit the following sample of a Lodge report for their approval, but suggest that they should send their invitations elsewhere than to our office, and leave us to procure our information through the numberless and unfailing channels which are open to us:

#### LODGE OF INFALLIBLE FREEMASONS, No. 000, Z.C.

THE Lodge met on the 16th February, under the presidency of that honoured, learned and Grand Mason, Wor. Bro. Blank. The minutes were duly discoursed by the erudite Very Wor. Bro. Secretary, and teemed with the choicest and most brilliant phrases of the English language, and set forth the important proceedings of the previous meeting (the reading of the Bye-laws) in a terse and business-like manner highly creditable to the compiler of this difficult record. The Treasurer M. Wor. Bro. Shilling, gave an exhaustive resume of the transactions of the Lodge, which showed:— Balance in Bank, 1s 11d; receipts from dues, 4s; outstanding arrears of dues, £270 9s 4½d; expenses on refreshments, £30 19s 1d; charity, 5s; Secretarial emoluments, £2 2s; rent, £15; circulars and postage, £10 7s; fee to Installing Master £2 2s; four rituals for the use of chief Officers in Lodge, 12s; gloves for Tyler, 3s; subscription to Masonic monthly (three years in arrears), 6s. Balance debit, under however favourable prospects, if dues be got in, £66 11s 7½d. The accompanying report of the Auditors was redundant with its compliments to the Treasurer. The candidate Mr. Gamaliel, was duly balloted for, it transpiring prior to the election that this gentleman could neither read nor write, but owing to his high social position and great abilities as a rollicking songster this slight drawback was overlooked. Musical accompaniments to the ceremonial of initiation were dispensed with as wholly unnecessary in view of the eloquence of the chief Officers, the complete lack of the aspirates in Bro. Blank's delivery considerably enhancing the impressiveness of the ceremony, and embellishing whilst giving originality to the ritual. The work throughout was faultless, and the most eulogistic

adjectives fail to adequately express the truly magnificent proceedings. One candidate was proposed in solemn formalities, which showed careful training, by a Brother on the floor. The D.C. carried his wand with a grace and ease rarely equalled. We sincerely and humbly trust that our efforts to do justice to this Lodge will be fully appreciated by all the members, and that the tone of fearless criticism we have assumed will meet with their approval, and that none of them will withdraw their valuable support, not even those in arrears on our books. Should additional notices be required the proprietors are prepared to cater for the Lodge by gratuitously adding extra pages to contain them, and all other Lodges are invited to apply this hint in their own cases.

We are assured however, that there are many Brethren who still appreciate our present independent course, which has been to criticise in as terse and kindly a manner as the occasion and circumstances will admit.—"Masonry."

The following is the letter referred to above:

To the Editor of "Masonry."

DEAR SIR AND BRO.—It was with feelings of doubt, and therefore regret, that I read your various criticisms in your late issues. There can be no doubt that you have always been exceeding the bounds of duty which a Masonic newspaper should observe, and I feel confident the tone assumed by you cannot fail to injuriously affect your subscribers roll. What is wanted is a fair and exact record of facts, and if a Lodge likes to have choral accompaniments during the entire evening it has nothing to do with your reporters. I am afraid my advice is rather outspoken, but it is given with the best intentions, and I hope you will find space for what expresses the views of many influential brethren.

Yours fraternally,

AN OLD P.M.

South Melbourne, 2nd March 1895.

The new and revised edition of "Cassell's Illustrated History of England," which is just completed, has occupied nearly nine years to produce. The new illustrations prepared expressly for this edition have alone cost upwards of £11,000. The work has been thoroughly revised and reset in new type.

In acknowledging the receipt of the first part of Messrs. Cassell & Co.'s new serial work, "Battles of the Nineteenth Century," Lieut.-Col. Sir G. S. Clarke, R.E., writes—"In times of peace there is too little to attract the mind of the nation to the army. Your serial, 'Battles of the Nineteenth Century,' as I understand its objects, should prove of great value in keeping active an interest in military matters and counteracting the depressing influence of debates on Army Estimates. It is a good thing for civilians and for soldiers to be reminded of noble deeds, and nothing could be better for our young officers and men than to read of the splendid achievements of the army to which they belong."

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Office—6 Freemasons' Hall, London, W.C.

Grand Patron: HER MAJESTY THE QUEEN.

President: His Royal Highness THE PRINCE OF WALES, K.G., M.W.G.M.

AT A QUARTERLY COURT OF THE GOVERNORS AND SUBSCRIBERS, held at Freemasons' Tavern, Great Queen Street, Lincoln's Inn Fields, London, on Friday, the 19th day of April 1895, THE V.W. BRO. RICHARD EVE, Patron and Trustee (P.G. Treas.), in the chair, A Ballot took place for the ELECTION of 23 BOYS from an approved list of 45 CANDIDATES, the following being declared SUCCESSFUL:

No.	Name.	Votes.	No.	Name.	Votes.
1	Dallas, W. L. S.	3098	13	Sellentini, E. F. W.	2702
2	Hemmings, W. H.	3038	14	Insull, R. H. J.	2700
3	Pink, H. D.	3018	15	Hawkins, V. B.	2665
4	Minns, R. F.	3005	16	Aspden, W.	2633
5	Blackwell, A. E.	2976	17	Crompton, F.	2612
6	Richards, J. E.	2970	18	Lloyd, L. B.	2606
7	Worsell, L. J.	2950	19	Brown, R. S.	2575
8	Barnett, J. W. J.	2949	20	Wilson, G. H.	2537
9	Pickles, E. C.	2909	21	Fail, B.	2491
10	Blackburn, R. V.	2885	22	Calver, J. T.	2314
11	Harrison F. S.	2839	23	Morton, C.	2190
12	Stacey, J. C.	2771			

Full particulars of the poll may be had on application at the Office.

J. MORRISON McLEOD, Secretary.

\* \* \* The Ninety-seventh Anniversary Festival will be held in July next, under the distinguished Presidency of the Right Hon. the Lord Egerton of Tatton R.W. Prov. G.M. for Cheshire. The services of Brethren representing Lodges or Provinces, and of Ladies as Stewards on this important occasion, are earnestly solicited, and will be gratefully acknowledged.

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## The Theatres, &c.

—:o:—

Drury Lane.—7.45, English Opera.

Covent Garden.—The Last Fancy Dress Ball of the Season on Wednesday.

Lyceum.—8, King Arthur.

Avenue.—8.15, Dandy Dick Whittington. Matinée, Saturday, 2.30.

Terry's.—8.30, Keep your own Counsel. 9, The Blue Boar. Matinée, Saturday.

Comedy.—8.15, Delia Harding.

Strand.—8.15, The Backslider. 8.45, Fanny.

Globe.—8, The Journey's End. 9, Charley's Aunt.

Prince of Wales's.—7.50, A Woman's Caprice. 8.30, Gentleman Joe. Matinée, Saturday, 2.30.

Haymarket.—On 27th April, John-a-Dreams.

Gaiety.—8, The Shop Girl. Matinée, Saturday, 2.

Daly's.—8, Dinner for Two. 8.30, An Artist's Model. Matinée, Saturday, 2.30.

Garrick.—8, The notorious Mrs. Ebbsmith. Matinée, Saturday, 2.

Criterion.—8.30, An ideal Husband. Matinée, Saturday, 2.

Adelphi.—8, The Girl I left behind me.

Vaudeville.—8.15, Hal the Highwayman. 9, The Ladies' Idol.

Savoy.—8.30, Hansel and Gretel.

Toole's.—8, The Secret. 8.45, Thorough-bred.

Opera Comique.—8, Before the Dawn. 9, A Loving Legacy.

Alhambra.—8, Variety Entertainment. Grand Ballets, Living Pictures, &amp;c. 10.10, Ali Baba.

Empire.—7.45, Variety Entertainment. Two Grand Ballets. Living Pictures.

Palace.—7.50, Variety Entertainment, Ballets, &amp;c.

Oxford.—7.30, Variety Entertainment. Matinée, Saturday, 2.30.

Royal.—7.30, Variety Company. Matinée, Saturday, 2.30.

Crystal Palace.—Varied attractions daily.

Egyptian Hall.—3 and 8, Mr. Maskelyne's Magical Entertainment.

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Grand Patroness:

Her Royal Highness THE PRINCESS OF WALES.

### The 107th ANNIVERSARY FESTIVAL

WILL BE HELD AT THE

## FREEMASONS' TAVERN, LONDON, W.C.,

ON WEDNESDAY, THE 8TH MAY 1895.

## THE RT. HON. THE EARL OF MOUNT-EDGUMBE

Right Worshipful Deputy Grand Master, and Provincial Grand Master Cornwall, in the Chair.

Brethren willing to act as Stewards on this most important occasion are earnestly solicited to send in their names to the Secretary as early as convenient. Stewards are very greatly needed and their services will be very gratefully received.

F. R. W. HEDGES, Secretary.

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—:o:—

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A Weekly Record of Masonic Intelligence.

—:o:—

Published every Saturday, Price 3d.

—:o:—

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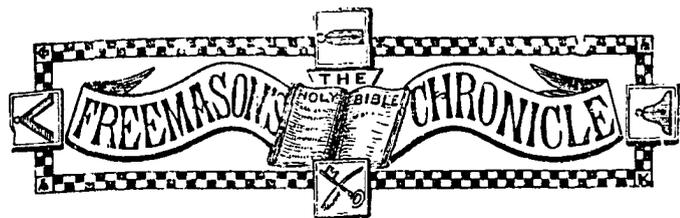
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SATURDAY, 20TH APRIL 1895.

**BOARD OF BENEVOLENCE.**

**T**HE April meeting of the Board to deal with the Fund of Benevolence of Grand Lodge was held on Wednesday, at Freemasons' Hall. The chairs of President and Senior and Junior Vice-Presidents were occupied by Bro. Robert Grey, Bro. C. A. Cottebrune and Bro. S. Valentine. Bro. E. Letchworth, Bro. W. Lake, Bro. W. Dodd, and Bro. W. H. Lee represented the official department, with Bro. H. Sadler G.T.

Notwithstanding the holidays the attendance of Brethren was very good. The sum of £360 recommended for the Grand Master's approval in various sums above £20 and under £50, was confirmed, and the new list of forty-two petitions received consideration with the following result:—grants and recommendations of grants to the total of £745, distributed in four recommendations for the approval of Grand Lodge in June of £50 each; a similar number to the Grand Master of £40 each, and five of £30 each. Seven grants were made of £20 each, nine of £10 each, and one of £5. Ten cases stood over till the May meeting, and two were dismissed.

We are pleased to hear that the proposed testimonial for Brother Alfred Spencer, who will this year complete twenty-one years service as Provincial Grand Secretary of Kent, is being warmly supported by the Brethren of that county, among whom Bro. Spencer is a general favourite. The presentation, at the annual meeting of the Provincial Grand Lodge, will probably be one of the great Masonic events of the year.

o o o

On the motion of the President of Stewards and the Provincial Grand Master, the members of the Provincial Grand Lodge of Roxburgh, Peebles, and Selkirkshires are to be asked to decide, at their quarterly meeting, whether, with a view to strengthening the Benevolent Fund of Provincial Grand Lodge, each Lodge in the Province shall subscribe annually the sum of one guinea to said Benevolent Fund, such subscription to be paid on or before the annual meeting of the Provincial Grand Lodge. This is further evidence of the desire of our Scottish friends to make their position stronger than it has been.

**ARE YOU A MASON ?**

“**T**HERE are in this world Masons, once again there are Masons.” There are many whose every-day life bears the true ring, and stamps them as genuine. There are others who, though having at some time been pronounced regularly made, yet from the imperfect making or defective material employed have so uncertain a ring and exhibit to the world such an imperfect and faint impression of the true stamp as to suggest a feeling of doubt as to their genuineness, and almost involuntarily the query arises, “Are you a Mason?” That this is a fact must be admitted by every intelligent observer of to-day. That it has been equally true in all ages of Masonry we cannot doubt. Human nature has ever been the same. Selfishness with its attendant evils has to a greater or less extent always existed. Modified it may be by cultivation and the advancement of knowledge and civilisation, yet until held in check by sound moral principle, it will at times make itself more or less manifest. Every principle taught in Masonry; its every aim, and its true mission is to help mankind to overcome this, we might say, “the root of all evils” to make us in truth what we claim to be, Brothers. That its mission is more and more being understood and appreciated we firmly believe. And that it is, as the years roll around, being more generally regarded and made the rule of life we also believe. That there are exceptions we are too often forced to admit. In our intercourse with those claiming to be Masons we sometimes meet with those of whom we would for various reasons make the inquiry which serves us for a text, “Are you a Mason?” Some of whom it may not be amiss to allude to. We have seen those who, by their ostentatious display of the emblems of the Craft, especially those solemn and suggestive souvenirs of the Temple, overtopped, it may be, by the Fez, Tiger Claws, and other insignia worn by the humble sons of the desert, who would fain advertise themselves as Masons of the highest rank. Yet in the course of a brief acquaintance we have found them ignorant of the first principles of Masonry. To them the Lodge has no attractions, and the Chapter is ignored except as a necessary step in their advancement. In the teachings of these Degrees they find nothing instructive; nothing in their

simple, yet beautiful symbols, to interest unless interpolated with well-rounded phrases to please the fancy; or of additions foreign to the ceremonies and unknown to the Ritual, no matter how trivial or burlesque, so that they create amusement for the looker on even though it may be at the expense of the sensitive yet intelligent candidate. To them no love for Masonry is excited, no respect for its institutions is inculcated. These bejeweled High Degree Masons are oftentimes—to say the least—indiscreet in conversation, speaking lightly of, and scarcely recognising as Masons, those who are satisfied with the teachings of the Lodge and are even proud of their title of Master Mason. They thus ignore the mother that bore them, and cast reflections upon her fair name and time-honored reputation, a reputation and a name unsullied through the lapse of ages except it may be from the wounds and scars which from time to time have been inflicted by the combined actions of those so-called Masons. Such assaults have in most instances been ephemeral, and in all cases have proved abortive as to doing permanent harm. Though now hoary with age, yet the institution of Freemasonry still retains all the strength and vigour of early manhood and is equally powerful for good. Compared with Symbolic Masonry those boasted so-called higher degrees, with their impressive ceremonies and glittering surroundings, are but infants in age and experience, and dependent upon Symbolic Masonry for existence and support. There is another class who bear the name of Mason whose daily life and conversation is such as to create a doubt as to their right to that proud title. Though regular in their attendance upon Communications of their Lodge, yet their interest can be measured by the amount of social enjoyment they find and the excitement incident upon its ceremonies. They know but little of the objects of Masonry and less of its principles and teachings, if we may judge from their conduct. Selfishness, their own personal aggrandisement, no matter how or by what means attained, is their only incentive. Bigoted in their own views and intolerant of the opinions of others, they become a fruitful source of discord among their Brethren. Ignoring the first principles of Brotherhood and Fraternity, they are apt to be unscrupulous in their dealings. Forgetting that honour bright should ever be an unbroken bond betwixt them and all members of the mystic tie, they too often through guile and wrong allow that sacred cord which binds each to the other to be broken. The sacred name of Deity has for them no reverence, and His precepts equally with those of Masonry are ignored. Ask such a one to subscribe to a Masonic periodical, and nine times out of ten his excuse will be that he finds no time for such reading, or that he is unable to stand the expense, while in truth he cares nothing for that kind of literature. None can be blind to the fact that there are some among us of the character we have described, nor avoid the query which will involuntarily arise when brought in contact with them, “Are you a Mason? And what are your claims for wearing its emblems?”

While in general Lodges are becoming more and more careful in their selection and are better guarding the portals, yet the unworthy are too often, through indifference or ignorance of the true character of the applicant, admitted to membership, even among those who would be most select. These may by their aggressiveness, and in furtherance of their selfish and ambitious designs, in time gain a preponderancy in numbers or acquire such an influence and so stamp their own personality upon the Lodge as to be able to mould its action to their own peculiar notions, as to change its character, and so obscure the pure principles of Masonry that they are expected to exemplify, that this question may with equal propriety be asked of them. Such a Lodge is usually slack in discipline, and careless and indifferent in their work. With them “everything goes,” only so that by some means or another they manage to get through the most essential portions of the ceremonies. With but little previous preparation and utterly indifferent as to the correct use of the language or its propriety they too often fail in making an impression upon the mind of the candidate, or to so interest the members as to prevent them from one by one slipping quietly out through the inner door in search of some more congenial occupation. Candidates thus made failing to get any proper ideas of Masonry, soon and easily fall into the same loose habits and follow in the same footsteps. Some Lodges there may be who are equally careless in their selection of material. To add to their numbers, to increase their finances is to them the all-important thing. To the calls for charity they are alike indifferent, or technical and penurious. The little that is ever bestowed is so grudgingly given and in such a spirit that the feelings of the recipients are wounded, and their respect for the institution anything but flattering. An institution whose working has ever been silent and unseen, yet with whom the widow and the fatherless have ever been cared for, and the wounds made by affliction and adversity carefully healed. What a contrast can be seen in this respect in the action of different Lodges. A contrast as marked as may be found among individuals. Many there are whose treasury has more than once been depleted by their many acts of benevolence, and that too without a murmur, their best and only reward being in the gratitude expressed and the prayers offered by thankful hearts for their welfare and prosperity and in the proud satisfaction of having acted well their part in the performance of Masonic duty. The true Mason is one whose daily life and conduct is such that the world may know that he is one to whom the burdened heart may pour out its sorrows, to whom distress may prefer its suit, whose hand is guided by justice and whose heart is expanded by benevolence. No sordid or selfish motives influenced him to become a Mason. Possessing that first and most essential of preparations, it can be said of him that in all its requirements he was a Mason, even before having passed the tiled doors of a Lodge.

Brethren, ponder well on this subject, and oftentimes ask yourselves the question “Are you a Mason?”—“Masonic Tidings.”

## THE WELSH MAN'S INVENTORY.

THE following burlesque upon the goods and chattels of a Welsh gentleman is copied from a quaint old broadside which formed one of the miscellaneous collections of the British Museum Library.

"The Infentory:—Han infentory of the Couds of William Morgan, ap Renald, ap Hugh, ap Richard, ap Thomas, ap Evan, ap Rice, in the county of Clamorgan, Shentleman.

Imprimis, in the Pantry of Poultry (for hur own eating).—One creat pig four week old, one coose, two black-puddings, three cow-foot.

Item, in the Pantry of Plate.—One cridiron, one fripan, one tripan, three wooden ladle, three cann.

Item, in the Napery.—Two towel, two table-cloath, four napkin, one for hursel, one for hur wife Shone, two for cusen ap Powell, and Thomas ap Hugh, when was come to hur house.

Item, in the Wardrope.—One Irish rugg, one frize skirkin, one sheep-skin tublet, two Irish stocking, two shooe, six leather point.

Item, in the Tary.—One toasting shees, three oaten-cake, three pint of cow-milk, one pound cow-putter.

Item, in the Kitchen.—One pan with white curd, two white pot, two red herring, nine sprat.

Item, in the Cellar.—One firkin of wiggan, two gallon sower sider, one pint of perry, one little pottle of Camarden sack, alias Metheglin.

Item, in the Armory of Weapon to kill hur enemy.—One pack-sword, two edge, two Welsh-hook, three long club, one cun, one mouse-trap.

Item, in the Carden.—One ped carlike, nine onion, twelve leek, twelve worm, six frog.

Item, in the Leas-way.—Two tun cow, one mountain calf.

Item, in the Common field.—Two Welsh nag, twelve long-leg'd sheep, fourteen and twenty coat.

Item, in the Proom-close.—Three robin-run-hole, four hare: hur own coods if you can catch hur.

Item, in the Parn.—One half heblet of oate, seven pea, two pean.

Item, in the Study (py Cot hur was almost forgot hur!)—One Welsh Pible, two almanac, one Erra Pater, one Seven Champions (A), for St. Taffy sake, twelve pallat (B), one pedigree.

Item, in the Closet.—Two straw-hat, one louse.

Item, in the Ped.—Two naked body, one shirt, one flannel smock at hur ped's head.

Item, more Cattle apout the house.—Two tog, three cat, twelve mouse (hur was eat hur toast cheese), 1,000 white flea with plack pack.

Item, more Lumber about the house.—One wife, two shild, one call hur plack Shack, and t'other little Morgan.

Item, in the Yard, under the wall.—One wheel, two pucket, one ladder, two rope.

This infentory taken Note in the Presence of hur own Cusen Rowland Merideth, ap Howell, and Lewellin Morgan, ap William, in Anno 1849 (c) upon the Ten and Thirtieth of Shun. The above-named William Morgan dyed when hur had three-score-and-twenty years, thirteen months, one week, and seven days.

A Note of some Legacy of a creat deal of Coods bequeathed to hur Wife and hur two Shild, and all hur Cusens, and Friends, and Kindred, in manner as followeth:—

Imprimis.—Was to give hur teer wife, Shone Morgan, awl hur coods in the ped, over the ped, and under the ped.

Item.—Was to give hur eldest sun, Plack Shack, 40 and 12 card to play at Whipper-shinny, 4 try to sheat hur cusen; beside awl hur land to the full value of 20 and 10 shillings 3 groats per annum.

Item.—Was to give to hur second sun, little Morgan ap Morgan, hur short ladder under the wall in the yard, and two rope.

Item.—Was to give to hur cusen Rowland Merideth ap Howell, and Lewellin Morgan, whom was made hur executor, full power to pay awl hur tets, when hur can get money.

{ Seal'd and delivered in the Presence of Evan ap Richard ap Shinkin ap Shone, hur own Cusen, the Tay and Year above written."

(A) The "Seven Champions of Christendom."

(B) Ballads.

(C) It is supposed that this broadside was published about the middle of the seventeenth century, and it may have been antedated for the sake of adding to its grotesqueness.

"Book of Rarities," by Edward Roberts P.M.

## THE SECRETS OF FREEMASONRY.

Paper read by Bro. Capt. J. H. Leslie D.G.J.W. Punjab, at the Communication of the District Grand Lodge of the Punjab, on 27th December 1894.

WHEN you reflect what Freemasonry really is, you will at once perceive that it is not every educated man or cultivated mind which is so constituted as to be able to appreciate the beauties of its imagery. How much less then is an imperfectly educated man, or a mind of a lower order likely to appreciate it? The characters and attainments of men should be considered before they are admitted, or even proposed as Freemasons. The Constitutions speak distinctly on the point, and Masonic writers in all times have noticed how great an injury has been done to the Craft by neglect of this matter. We must aim at a high standard, and it lies with all Freemasons to try to attain that standard. The majority of uncultivated minds demand, require, or are satisfied with, a lower state of things than most cultivated minds require, and the lowered requirement inevitably leads to a general debasement of ideas and a grosser standard of thought. That this has occurred in Freemasonry by indiscriminate admission of members is certain. By this in the

past, the shadow has been mistaken for the substance, pure ideal emblems have been treated as though they were a fetish-like power. Even our Lectures have not been understood, or, if understood, not properly appreciated, and are thus uninteresting. And so it has come to pass that the highest Masonic principles produce no inspiration, and have no vivifying influence on many members. The training contemplated in our Ritual shows that this was, ages ago, foreseen as a possible calamity; and the preparation by the chisel of education for a higher perception of duty is thus insisted on as tutoring the mind, before the beauty of the imagery of Freemasonry is acquired. Without this appreciation, the Mason cannot pass beyond a grovelling performance of ceremony, with no higher intelligence than marks the performance of a parrot, or that of an animal in a circus.

It is a lamentable, yet an undoubted fact, that there are many thousands of men who style themselves Freemasons, who, because Freemasonry allows anyone to enter its communion who practises Morality and believes in the existence of an Architect of the Universe, because, I say, Freemasonry allows them to enter its institution with this elementary qualification, apparently believe, and do not hesitate to state that Freemasonry itself is narrowly confined to a belief in a Deity and the practice of Morality.

In other words, despite that they know that Masonry is asserted to be a progressive science, they assume that the dark state in which they enter our Institution is never lightened by Masonic teaching, but that Freemasonry will allow them to remain in the condition in which they first entered it; that we are supplied with the rough ashlar and never render it a more perfect stone. What can be more monstrous than this? What can be the use of Freemasonry, and what sincere and honest man can remain in it if this is all? The object of Freemasonry is to raise its members above the elementary condition which was required at their entrance. Does any Institution act in this manner? Does any Academy, College, or University which requires certain qualifications in candidates, before admitting them to the benefits of the Institution, content itself by allowing the newly created members to remain with no further enlightenment than that which they possessed before they joined? It is open to every Freemason, as it is open to any secular or theological student to instruct himself. But if he will not do so, he must be instructed. The first principles and the original conception of Freemasonry must be forced upon his understanding. We know what the neglect of the first principles has led to.

I beg that I may not be understood as meaning that the monopoly of appreciation, or refinement of ideas lies with any particular social class. I should be no Mason did I say or think so. The Operative Masons who first saw how admirable an emblem could be evolved from the application of the uses of Masonic tools to the Morals of mankind, and who saw that the emblematic use of the building of a material temple could be applied with an exquisite fitness to the building of a spiritual temple in the minds and hearts of all, were surely not deficient in their appreciation of the beauty of Allegory. The Mason who now fails to grasp that Freemasonry is but an Allegory illustrated by various symbols is still in the condition he was in when he first entered a Lodge in an emblematic state of darkness. He has not yet received that light he once stated he yearned for, and as is stated in one of our Lectures, he still possesses the shackled, contaminated, and unenlightened mind of the slave—not the mind of the man who has loosened himself from the shackles of vice and superstition, with his soul properly free to take wing to the boundless and unexplored expanse above. By progressive study in Freemasonry, many of the anomalies he has imagined to exist will disappear, and the Institution will stand out before him as a powerful engine for the regeneration of mankind.

It is from a sense of the imperfect knowledge which exists of Freemasonry that we ought to insist so forcibly on the necessity for instruction in Lodges. Not only instruction by means of the Lectures, which are to be found in any book of Ritual, although these of course are primarily important, but also by the delivery of addresses, or Lectures, by any Brother who is competent on matters relating to Freemasonry. The Lectures to some extent explain our symbolism, and Lodges of Instruction are most useful in securing regularity of working and the consequent preservation of Allegory and symbols in their original state or purity. Any alteration of either must render a real comprehension of Freemasonry impossible. Many of our Allegories and symbols would be utterly incomprehensible, if they were even but slightly altered, so that a correct working in Lodge is, as I have said, primarily essential, and no change of words, even if they apparently convey the same sense as the original ones, should be allowed. With correct working the comprehension of Freemasonry becomes comparatively easy, but before it can be entirely comprehended, or its principles and object fully grasped, a correct knowledge of its history is required. In France, as you are probably aware, the principles of Freemasonry have been so entirely lost that the Institution is now purely a secular belief.

The Master of a Lodge, and in his absence the Wardens, are responsible for the instruction of the Brethren and Members; and Article 183 of the Constitutions particularly emphasises this.

The Secrets and objects of Freemasonry are to be found in the Ritual of every degree, and consist in good being done to ourselves and others. THE OBJECT IS THE SECRET. The necessity for a society which should hold up a light in dark places has been felt in all ages, and, advanced and enlightened as the world now is, I believe Freemasonry would still be a bright light, and Freemasons take a place far in advance of the civilised world in general, if we only practised our professions. No one can deny that the professions of a Freemason are not sufficiently high, nor can the Freemason himself deny that the actual aim of our Society is estimable. The object, and how it is to be attained, is to be found in the Ritual. Are you taught, or are you guided by Freemasonry? Have you made any change in your life since you were initiated? These are the secret questions. What are the secret answers? There is only one person who can give the answer. Each Brother must himself give it to his own heart.—"Indian Freemason."

There are some things they manage better in Scotland than in this country—the holding of Bazaars for the provision of Masonic homes for Lodges being among the number. A recent example is that in connection with Plantation Lodge, the takings at which amounted to £2,170, with expenses totaling up to £756. Of the balance, £1,288 was spent over the new Hall for the Lodge, an entertainment was given to those who had assisted in the Bazaar, the Secretary was paid a commission, and the Lodge had a small surplus, besides being in the satisfactory position of having a new suite of rooms and a pretty good income from rents. How many of our Provincial Lodges could bring about so successful a result?

## REPORTS OF MEETINGS.

We shall be pleased to receive particulars of Masonic meetings for insertion in our columns, and where desired will endeavour to send a representative to report Lodge or other proceedings.

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## CRAFT: METROPOLITAN.

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## KENTISH CLUB OF INSTRUCTION.

THE Kentish Masonic Club has done much good work in the cause of Freemasonry since its formation some three years ago, says the "St. Pancras Gazette." Its usefulness and vitality were publicly made known on Wednesday, 3rd inst., at the Holborn Restaurant, when the second annual dinner took place under conditions that augured well for the advancement of the Craft in the district. Bro. C. F. Quick P.M. occupied the chair, and was well supported.

The President proposed the toast of the evening, the Kentish Club of Instruction. He said that though theirs was a little club it had during the few years it had been in existence done much good work for the cause of Freemasonry. They had doubled their numbers since their last annual dinner, and he believed that they were still going to add greatly to their membership, and make the Club one of the most successful in London. There was a large amount of work to do, and much of it rested with their Brother George Wheeler, who was one of the busiest men in the North-West of London.

Bro. Wheeler was heartily greeted on rising to respond, and he made an appropriate little speech. He said that their little club was started at Kentish Town in September 1892, and passed through a number of vicissitudes, until at length they pitched their tent at Milton Hall, where they met every Sunday morning. It was satisfactory to record that during the present session they had worked about thirty degrees in Freemasonry, and especially that three brothers had filled the chair for the first time. This last he considered a most important feature, because it was the aim of the club to bring young brethren forward so that they could eventually fill acceptably the office of Worshipful Master.

The important toast of the Masonic Charities was proposed by Bro. A. Cocks. No one, he said, whether a Mason or not, could be instructed in anything more edifying than charity, particularly as practised by Freemasons. Freemasons did a great and glorious work of a philanthropic and benevolent kind. He urged that a good way of aiding the Masonic Charities was for Masons to make their children Life Governors, and concluded by making a special reference to the services of Bros. Dettmer and Hollis. With the name of the first-named Brother he coupled the toast.

Bro. C. A. Dettmer made an able response, remarking at the outset that the essence of Freemasonry was charity. True, their ritual was a gorgeous and beautiful one; yet it would count for nothing if the brethren belonging to the Order were not given to charity. It was a great thing to help those who had fallen in the battle of life, defeated but not disgraced, and they, therefore, had abundant reason to be proud of their charities. The club had given a good sum of money to the Charities, and he hoped to see a large number of his neighbours in the membership, because it was the duty of every man to do what he could for his poorer neighbours, and to assist in making men honourable citizens.

In very complimentary terms Bro. H. Pickett proposed the President, who, he said, had been the mainstay of the club. All that was best in Freemasonry he had learned from the President, who was also their Preceptor, and than whom a more painstaking and competent Officer it would be impossible to find.

The President, in response, said that those who sought to do a little good well might be sure they were doing that which would last. He might be looked upon as a rather hard master, and some of the criticisms which he passed upon them might be regarded as not merited, although he thought they were merited, or he would not pass them.

The next toast was the Visitors, proposed in a humorous speech by Bro. Muir Smith, and responded to by Bros. Bickerton, Chas. Lee, and others.

The President proposed the Committee and the Musical Director (Bro. F. W. Middleditch. Several members of the Committee and Bro. Middleditch appropriately responded.

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## PROVINCIAL.

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## PALATINE LODGE, No. 97.

AT the last regular meeting, held in the Masonic Hall, Park Terrace, Sunderland, a pleasing memento of the late Ald. B. Levy, in the shape of a portrait of the deceased, was unveiled by Bro. R. Hudson P.G.Sec. of Durham P.G.Std.B. England. The portrait is life size, from the studio of Mr. Thompson, and is an excellent representation of the deceased.

The Lodge was under the direction of Bro. A. Grundy I.P.M. acting W.M., in the unavoidable absence of the W.M. (Bro. Robert Lee), Bro. T. Robinson S.W. and W. J. Robinson J.W.

In unveiling the portrait, Bro. Hudson mentioned that he owed his introduction to Freemasonry to the late Ald. Levy. The deceased was initiated in the Palatine Lodge so far back as 1851, and assumed the Master's chair in 1857. A few months afterwards a leading light in Freemasonry—Bro. T. Hardy—died, and his place was filled by Bro. Levy for nearly forty years. By his dignified and effective rendering of their ceremonies, the late Alderman eclipsed all who had gone before him in this respect, and his fame spread over that and the neighbouring Provinces, so much so that no special Masonic function was considered complete without he was present and took an active part. The portrait he had unveiled would be a fitting memento of an excellent Mason and a good man.

At the conclusion of the proceedings Bro. P.M. J. R. Pattison thanked Bro. Hudson in fitting terms, on behalf of the Lodge, for his kindness in coming to perform the ceremony.

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## ARBORETUM LODGE, No. 731.

THE Installation meeting of this Lodge was held at the Masonic Hall, Derby, on the 13th ult., the following being present: Bros. G. H. Ward W.M., W. W. Heywood S.W., S. Tinkler J.W., Rev. T. Orrell Chaplain, G. Sutherland P.M. Treasurer, A. Butterworth Secretary, J. A. Arnold S.D., B. Toft J.D., H. J. Burdett D.C., W. Forman Organist, E. Coates as I.G., T. J.

Beck and A. Frazer Stewards, G. Moore Tyler. Past Masters: J. Jones I.P.M. P.G.S. of W., Wm. Cooper, Thos. R. Gee P.P.G.T., W. H. Roberts, F. G. Sanderson, C. Webster, W. H. Wright P.P.G.D.C., T. E. Yeomans, Geo. Tarver P.G.D.C., J. Bland P.P.S.G.D., Thos. Cox P.P.S.G.W., A. Woodiwiss P.P.S.G.W., J. W. Brigg P.P.S.G.D., J. Walker P.P.S.G.D., E. Horne P.P.G.R., and the following other Members: Bros. G. Bugden, W. G. Haslam, E. Coates, H. Horne, J. W. Fletcher, F. C. Mahony, A. L. Mahony, A. J. Tople, D. Woollatt, H. Skovington, W. N. Flint, J. V. Woodward, G. Lomas, A. Brown, E. Jephson, B. Varley, W. Sayer, W. Walkerdine, W. G. Carnt, J. F. Brindley, G. Hawkridge, J. Harrison, W. W. Bothamley, W. Millington, W. N. Toft.

The Visitors included:—Bros. W. H. Marsden P.M. 253 P.G.S.B.Eng.; C. D. Hart P.M. P.P.G.J.D., L. Russell P.M. P.P.G.S.D., A. Nicholson P.M., A. Worsnop P.M., W. Hart W.M., T. Berridge S.W., H. Offiler S.D., E. Partridge J.D., and C. J. Shackleton Std. of Hartington Lodge, No. 1085; A. Brown P.M., W. Eaton S.D., W. J. Piper P.M. and S. Bennett of Repose Lodge, No. 802; W. B. Taylor W.M. and H. Hole of Royal Alfred Lodge, No. 1028; T. Parker P.M., H. B. Boag P.M. and J. Sladen P.M. W.M. of Arkwright Lodge, No. 1495; A. Henry W.M. 2425, W. J. H. Thompson 348, S. J. Davis 22, H. K. Simpson 47.

The Lodge was opened at 5.30 p.m. and the minutes of the last regular Lodge, and the Lodge of Emergency were read and confirmed.

Brother W. W. Heywood was presented by Bros. T. R. Gee P.M. and C. Webster P.M. and was then installed by the retiring W.M. in a very impressive manner, being afterwards saluted by the Brethren.

Bro. Heywood presented the I.P.M. Bro. G. H. Ward with a very beautiful P.M.'s Jewel, the gift of the Lodge, and this was acknowledged by Bro. Ward.

The Lodge was closed in regular order and was followed by a banquet.

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## TEMPLE LODGE, No. 1094.

A VERY enthusiastic meeting was held at the Masonic Hall, Hope Street, Liverpool, on the 10th inst., to instal the W.M.-elect Bro. James Wylie S.W., a very popular member of the Craft.

The ceremony was performed by Bro. J. Day P.M., the chair being first taken by Bro. B. D. Scott W.M., supported by his Officers and a large number of Visiting Brethren, among whom was Bro. W. Goodacre P.G.S.B. of England Prov.G.Sec.

During the evening a handsome P.M.'s jewel was presented to the retiring W.M., on behalf of the Lodge.

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## GILBERT GREENALL LODGE, No. 1250.

AT the invitation of the Worshipful Master Bro. Robert T. Smith a concert, which proved to be of a most enjoyable character, was held on Monday, 8th inst., in the Assembly Room at the Lion Hotel, Warrington.

There was a large attendance of Brethren and their families and friends, the number being estimated at from 250 to 280. This is, the "Crewe Guardian" understands, the first concert which has been got up in connection with the Lodge, and it was so successful and so thoroughly appreciated that others will be arranged.

The local concert arrangements were under the charge of Bro. W. H. J. Jenkins, by whom they were most satisfactorily carried out, whilst Brother James Batchelder P.M., the eminent pianist and composer, was responsible for the selection of the artistes and the programme.

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## HAMILTON LODGE, No. 1600.

THE festival of St. John was held on Monday, 8th inst., at Alford, Lincolnshire, when Bro. H. B. Farnsworth was installed in the chair of K.S. by Bros. W. H. Kell I.P.M. and Fredk. Riggall, after which the newly-installed Master was saluted in the ancient and accustomed manner and proceeded to invest his Officers.

There was a notable number of Visiting Brethren from Boston, Grimsby, Horncastle and Louth.

The labour of the evening being ended, the Brethren adjourned to the White Horse Hotel, where the banquet was served in Host Hibbitt's well known manner.

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## COLNE LODGE, No. 2477.

THE last meeting of the second session of the Lodge was held on Tuesday, 9th inst., when Brother Turner Ennew S.W. was unanimously elected Worshipful Master for the ensuing year. Bro. William Johnson was unanimously elected Treasurer, and Bro. Arthur Wright was re-elected Tyler. After the business the Brethren supped together at the Greyhound Inn, an excellent repast being provided by the Host.

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## EARL OF WARWICK LODGE, No. 2504.

THE first anniversary and second installation of this recently formed Lodge was held at the Masonic Hall attached to the Roebuck Hotel, Buckhurst Hill, on Wednesday, 10th inst., and will be memorable in the history of the Lodge.

The W.M.-elect Bro. Col. Lockwood, M.P., left Liverpool Street Station for Buckhurst Hill accompanied by the Earl of Warwick Provincial Grand Master Essex, Viscount Dungarvan Provincial Grand Master Somersetshire, Bro. E. Letchworth Grand Secretary, and Bro. T. J. Ralling Provincial Grand Secretary Essex.

On reaching the Hall, the distinguished Visitors were received with the honours due to their rank in the Craft, and Viscount Dungarvan, having taken the Chair, at once proceeded to instal Bro. Colonel Lockwood, M.P., the S.W. into the Master's Chair.

The new W.M. then invested his Officers for the year, who included Bro. the Rev. Thos. Lloyd (Rector of Theydon Garnon—lately of Easthorpe) as Chaplain, and Bro. Sir W. Neville Abdy, Bart., W.M. 2342 Prov.S.G.W. as Treasurer.

Bro. the Rev. Thos. Lloyd having been re-elected to represent the Lodge on the Essex Provincial Charity Committee, the new W.M., on behalf of the Lodge, presented a handsome Past Master's jewel to the outgoing W.M. Bro. C. C. Black Prov.G.Stwd., laying stress upon the excellent work that had been done by that Brother in the formation, and conduct during the first year, of the Lodge.

Bro. Col. Lockwood proposed a vote of thanks to Viscount Dungarvan for his kindness in attending that day and performing the installation

ceremony. The pleasure and honour he felt in having been placed in his present position had been greatly enhanced by the fact that the ceremony had been done—and so ably—by a personal friend.

Brother Black seconded the vote, which, having been carried by acclamation,

Viscount Dungarvan acknowledged the same. He said he had only been too happy to come down and instal so old a friend as their present Master.

Brother Colonel Lockwood said they were greatly indebted to their own Provincial Grand Master for the honour he had done them by being present on this occasion, particularly as he had journeyed from Warwick for the purpose. He proposed that they accord his Lordship a hearty vote of thanks.

The motion having been seconded by the S.W.,

The Earl of Warwick, whose rising was the signal for hearty applause, said it gave him great pleasure to be there, not only to support his friend Col. Lockwood, but to be present at a meeting of the Lodge which bore his name—an honour he felt very deeply. He was also pleased to find himself amongst his Essex Brethren again, from whom it seemed to him he had been a long time separated. He was looking forward to seeing more of them shortly, as he hoped to be back again in Essex about the middle or end of June. It was a source of much gratification to him to find the Earl of Warwick Lodge in so prosperous a condition, and he was sure that they might look forward to a successful continuation during the coming year. No one was more fitted to fill the Chair of the Lodge than the present W.M., and he should like to congratulate Lord Dungarvan on the way that he had performed the installation ceremony.

The Lodge was shortly afterwards closed, and between forty and fifty Brethren subsequently dined together at the Roebuck.

### ROYAL ARCH.

PLEIADES CHAPTER, No. 710.

THE annual meeting was held on Thursday of last week, at the Masonic Hall, Totnes. Comp. John Taylor, J.P., of Torquay, P.Z. of 328 Prov.G.S.N. the M.E.Z., who fills the first Principal's chair for a second year, installed Comp. P. G. David J. as H. for the ensuing year. The third Principal-elect was unavoidably away on account of business. The other Officers for the ensuing year were invested.

### MARK MASONRY.

FITZWILLIAM LODGE, No. 277.

THE members celebrated their annual festival on Tuesday, 9th inst., at Freemasons' Hall, Malton, when Bro. E. K. Spiegelhalter P.G.J.D. was installed as W.M. of the Lodge for the ensuing year, the ceremony being well performed by Bro. S. Chadwick P.M. P.P.G.W.

The Brethren afterwards dined together at the George Hotel, the W.M. presiding, and the customary Loyal and Mark toasts being honoured.

### REVIEWS.

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

Willing's British and Irish Press Guide, and Advertiser's Directory and Handbook for 1895.

As a rule there is not much to say in reviewing the contents of a directory of Newspapers, or Press Guide, as Bro. Willing terms the volume issued from his establishments, but in this case we can bear testimony to an amount of care and attention to detail that is not always found in similar compilations. The present is the twenty-second annual issue, and embraces most of the special features that have made the work of value in years gone by, with careful editing and additions so as to make it a work of utility for present day advertisers, who will doubtless find much of service to them in the conduct of their business in the British and Irish Press Guide, which, taken as a whole, seems to be a most reliable compilation.

### COST BILLIONS.

THE cost of Solomon's Temple and its internal decorations and other paraphernalia was one of the wonders of olden times. According to Villalpandus, the "talents" of gold, silver, and brass used in its construction were valued at the enormous sum of £6,879,822,000. The worth of the jewels is generally placed at a figure equally as high. The vessels of gold, according to Josephus, were valued at 140,000 talents, which, reduced to English money (as has been shown by Chapel's reduction tables), was equal to £575,296,203. The vessels of silver, according to the same authorities, were still more valuable, being set down as worth £649,344,000. Priests' vestments and robes of singers, £2,010,000; trumpets, £200,000. To the above add the expense of building materials, labour, &c., and we get some wonderful figures. Ten thousand men hewing cedars, 60,000 bearers of burdens, 80,000 hewers of stone, 3,300 overseers, all of which were employed for seven years, and upon whom, besides their wages, Solomon bestowed £6,733,997. If their daily food was worth 2s each, the sum total for all was £63,877,088 during the time of building. The material in the rough is estimated as having been worth £2,545,337,000. These several estimates show the total cost to have been £17,442,442,168.—"People."

The installation meeting of the Sir Hugh Myddelton Lodge, No. 1602 will be held on Friday, 8th prox., at the Agricultural Hall, Islington, and in view of the popularity of the new Master promises to be well attended.

### CORRESPONDENCE.

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

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

We cannot undertake to return rejected communications.

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### TERMINATION OF OFFICE.

To the FREEMASON'S CHRONICLE.

DEAR SIR AND BROTHER,—I occasionally see a copy of the "Glasgow Evening News," wherein, as you are aware, there are notes for Freemasons, edited by "The Mallet." A recent issue has some notes as to holding of Office, more particularly as to the point when one's tenure of an appointment terminates.

This is probably a trivial matter, but we have discussed it at a Club of Instruction of which I am a member, the outcome being that we find it is often the custom for the Master of the Lodge to declare all Offices vacant, and call upon the Officers of the past year to deliver up their Collars and Jewels of Office. I have seen this done at meetings of Provincial Grand Lodge, but do not remember to have noticed it at Private Lodge Installations. Is it the regular custom? or one practised only here and there? If the latter, is it of such importance as to call for some action on the part of the authorities so as to ensure uniformity?

I have already said this may be regarded as a somewhat trivial matter, but we find considerable pleasure in arguing the pros. and cons. of such trifles, and I fancy some of your readers may be pleased to join in the discussion.

Yours, &c.,

ENQUIRER.

### A SPRIG OF ACACIA.

To the FREEMASON'S CHRONICLE.

DEAR SIR AND BROTHER,—In a recent issue of the "Sheffield Daily Telegraph" is a paragraph referring to the burial of a deceased Brother, when each of the members of the Craft who was present "carried in his hand a sprig of acacia, which, when the coffin was gently lowered into the earth, was dropped upon it." The writer of this paragraph then continues: "Probably none but Masons knew what the action signified. Acacia is a plant which figures prominently in Masonic emblems, as the traditions of the Craft honourably associated it with the great architect of Solomon's Temple. One of its objects at the interment of departed Brethren is to remind the living of their vows, to impress upon them afresh the sanctity of the obligations they have undertaken, and in their own lives, which must some day end as that, to be faithful unto death."

This, Bro. Editor, is a new rendering to me, or at least an addition to what I have hitherto heard associated with this particular phase of Masonic ceremonial. I have always regarded the acacia sprig as merely an emblem signifying that the memory of the departed Brother would ever be kept green, as the acacia, but now that it has other significations I should very much like to have a full account of its meaning, if some Brother learned in the matter would devote the necessary time, and you, Sir, the necessary space to the description.

I am, &c.,

ON THE ROAD.

Rotherham, 12th April 1895.

Messrs. Cassell & Co. will publish in a few days "My Last Will and Testament," by Hyacinthe Loyson (Père Hyacinthe), translated by Fabian Ware, B. ès. Sc. Univ. Gall., with an introduction by the Venerable Arch-deacon Farrar. The work will contain a statement of the reasons which led Père Hyacinthe to take the two great steps that mark his public life and have excited world-wide interest. The work is being translated into several European languages.

There has been some heart searching in the City of late produced by the appearance of a work of fiction. In his recent novel, "The Sea Wolves," Mr. Max Pemberton, after a careful study of the modes of transporting gold to Russia, conceived the idea of an immense amount of bullion being stolen in the course of transit from the tugs to the steamers, and worked out such a scheme in the course of his novel. It seems that certain well-known firms of financiers have noted the story, and recently held searching inquiry with a view to ascertaining whether the methods described in "The Sea Wolves" were at all feasible of accomplishment. As a result it appears to have been decided to make a fundamental change in the mode of sending gold abroad, and to discontinue the use of tugs in its transport.

### CANDIDATES FOR THE INSTITUTIONS.

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

—:o:—

### BENEVOLENT INSTITUTION.

Your Votes and Interest are earnestly solicited on behalf of  
BRO. THOMAS SAMUEL STOCKMAN,

Who was born on 16th May 1826, and who has been a paying member for twenty-three years to True Love and Unity Lodge, No. 248, Brixham, Devon. Bro. Stockman has been confined to his bed with influenza and acute bronchitis for near a fortnight; his wife also for two months; previous to which he has earned very little—a mere pittance—by night watching, to which may be attributed his present illness.

## NEXT WEEK.

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

## Monday.

- 4 Royal Somerset House and Inverness, Freemasons-hall  
26 Castle of Harmony, Savoy Ho.  
28 Old King's Arms, Freemasons-h.  
706 Florence Nightingale Woolwich  
1744 Royal Savoy, Criterion  
2396 Bishopsgate, Great Eastern Ho.  
43 St. Paul, Birmingham  
48 Industry, Gateshead  
353 Royal Sussex, Winhill  
491 Royal Sussex, Jersey  
999 Robert Burns, Manchester  
1008 Royal St. Edmunds, Bury St. Edmunds  
1325 Stanley, Liverpool  
1752 Ogmere, Bridgend  
1861 Claremont, Croydon  
1991 Agricola, York  
2068 Portsmouth Temperance, Landport  
2257 Powell, Bristol  
2363 Minnehaha Minstrel, M'chester

## Tuesday.

- 92 Moira, Albion  
145 Prudent Brethren, F.M.H.  
186 Industry, Freemasons-hall  
205 Israel, Cannon Street Hotel  
253 Tyrian, Derby  
259 Prince of Wales, Hotel Metro-pole  
1348 Ebury, Criterion  
564 Stability, Stourbridge  
788 Crescent, Hampton Court  
943 Sincerity, Norwich  
954 St. Aubyn, Morice Town  
1016 Elkington, Birmingham  
1052 Callender, Manchester  
1390 Whitwell, Millom  
1609 Liverpool Dramatic, Liverpool  
1675 Ancient Briton, Liverpool  
1678 Medway, Tonbridge  
1726 Gordon, Bognor  
1834 Duke of Connaught, Landport  
1958 Hundred of Bosmere, Portsea  
2025 St. George, Plymouth  
2328 Albert Victor, York  
2405 Ionic, St. Helens

## Wednesday.

- Installation of Grand Lodge, 4 for 5.  
201 Jordan, Freemasons-hall  
212 Euphrates, Holborn Restaurant  
1017 Montefiore, Café Royal  
32 St. George's Harmony, L'pool  
82 Foundation, Cheltenham  
117 Salopian of Charity, Shrewsbury  
220 Harmony, Garston  
250 Minerva, Hull  
257 Phoenix, Portsmouth  
724 Derby, Liverpool  
887 Leigh, Birmingham  
1039 St. John, Lichfield  
1343 St. John, Grays  
1723 St. George, Bolton  
1733 Sunbury, Sunbury  
1756 Kirkdale, Liverpool  
1760 Leopold, Scarborough  
1809 Fidelis, Guernsey  
1967 Beacon Court, New Brompton  
2019 Crook, Crook  
2149 Gordon, Hanley  
2216 Egerton, Swinton  
2320 St. Martin, Castleton  
2357 Barry, Cadoxton  
2385 Godson, Oldbury  
2444 Noel, Kingston-on-Thames  
2448 Bradstow, Broadstairs

## Thursday.

- General Committee, Girls School, F.M.H., 5  
66 Grenadiers, Freemasons-hall  
99 Shakespeare, Albion

- 507 United Pilgrims, Bridge H. H.  
858 South Middlesex, Fulham  
1563 City of Westminster C. Royal  
1974 St. Mary Abbott, Bailey's Hot.  
2319 Scots, Fleet Street

- 39 St. John the Baptist, Exeter  
51 Angel, Colchester  
861 Finsbury, Great Eastern Hotel  
871 Royal Oak, Deptford  
1056 Victoria, Guildhall Tavern  
78 Imperial George, Middleton  
111 Restoration, Darlington  
214 Hope and Unity, Brentwood  
346 United Brethren, Blackburn  
348 St. John, Bolton  
410 Grove, Ewell  
475 Bedfordshire of St. John the Baptist, Luton

- 590 La Cesaree, Jersey  
594 Downshire, Liverpool  
636 De Ogle, Morpeth  
707 St. Mary, Bridport  
784 Wellington, Deal  
787 Beaureper, Belper  
807 Cabbell, Nortwich  
809 United Good Fellowship, Wisbech  
904 Phoenix, Rothefham  
935 Harmony, Salford  
966 St. Edward, Leek  
1097 St. Michael, Tenbury  
1151 St. Andrew, Tywardreath  
1163 Emulation, Birmingham  
1166 Clarendon, Hyde  
1313 Fermor, Southport  
1322 Waverley, Ashton-under-Lyne  
1345 Victoria, Eccles  
1392 Egerton, Bury  
1404 St. Vincent, Bristol  
1418 Fraternity, Stockton-on-Tees  
1437 Liberty of Havering, Romford  
1501 Wycombe, High Wycombe  
1505 Emulation, Liverpool  
1519 Albert Edward, Clayton-le-Moors

- 1578 Merlin, Pontypridd  
1626 Hotspur, Newcastle-on-Tyne  
1705 Prince of Wales, Gosport  
1884 Chine, Shanklin, I. of W.  
1957 Grove, Hazel Grove  
1971 Army and Navy, Aldershot  
1984 Earl of Claredon, Watford  
2101 Bramston Beach, Godalming  
2131 Brownlow, Ellesmere  
2195 Military Jubilee, Dover  
2214 Josiah Wedgwood, Etruria  
2215 Anfield, Anfield  
2261 Armitage, Milnsbridge  
2263 St. Leonards, Sheffield  
2269 Peace, Wigan  
2335 Cycling & Athletic, Liverpool  
2375 Hilbre, Hoylake  
2387 Manchester Dramatic, Manchester

- 2418 Hedworth, S. Shields  
2462 Clarence, West Hartlepool  
2463 Bootle Wilbraham, West Derby  
2474 Hatherton, Walsall

## Friday.

- Council Boys School, F.M.H. at 4.  
197 Jerusalem, Freemasons-hall  
569 Fitz-Roy, H. Qrs. Hon. Art. Co.  
1601 Ravensbourne, Catford Bridge  
602 North York, Middlesboro'  
785 Twelve Brothers, Southampton  
810 Craven, Skipton  
1295 Gooch, New Swindon  
1303 Pelham, Lewes  
1385 Gladsmuir, Barnet  
1391 Commerc, Leicester  
1435 Annesley, Nottingham  
1712 St. John, Newcastle-upon-Tyne  
1822 St. Quintin, Cowbridge  
2371 Felix, Felixstowe  
2415 Tristram, Shildon  
2431 Kingsley, Northampton

## Saturday.

- 1541 Alexandra Palace, Viaduct Ho.  
1706 Orpheus, Holborn Restaurant  
1293 Burdett, Hampton Court  
1462 Wharnclyffe, Penistone  
1965 Eastes, Bromley  
2048 Henry Levander, Harrow Stn.  
2201 Earl of Sussex, Brighton  
2353 Broxbourne, New Barnet.  
2421 Carrington, Amersham  
2460 Ascot, Ascot

Have you ever given the matter a thought? We know what you were going to say. It is one of the following stereotyped excuses. We will name a few and see if we have hit yours: "My wife is in delicate health and I cannot leave her at night." Does that suit? It doesn't. Well, we will try again: "I don't see why I should go down to the Lodge. I am too old now; and let some of the younger ones do the work." Another try: "My Lodge meets in the city, and it is too expensive to take a tram or a train for the sake of going to a Lodge meeting." Yet another try: "I never did like the Secretary, and I don't want to go and rub noses with him."

Yes; we thought we would have hit your excuse in course of time. Now, Brother, it is very wrong of you to absent yourself on such trivial matter as this, or any of the above excuses. You have your remedy. If you do not like the Secretary, why not draw your clearances, and deposit in a Lodge where you will be comfortable, and take your part in Lodge affairs? When you were initiated into the Order you were told, and you promised to do, your duty to yourself and fellow members. Why, my friend, you are greedy beyond measure; you simply pay your contributions without taking any part in the business.

You are taking a mean advantage of the rest of the Brethren. You are getting more than you pay for. The good, honest, true Brothers who attend meeting after meeting are at a disadvantage. They not only have to pay travelling expenses, but lose time once a fortnight; give sundry donations—which of course you know nothing about; and in many cases put themselves to a great deal of inconvenience to conduct your business as well as their own.

Do you not feel ashamed of yourself? Ponder over the question well, and if at the end of your brown study you think you are doing the correct thing by staying away from your Lodge, we say no more on the subject. But if you come to the opposite conclusion, you may well say: "Here I have been letting Smith, Jones & Co. do my work all these years, and I haven't even asked one of them if he would have an ice cream." Dear absentees—we say dear advisedly—do your share of the work, as you would take share of the benefits.—"Friendly Societies' Review."

On the 31st ult. some seventy Brethren assembled at the Israel Lodge of Instruction, Rising Sun, Globe Road, E., to listen to a lecture by Bro. Oxley on "Golden Thoughts." Bro. Joseph E. Blank acted as W.M., and at the conclusion of the lecture proposed a vote of thanks to Bro. Oxley, his remarks being frequently applauded. The lecture was of a highly literary character, says the "Jewish Chronicle," and was much appreciated by those present.

The Vicar of Frodingham, the Rev. E. M. Weigall Past Grand Chaplain Mark Masons has been appointed by the High and Eminent Great Prior to be Prelate of the United Religious and Military Orders of the Temple and of St. John of Jerusalem, Palestine, Rhodes, and Malta, in England and Wales and the dependencies thereof, and will be invested at the National Great Priory in London on 10th May next, says the "Yorkshire Post."

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Mr. George F. Leipold.	Mr. James Blackney.
Mr. Gerald Walenn.	Mr. Henry Cooper.
	Bro. Charles E. Tinney.
<b>Pianoforte.</b>	<b>Harmony and Counterpoint.</b>
Bro. J. Henry Leipold.	Bro. J. Henry Leipold.
Bro. Fountain Meen.	Mr. F. A. W. Docker.
Mr. F. A. W. Docker.	
Mr. George Hooper, A.R.A.M.	<b>Violoncello.</b>
Miss Maude Gurson.	Mr. Edmund Woolhouse.
Miss Maggie Wilks.	Mr. E. J. Paddi.
<b>Organ.</b>	
Mr. F. A. W. Docker.	<b>Elocution.</b>
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## TO THE ABSENT MEMBERS.

HAS it ever occurred to you, dear Brethren, that you are acting in a selfish manner in letting other members of your Lodge turn up night after night and conduct your business, while you make it a rule to absent yourself?

## FREEMASONRY, &amp;c.

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A List of Old and Rare Works offered for Sale  
by W. W. MORGAN, "Freemason's Chronicle" Office,  
Bulwer Road, New Barnet.

—: o :—

1	Masonic Facts and Fictions, Demy 8vo. With Illustrations, Seals, Autographs, &c. By H. Sadler	0	7	6
2	Oliver, Rev. G., Theocratic Philosophy of Freemasonry, in twelve lectures, on its speculative, operative and spurious branches. London, 1840.	0	15	0
3	Oliver, Rev. G., The Book of the Lodge, and Officer's Manual; to which is added a century of Aphorisms. 1856.	0	5	0
4	The same work. 1879.	0	7	6
6	Royal Arch Regulations. 8vo. 1843.	0	7	6
7	Secret Societies of the Middle Ages. 1837.	0	10	6
8	Ahiman Rezon, or a help to all that are (or would be) Free and Accepted Masons, containing the Quintessence of all that has been published on the subject of Free Masonry. With many additions, which renders this work more usefull than any other Book of Constitution now extant. Second Edition. By Lau. Dermott, Secretary. With frontispiece. In good condition. 1764.	7	7	0
9	Smith, Horatio. Festivals, Games, and Amusements, Ancient and Modern. 1831.	0	8	6
10	Tallack, William. Malta under the Phenicians, Knights, and English. 1861.	0	12	6
11	Constitutions. 8vo. 1841. With autograph signature of Grand Secretary.	1	1	0
13	Constitutions. 8vo. 1858.	0	15	0
54	Constitutions. 8vo. London, 1863.	0	10	6
18	Constitutions. 8vo. 1873.	0	5	0
12	Constitutions, Grand Lodge of Ireland. 8vo. 1850.	0	15	0
29	The same work. 1858.	0	10	6
14	Addison, C. G. (of the Inner Temple). The Knights Templars. Second Edition, with numerous fine plates. London, 1842. Very scarce.	2	10	0
15	Cox, John Edmund, D.D., F.S.A. The old Constitutions belonging to the ancient and honourable society of Free and Accepted Masons of England and Ireland. Four reprints of the first editions published in London, 1722, 1723, M.S. 1726, Dublin 1730. With two frontispieces reproduced in facsimile. 1871.	1	2	6
16	Moore (Charles W.) and Carnegy (S.W.B.). Masonic Trestle-Board, adapted to the national system of work and lectures, as revised and perfected by the United States Masonic Convention, at Baltimore, Md., A.L. 5843. Second edition, with plates. Boston, 1846. [Presentation copy to William Tucker, Esq., Provincial Grand Master Dorsetshire in 1846.]	1	1	0
17	Robison, John. Proofs of a Conspiracy against all the religions and governments of Europe, carried on in the secret meetings of Free Masons, &c. Fourth Edition, 1798.	0	15	0
19	Uniformity of Masonic Ritual and Observance. By Bro. James Stevens P.M. P.Z., &c. 1879.	0	2	6
21	Chips from a Rough Ashlar. By James Stevens P.M. P.Z.	0	3	
22	Campbell, Rev. George. The aim and tendency of Freemasonry. A sermon preached in the Parish Church of Swindon, on the occasion of the Installation of Lord Methuen as Prov. G. M. Wilts. 1853	0	5	0
23	Stray leaves from a Freemason's Note-book. By a Suffolk Rector. 1846.	0	7	6
24	Oliver, George. The Star in the East, shewing the analogy which exists between the Lectures of Freemasonry the mechanism of Initiation into its mysteries, and the Christian Religion. 1825	0	6	0
25	How, Jeremiah. The Freemason's Manual; or Illustrations of Masonry. Second edition, 1865.	0	7	6
26	Calcott, Wellins. A candid disquisition of the principles and practices. With copious notes by the Rev. George Oliver, D.D. 1847.	0	8	0
28	Leuthecher. Der Teppich d. Masonen. Eine Skizze im Geiste freier Forschung. Leipzig, 1861.	0	3	6
30	Dialogues upon the usefulness of Ancient Medals. Especially in relation to the Latin and Greek Poets. 1736.	0	12	6
31	Yarker, John jun. Notes on the scientific and religious mysteries of antiquity. 1872.	0	5	0
32	Preston, William. Illustrations of Masonry. Ninth edition. 1796	0	9	0
27	The same work. Fourteenth Edition. 1829.	0	7	6
20	The same work. A new edition, with copious notes and additions, bringing down the history of Freemasonry to 1841, by the Rev. G. Oliver.	0	15	0
33	Les Francs-Maçons écrasés; suite du livre intitulé: L'Ordre des Francs-Maçons trahi. Traduit du Latin. With frontispiece and four of the five plates. Amsterdam, 1778.	2	2	0
34	Numotheca numismatica Latomorum. Dresden, 1840-42.	1	1	0
35	A ritual and illustrations of Free-Masonry. Key to the Phi Beta Kappa. Kidnapping of Morgan, &c. 1849.	0	5	0
36	Apologie des Ordens der Frey-Maurer. Berlin, 1778.	0	6	0
37	Encyclopædie fur B.B. Freimaurer. Amsterdam, 1855.	0	17	6
38	Der Temple Salomonis, das heisst General-Charte des Arbeitsplanes des Revolutionsbundes mit Erklärswort. Prague, 1855	0	9	0
39	Mozart und die Freimaurerei. Berlin, 1891	0	2	6
40	Vergleichendes Handbuch der Symbolik der Freimaurerei. 1861.	0	17	6
41	Die Freimaurerei im Oriente von Hannover. 1859.	0	4	0
42	Die absolute Religionsphilosophie in ihrem Verhältnisse zu dem gefühlgläubigen Theismus und nach der in ihr gegebenen endlichen Vermittlung des Supernaturalismus und Rationalismus. 1834-43.	0	15	0
43	Auswahl von Maurer-Gesängen mit Melodien der vorzüglichsten Componisten. 1799.	1	1	0
44	Seine Selbstbiographie überarbeitet. 1877.	0	10	0
45	Rosenkreuzer. Bruder, Die theoretischen, oder zweite Stufe der Rosenkreutzer und ihrer Instruction das erstemahl ans Licht herausgegeben von einem Prophanen. 1785.	0	10	0
46	Findel. Geschichte der Freimaurerei von der Zeit ihres Entstehens bis auf die Gegenwart. 1861.	0	15	0
47	Findel. Dasselbe. 1883.	0	17	6
48	Freemasons' Secrets, being a portion of the Sloane MS., 3320, British Museum, with lithographed fac-simile. Edited by the Rev. A. F. A. Woodford, M.A. 1872.	0	2	6
49	A Sermon, preached 13th June 1876, at the Parish Church, Croydon, by the Rev. C. W. Arnold, M.A., before the P.G.L. of Surrey.	0	1	0
50	Bye-Laws for the Regulation of the London Bon-Accord Grand Mark Master's Lodge, No. 1, with a list of the members. 1856	0	2	6
51	Barruel (The Abbé) Memiors, illustrating the History of Jacobinism, translated by Hon. Robert Clifford, 4vols., 8vo., half calf, 1798. In good condition.	0	15	0
52	Lessing. Ernst and Falck. Gespräche für F.M. 2 vols., bound together, 18mo. (1778-80). Wolfenbütel.	1	0	0
53	Cross, Jeremy L. The True Masonic Chart, or Hieroglyphic Monitor; containing all the emblems explained in the degrees of Entered Apprentice, Fellow Craft, Master Mason, Mark Master, Past Master, Most Excellent Master, Royal Arch, Royal Master, and Select Master; designed and duly arranged, agreeable to the Lectures. To which are added Illustrations, Charges, Songs, &c. (Contains 44 pages, plates and frontispiece). Second edition. New Haven, 1820.	1	0	0
55	The Royal Union Lodge, No. 246, Cheltenham, 1813-1888. A sketch of its History, compiled from the Lodge minutes and contemporary sources, by George Norman. With an introduction by Bro. William James Hughan	0	10	0
56	Freemasonry—Operative and Speculative. An address by Brother H. Sadler.	0	0	6
57	Masonic Antiquity. A paper by Brother Orton Cooper.	0	0	6
58	Washington and his Masonic Compeers. Illustrated with copy of a Masonic Portrait of Washington, painted from Life. With numerous other Engravings. Fifth edition, 1866. Cloth.	0	10	6
59	Jannet, C. La franc-maçonnerie au 19. siècle. Etudes d'histoire contemporaine. Paris 1883.	0	9	0
60	Lawrie, A. Geschichte der Frei-Maurerei aus authent. Quellen nebst e. Berichte über die Grosse Loge in Schottland. Freiberg 1810.	0	15	0
61	Marbach, O. Agenda B. Mscpt. nur für Br. Freimaurer-Gesellen. Leipzig (1861).	0	3	6
62	Paine, T. Theoretical works; including the essay on the origin of Free-Masonry. 1819.	1	0	0
63	Jennings, Hargrave. The Rosicrucians, their rites and mysteries. Third edition, greatly enlarged, with about 300 engravings and 12 full page plates. 1887.	2	0	0
64	Jachin and Boaz; or an authentic Key to Freemasonry. 1793. Bound up with some other pamphlets (not Masonic).	0	12	6
65	Tucker, W. Masonic Charges and Addresses. Taunton, 1754.	0	6	6
66	Reprint of The Old Constitutions (1722) belonging to the Ancient and Honourable Society of Free and Accepted Masons. Taken from a manuscript wrote above five hundred years since. London, 1870.	0	15	0
67	The Old Constitutions belonging to the Ancient and Honourable Society of Free and Accepted Masons of England and Ireland. Edited by the Rev. John Edmund Cox, D.D., F.S.A. London, 1871.	0	10	0
68	The Ansayrii (or Assassins), with Travels in the Further East, in 1850-51, including a Visit to Nineveh. By Lieut. the Hon. F. Walpole, R.N. (late Prov. Grand Master of Norfolk). 3 vols. 1851.	1	10	0
69	Moses and Aaron. Civil and Ecclesiasticall rites used by the Ancient Hebrewes; observed, and at large opened, for the clearing of many obscure Texts thorowout the whole Scripture. Herein likewise is shewed what customs the Hebrewes borrowed from Heathen people: And that many Heathenish customes, originally have beene unwarrantable imitations of the Hebrewes. The third Edition, by Thomas Godwyn, B.D. With an interesting Manuscript Letter, dealing with important points referred to in the work. London, 1628.	6	6	0
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