

THE

Freemason's Chronicle.

A WEEKLY RECORD OF MASONIC INTELLIGENCE.

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THE SCHOOL ELECTIONS.

WITHIN a few days the voting papers for the October elections of the two Educational Institutions will be in the hands of subscribers, and the usual half yearly canvass for votes will be actively carried on by those who are interested in one or other of the candidates on the respective lists.

The elections do not take place until October—that for the Girls on Thursday, 8th of that month; that for the Boys the following day, Friday, 9th, but it is already known that in the one case there is an approved list of twenty-eight candidates, with nineteen vacancies, and in the other forty-four candidates, of whom fourteen are to be elected; so that there are altogether seventy-two candidates for the October contests, of whom thirty-three can be admitted.

In the case of the Girls School there are three last application cases. No. 1, L. E. Dransfield, comes forward for the fifth time with 329 votes already recorded, she is one of seven children, of whom three are partially provided for; the father was S.D. of the East Medina Lodge, No. 175, and died in 1894; let us hope, for this girl's sake, that the Province of which her father was a member may see their way to support her final application; hers is the only case from Hampshire, so we think there is a fair prospect before her. No. 15, H. B. C. Knight, and No. 28, D. Puxley, are both first applications; the one being jointly accredited to Surrey and London, the other to Warwickshire. Having been found worthy, we trust these three cases may also prove successful.

Two of the girls, No. 4, A. I. Cockcroft, and No. 5, M. A. Callander, have neither parent living. Both were candidates in April last, the one securing 95 votes and the other 1020, numbers which might easily be increased to such an extent at the next election, as to relieve the friends of further anxiety, as in the one case the applicant is accredited to Cheshire, and in the other jointly to Middlesex and London.

Turning to the Boys list we find four of the candidates who will be ineligible on the score of age should they not succeed in securing a place at the coming election. No. 2, C. F. Pallot, is the son of an old member of the Confidence Lodge, No. 193, London, and has already taken part in three elections, when a total of 1469 votes have been recorded on his behalf; he is one of three children left to the care of their mother, and we believe strenuous efforts will be made to secure his admission. The members of the Lodge of Confidence are consistent supporters of the three Institutions, and we hope that many who have had assistance from them n times gone by will use an effort to support them on this occasion, in their endeavours to secure the election of a son of one of their old members.

No. 6, A. H. Sutton, is a third application case, from Oxfordshire, where the father rose to the dignity of Provincial Grand Junior Deacon; he and the mother are yet living, and they have four children dependent upon them. In the two elections in which the boy has taken part 1426 votes have

been recorded on his behalf, a number we hope to see so far increased in October, as to place him amongst the successful. No. 13, J. H. D'A. Wilton, comes from the Provinces of Somersetshire and Wiltshire, in the former of which his father attained the rank of Provincial Grand Registrar. This is his second application, and he comes forward with 736 votes recorded in his favour; he and four other children are dependent on a widowed mother. No. 30, N. A. B. Mostyn, is a first application case. The father was associated with several London Lodges, and took a great interest in the Institutions, qualifying during his lifetime as Life Subscriber to the Boys and Life Governor to each of the other funds. He died in 1891, but we trust he will be so far remembered as to ensure the success of his son on the occasion of his only possible application for the benefits of the Boys School.

The cases in which both parents are dead are more numerous on this list than was the case with the Girls, there being five candidates so circumstanced, each of whom appears to us to present a special claim for the kindly consideration of the Craft. These cases are No. 14, H. J. Cramphorne, who has 811 votes from the last election; No. 31, V. J. Buchan; No. 33, H. R. Richmond; No. 39, A. J. Lyle; and No. 42, H. Bowman, all of whom are applying for the first time.

It is impossible for us to say which are the most deserving of the many candidates, but we may specially appeal for those who have but this chance of securing admission, hoping that each of the others may in turn receive the same consideration, and all ultimately find a home in one or other of the Schools which are provided by the liberality of the English Brotherhood.

We shall watch with considerable interest the proceedings of the International Anti-Masonic Congress, which is to be held in Austria at the end of September, for it is likely to afford a solution to a question which, to our knowledge, has never received an adequate answer. How is it that the entire Roman Catholic hierarchy, from the Pope downwards, are possessed of such bitter hatred against Freemasonry? No doubt the Church has an inherent objection to secret societies in general, but this is not a sufficient explanation of such continuous denunciation. At all events, we shall find out the reason of this bitter antagonism from the Congress, for its great object will be to spread abroad a knowledge of "immense moral and material evils done by Freemasonry to the Church and society." We ourselves have always imagined Freemasons to be an eminently respectable and peaceable society, whose worst offence was a genial tendency to self-entertainment.—"Westminster Gazette."

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The corner stone of the new court house at Baltimore, Maryland, was Masonically laid on the 25th June 1896. There was a grand procession, and the ceremonies were admirable.

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The Masonic Hall, Glasgow, was brought into unenviable notoriety on Tuesday night, when Mr. Henry Erskine, a public official at Langholm, committed suicide there.

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H.R.H. the Grand Master of England has contributed twenty guineas to the Sir Augustus Harris Memorial Fund.

HAMPSHIRE AND ISLE OF WIGHT.

THERE was a very numerous and representative gathering of Brethren at the Provincial Grand Lodge, which was held on Tuesday of last week, in the Town Hall, Fareham, under the presidency of the Provincial Grand Master Bro. W. W. Beach, M.P., who was received with the usual honours, the Prov.G. Organist playing a grand march.

After the preliminaries had been gone through, and the minutes of the last annual Provincial Grand Lodge, held at Winchester, on the 9th of August 1895, had been read and confirmed, the accounts of Provincial Grand Treasurer Bro. John W. Gieve, J.P., which had been examined and compared with the vouchers and found correct by the Auditors, Bros. J. Malling W.M. 903, Gosport Lodge, and G. E. Stares W.M. 1069, United Brothers Lodge, were submitted. The receipts, including a balance brought forward from last year of £228 5s, amounted to £737 5s 10d. The payments to the Masonic charities amounted to £105, and grants to £146 5s, and the balances at the National Provincial Bank of England, Portsea, were: current account, £122 18s 1d; deposit £200. The accounts were passed, and the re-election of Bro. Gieve to the Treasurership, moved and seconded in highly eulogistic terms, was carried with acclamation.

The Audit Committee was appointed, and after other business had been transacted the Provincial Grand Master appointed and invested his Officers for the ensuing year, in the following order:

Bro. J. E. Le Feuvre 180	-	-	Deputy
Sir Augustus Webster, Bart., 1378	-	-	Senior Warden
T. W. Haydon 809	-	-	Junior Warden
Rev. E. J. Ashmall 180	-	-	Chaplains
Rev. R. W. Wilberforce 342	-	-	
J. W. Gieve 309	-	-	Treasurer
W. Gillman 257	-	-	Registrar
Edgar Goble 309	-	-	Secretary
F. A. Johns 132	-	-	Senior Deacons
R. C. W. Dixon 1112	-	-	
C. Hodges 2158	-	-	Junior Deacons
G. Backler 1903	-	-	
L. Colenutt 1884	-	-	Superintendent of Works
J. H. Wavell	-	-	Director of Ceremonies
T. Taylor 1705	-	-	Deputy Dir. of Cers.
E. Brown 359	-	-	Assist Dirs. of Cers.
J. Howarth 1776	-	-	
W. R. Matthews 76	-	-	Sword Bearer
D. Wilkins 1331	-	-	
W. Stewart 1428	-	-	Standard Bearers
G. Fellows 35	-	-	
F. W. King 1883	-	-	Organist
G. F. Lancaster 903	-	-	Assistant Secretary
A. Perry 2169	-	-	Pursuivant
T. G. Gammon 928	-	-	Assistant Pursuivant
C. Reader 309	-	-	Stewards
T. Cox 2016	-	-	
G. E. Stares 1069	-	-	
C. Sweetman 175	-	-	
W. E. Duck 1834	-	-	
J. Malling 903	-	-	
J. Exell 487	-	-	Tyler.

The following received Past Provincial rank:

Bro. L. Steele 359	-	-	Senior Warden
S. R. Ellis 342	-	-	Junior Warden
J. J. Bascombe 804	-	-	Senior Deacons.
A. Howell 1834	-	-	
James Jenkins 487	-	-	

The Provincial Grand Master adverted to the loss which the Province had sustained through the death (from having been thrown from his horse) of the outgoing Provincial Grand Junior Warden Bro. Arthur Lamb, of Worting. He was a most enthusiastic Freemason, and took a great interest in his Lodge, of which he was a P.M. and Secretary. He moved a vote of condolence with his bereaved relatives, which was seconded by the D.P.G.M., and agreed to in silence.

A letter was read from North and East Yorkshire, objecting to the proposed removal of the Royal Masonic Boys School from Wood Green, and to the contemplated expenditure.

Bro. R. Eve P.G. Treasurer of England and Chairman of the Board of Management, explained the action which had been taken, and vote of confidence in the Board was carried unanimously.

After the Lodge had been closed an adjournment took place to the Red Lion Hotel, where a banquet was served. The P.G.M. presided, and the Loyal and Masonic toasts were duly honoured, the health of Bro. Beach being received with great enthusiasm.

Referring to the meeting, the "Portsmouth Times," from which we extract the above report, says: "Members of the Masonic body who fore-gathered at Fareham, on Tuesday, under the presidency of the M.P. for the Andover division, whose zeal for the Craft shows no signs of at all abating, were, I understand, well pleased with the selections made by Mr. Beach for the Provincial offices. The re-appointment of the County Coroner Mr. E. Goble as Prov. Grand Secretary for the eleventh year, and of Mr. G. F.

Lancaster as Assistant Prov. Grand Secretary, for the seventh year, evoked hearty applause—a compliment which all who are acquainted with the admirable manner in which these officials discharge their onerous duties will admit was thoroughly deserved.

Mr. McLeod the Secretary of the Royal Masonic Institution for Boys, which reflects high honour upon the Craft, put in an appearance at the Provincial Grand Lodge. Mr. J. E. Le Feuvre Deputy Provincial Grand Master, was re-appointed the representative of Hampshire and the Isle of Wight on the Committee of Management of the Institution, which will celebrate its Centenary two years hence. The summarised report of the Prov. Grand Lodge Committee showed that one boy and one girl had been elected into the respective Masonic schools since the preceding meeting, that one aged Brother, four widows of Freemasons, and two families of orphan children of deceased Brothers, had been relieved with a total sum of £171 5s. The returns for the year ended 31st December 1895 showed the total number of subscribing members in the Province to be 3,614, an increase of 111 on the previous year. The assets of the Province amount to £1,538 15s 11d, while the liabilities are nil. Mr. Beach has good reason to be proud of being at the head of a Province with such a highly satisfactory record."

NORTH WALES.

A PROVINCIAL GRAND LODGE was held at the Masonic Hall, Wrexham, on Tuesday, 18th inst., under the presidency of Lord Harlech Provincial Grand Master.

The Auditors' report and the Prov.G. Treasurer's statement having been approved of, Bro. C. K. Benson P.G.J.W. Chairman of the Committee of Benevolence read the annual charity report, and also moved that the annual report of the Committee of Benevolence be adopted, and that the amended charity bye-laws be approved. These propositions were agreed to, and a vote of thanks was passed to the Committee of Benevolence for their services.

The P.G. Treasurer was elected for the ensuing year, and the Prov.G.M. appointed and invested his Officers. A banquet was subsequently held at the Wynnstay Arms Hotel. The musical programme was mainly supported by the Cestrian Quartette from Chester, Bro. Butterworth officiating as accompanist.

The proceedings at Exeter, in connection with the Provincial Grand Lodge of Devon, will be a source of gratification to many besides those who are members of the Masonic body. The selection by the Prince of Wales of Sir Stafford Northcote as the successor of Viscount Ebrington in the Grand Mastership of Devon met with universal approval. Sir Stafford, as the Mark Master Mason of Devon, had made the acquaintance of the chief members of the Order in all parts of the county, and the manner in which he had applied himself to the duties of the Mark degree led to a general expression of satisfaction when it was announced the honourable baronet had been selected as the chief of the Craft in the Province. The position is one of distinction. The office is surrounded by high traditions. Of Sir Stafford's two immediate predecessors it may be said that Viscount Ebrington was respected for his impartiality; while the Rev. John Huyshe was beloved for his goodness of heart and his life-long devotion to the interests of Masonry. None who know Sir Stafford Northcote will doubt his determination to do everything which may be needed to win the esteem and confidence of the Brethren, so that when in due course he leaves the chair it will be with a record which will bear comparison with that of any of his predecessors. The assembly in Exeter was a memorable one. The reception which was accorded to Sir Stafford Northcote was of the kind that no man can ever forget. He starts on his term of office with the good wishes of all, and the hope that his career as Provincial Grand Master of Devon may be long, brilliant and happy.—"Devon and Exeter Daily Gazette."

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An excellent portrait of the new Provincial Grand Master of Devonshire appears in the current issue of the "Gentlewoman," copied from a photo by Scott and Sons, of High Street, Exeter.

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Referring to the recent case in which Freemasons were objected to and excused from service on a jury, the "Weekly Times and Echo" says:—Was the objection really a valid one? Would an atheist have the right to object to a Christian jurymen, or vice versa? It is surely not supposed that the bond of Brotherhood between the "Free and Accepted" is stronger than the dictates of fairness and common honesty between man and man.

DEDICATION OF A NEW ORGAN.

A HIGHLY interesting meeting of St. Anne's Lodge, No. 970, was held in the Masonic Hall, East Looe, on Wednesday, 5th inst., when the Brethren met for the purpose of opening and dedicating a new organ, which had been purchased by their voluntary subscriptions. The W.M. Bro. V. J. Maddock presided.

The Secretary announced that he had been in communication with Bro. E. D. Anderton P.G. Secretary, relative to the business of the evening, and Bro. Anderton heartily approved of the form of Dedication proposed by Bro. Henwood.

The key of the organ was then presented by the W.M. to the Organist, and the organ was opened amid applause. A suitable ode was sung, and the Brethren being seated, Bro. J. G. Henwood gave the following short address:—"Worshipful Master, Past Masters, Brethren, and Visitors,—In the absence of the Provincial Grand Secretary Bro. E. D. Anderton G.D. Eng., who would have been with us this evening had he not a more important engagement, that of attending a Convocation of the Grand Chapter of England, I feel that this opportunity of saying a few words to you ought not to be missed. It is curious to note that whilst Masonry enjoins the study of the 'liberal arts and sciences,' which certainly embodies the cultivation of music, there has been no adequate provision made for its development in the many books published for Masonic use. Music is that elevated science which affects the passions by sound. There are but few who have not felt its charms and acknowledged its expressions to be intelligible to the heart. This science is truly congenial to the nature of mankind, for by its powerful charms the most discordant passions may be harmonised and brought into perfect unison. But music never sounds with such seraphic harmony as when employed in singing hymns of gratitude to the Great Creator and Architect of the Universe. I am led, Brethren, strongly to believe that the introduction of music in this Lodge can, with the application of the musical talent of our members, add greatly to the improvement and perfect rendering of our beautiful ritual. Let us remember the adage, 'First impressions are most lasting'; many a Brother's zeal has been slackened and his interest lost by the slipshod and slovenly way in which he has been admitted into Masonry; but by banding ourselves together and regularly practicing the odes and music set for each degree, the mysterious solemnities which attend the entrance of candidates may be made more impressive by the singing of suitable sentences during the ceremonies. In this, Brethren, we must all help, remembering that Masonry ever suggests the thought that we are inquirers—seekers after that which was lost, which we hope some day may be recovered. And true as the needle to the pole, by which the mariner steers an unerring course across the trackless ocean, so let us all be true to our Masonic obligations, and in the end we shall lift up our eyes to that bright morning star, whose rising brings joy and peace to the faithful and steadfast amongst Masons. Brethren, I now declare this organ opened and dedicated for use in this Lodge. Let us, with all reverence and humility, express our gratitude to the Most High for favours already received, and invoke his blessing on all who are now, or shall hereafter be members.

"If we are Masons in deed and thought,
Loving our neighbours as Craftsmen ought,
Sharing our wealth with the suffering poor,
Helping all sorrow that Hope can cure,—
All God's angels will say 'Well done!'—
Whenever our mortal race is run."

At the conclusion of the address, which was received with applause, a vote of thanks was accorded Bro. Henwood, and also the Organ Committee and subscribers.

Subsequently, arrangements were made for an outing in connection with the Lodge on the 20th inst., the members and their friends going to Wadebridge by rail, and thence to Padstow in brakes and cars.

We regret to hear that Lord Suffield Prov.G.M. Norfolk had the misfortune to meet with a somewhat serious accident on Monday evening, on the Overstrand Road, Cromer, by the Links Hotel, and a short distance from the residence of Mr. H. Broadhurst, M.P. It appears that he was in conversation with a gentleman at the time, both standing near the fence, and Lord Suffield having his back to the road. A woman, driving a pony and cart, coming from the direction of Cromer, dropped the reins and thus lost control of the animal, which, dashing off at a gallop, struck Lord Suffield on the right shoulder and hurled him violently to the ground. Mr. Broadhurst witnessed the accident, and at once ran to render all possible assistance. The hon. gentleman also sent to Cromer for medical assistance and despatched a messenger to Carrington Villa close by, with the result that Lord and Lady Carrington, Lord and Lady Hastings, and Miss Harbord were shortly upon the scene. Shortly after

the accident Lord Suffield received medical attention from Drs. McClure and Musgrove, who found that he had sustained slight concussion of the brain, besides being badly bruised in various parts of the body. On inquiry on Tuesday afternoon, a correspondent of the "Daily News" was informed by Miss Harbord that her father was progressing as favourably as could be expected, and unless he had a relapse they hoped he would be able to leave his room in the course of a few days. Lord Suffield was not in the best state of health to bear a shock of this nature, for it is only a short time since he recovered from a severe illness. Dr. McClure informed inquirers on Wednesday morning that Lord Suffield had passed a good night, and was progressing favourably. Later in the day Lady Suffield, who arrived at Carrington Villa on Tuesday night, stated that his lordship was doing as well as possible, and was recovering from the accident.

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Brother Harry F. Bussey, of Brixton, whose jubilee year in connection with the newspaper Press was celebrated at a dinner at the Holborn Restaurant, on Wednesday, 5th inst., is well-known as a member of the Craft. He began his journalistic career fifty years ago, in Preston, under his father, who was then editor of the "Preston Chronicle." He subsequently fulfilled numerous engagements in Manchester, Carlisle, Taunton, Plymouth, Sunderland, Whitehaven, Norwich, and elsewhere, finally coming to London and joining the Parliamentary staff of the "Morning Post." From that position he was promoted to Parliamentary summarist of the Press Association, which post he held for eighteen years. For the past nine years he has been on the staff of the "Standard." Bro. Bussey is a Mason of thirty-four years' standing, and was one of the founders and first W.M. of the Gallery Lodge, and is now Past First Principal of the Gallery Chapter. He is also a prominent member of the Lambeth Carlton Club. During his long Press career, says the "South London Press," Bro. Bussey has not only distinguished himself by very conspicuous ability, but by untiring industry, coupled with zeal and devotion to duty worthy of all praise; while his spirit of *bonhomie*, his upright conduct and excellent qualities as a man and a friend, have endeared him to a very extensive circle of acquaintances throughout the country.

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The Freemasons of Kent have determined to celebrate the thirteen-hundredth anniversary of the baptism of Ethelbert, the first Christian English king, by presenting the Chapter House of Canterbury with the east window, at a cost of £600.

"A SPRIG OF ACACIA."

ON Friday night, 15th inst., Bro. George Mellor, of Holly Bank, Ashton-under-Lyne, died in his eightieth year. From May 1876 until May of this year he was Deputy Provincial Grand Master of East Lancashire. He was the first Conservative Mayor of Ashton-under-Lyne, and Brother of Mr. Thomas Walton Mellor, who for twelve years represented Ashton in Parliament.

WE regret to announce the death of Mr. Richard Rogers, father of our esteemed friend and Brother Robert John Rogers, of 290 Harrow Road, P.M. of the Westbourne Lodge and Treasurer of the Instruction Lodge associated therewith. The deceased gentleman, who was 65 years of age, died at his residence on Friday of last week, after having suffered for some months past, the cause of death being aneurism; he was buried on Tuesday, at Willesden. We add our tribute to the many already expressed by the wide circle of friends and Brethren who have offered sympathy with Bro. Rogers in his bereavement.

ON Thursday of last week at Locksbrook Cemetery, Bath, the funeral took place of the late Bro. T. B. Moutrie, who died at his residence, Rockford, Newbridge Road, on Monday, 10th inst., at the age of 75 years. There was a large number of Masonic Brethren and citizens present in the cemetery, including the Mayor (Bro. J. Rubie), Bros. T. P. Ashley, C. W. Radway, Captain Peel Floyd, S. G. Mitchell, E. J. B. Mercer, W. Peach, F. W. Gardiner, all Past Masters of the Royal Cumberland Lodge, of which Bro. Moutrie was the senior P.M. but one (Bro. Ashley), Bro. J. W. Gover, the present W.M., and the following members of the Albert Edward Lodge, of which Bro. Moutrie was one of the founders, the first Master, and Treasurer at the time of his death:—Bros. E. J. Mills W.M., H. Humphries I.P.M., T. G. Brown S.W., A. E. Collis J.W., C. Becket Secretary, F. W. Reynolds S.D., Lawson Howes P.M. D.C., S. Bigwood Tyler, W. E. Sparrow, J. Stuckey, J. Knight, W. H. Young, E. W. Loveless, W. H. Dill Past Masters; J. Howard sen., J. Howard jun., H. Roberts, Martin, W. Powell, J. E. Rubie, T. G. Tucker, W. Dutch, R. Findley, and many others.

A PLEA FOR TOLERANCE.

AMID all the dissensions of race and creed; the contentions for wealth and power; the ambitions of the mighty and the plaints of the weak and lowly; the cry of anguish from the downtrodden and oppressed; the awful wail of despair that even now comes across the mighty deep from the murdered, ravished, and plundered in a land which is running red with the blood of the victims of the implacable Turk, crying aloud to God for redress of wrongs unspeakable, we take refuge within the sanctuary of Masonry, and, clinging to the very horns of the altar, cry aloud to God to hasten the day when all His children shall be gathered together in the bonds of universal Brotherhood, in a sanctuary where the incense ascending to heaven shall not go up to the throne accompanied by the wails of those who are persecuted for opinion's sake.

Who shall say that the work of Masonry is done when hungry children cry for bread which the unrequited toil of their fathers cannot supply; when we hear the grinding heel of the rich and strong as it crunches beneath it human flesh in the greed for gain; when the market place is filled with human chattels who sell themselves for bread, and there is misery and want everywhere; when the widow and the orphan are still in need of succour and counsel, and God's poor demand assistance and support, or while it is permitted by the Christian nations of the earth to the Moslem power, to crush, with atrocities beyond description, fellow Christians for worshipping the Son of God, instead of praying towards Mecca; or to the Czar to drive from his dominions the descendants of the children of Israel for worshipping the God of their fathers, according to the light which He has given to them; or to Priests of Rome to persecute and drive from their homes the Masons in our sister South American Republics. No, Brethren, the work of Masonry is not yet done, nor will it be until toleration of the opinions of others shall be one of the first principles of every religious creed, and man everywhere shall be free to worship God according to the dictates of conscience. Great as has been its work in the past and abundant as are the fruits of its planting, it yet remains for it to carry forward its banners, emblazoned with its legend that "all men are Brothers, and God is the Father of us all," into every land where there is oppression for conscience sake. And even here in this great American Republic, where we have the felicity to live and where the beneficent work of Masonry has been productive of the greatest results, there is yet much work for a society which belongs to no creed or school but to universality, where truth is the foundation and morality the superstructure; which possesses a character which enabled two kings, worshippers of different deities, to sit together as Grand Masters while the walls of the first temple arose, and the men of Gebal, who bowed down to Phœnician gods, to work side by side with the Hebrews to whom those gods were an abomination; a society which permits the Brahmin, the Mohammedan, the Jew and the Christian, each professing his peculiar religion and retaining his faith, to worship at its altars the common Father of all, for even here there is yet intolerance and bigotry to be combated. Alas, that it should be so, but man seems to be so constituted that he is ever ready to deny to others the boon he demands for himself. It was the work of our forefathers in Masonry to sow the seeds of civil and religious liberty; it is ours to preserve the goodly legacy and transmit it unimpaired to our children. Rome may thunder its anathemas; the Czar may drive the Jews into exile; the Sultan may deluge his dominions with the blood of his Armenian subjects, and tyrants, temporal or spiritual, everywhere, may seek to crush out the spirit of liberty, but so long as the altars of Freemasonry and the little red schoolhouse stand, the education and elevation of the masses will go on, and the grand propaganda of civil and religious liberty will be preached.

Freemasonry always had more to fear from those within its Lodges who do not appreciate its mission than from avowed enemies who stand without its portals. There always has been danger that those who had escaped from the bonds of tyranny would in turn become tyrants; it was so even with the Pilgrim fathers, who fled to the bleak and inhospitable shores of New England to escape from persecution, only to become persecutors themselves. Oh, liberty, what crimes are committed in thy name! It seems scarcely credible that those who have gained admission into the temple, and learned the sublime lessons of toleration which are here taught, should occupy themselves in attacking any form of religion, but it has become a common thing, latterly, to see in our Masonic press bitter attacks upon the Roman Catholic religion, made in the name of Masonry, and as if spoken by its authority. No man has a right to speak for the whole body of the Craft, much less to place in its mouth sentiments which it has never endorsed. He can only speak for himself, and this he is at full liberty to do, but when he attempts to speak for Masonry he has no right to say that it is in antagonism to any form of religion, however repugnant it may be to his own sentiments. There is no antagonism between

Masonry and Rome, though there is between the principles they teach. It has always been a fundamental principle in Masonry that man is sovereign over his own mind and conscience, while the church teaches that "all wills are as completely subject to the church and Roman Pontiff as to God, the Pontiff being the supreme teacher." Those who from the cover of Masonry combat Rome are forgetful of the fact that so long as any principle is left free to be combated, it is harmful only to those who accept it. There is no war between Masonry and the church, because of another great principle in Masonry, to which it has clung with a tenacity which knows no yielding, which is, that while it teaches the great primitive truths of religion, viz., the existence of the Supreme Being, the immortality of the soul, a resurrection to a future life, and a book of revealed Divine Law, that when a man enters the Lodge he must leave his "peculiar opinions" outside, for "no private piques or quarrels must be brought within the doors of the Lodge, far less any quarrels about any religion, national or state policy, we being only as Masons, of the Catholic religion above mentioned." There is no barrier between the Roman church and Masonry except that which has been set up by the church itself, and if a man can, in the interpretation of the fundamental principles, reconcile them, as thousands do, there is no barrier to his admission. If in the exercise of his sovereignty over his mind, he reaches the conclusion that it is safer in matters of faith and religious doctrine to trust to the combined wisdom of the multitude of councillors who inspire the papal dogma, it is entirely consistent with the teachings of the Craft; the point is that he shall have the right to exercise his own mind and conscience, not that he exercises it because he believes some one else is possessed of superior knowledge. It is to this great cardinal teaching of Freemasonry that we owe the wonderful progress which the whole nations of the earth have made in the matter of religious liberty. Even those peoples most deeply steeped in fanaticism have been forced from their old moorings, and the Inquisition is no longer a possibility anywhere. The priesthood no longer drives men, but must lead them. The heart and conscience must be appealed to, and reason sways where brute force cannot. All along the ages the seed was being sown in the Lodges, which ripened into the glorious fruitage of the American Constitution; free speech, a free press, free schools, and religious freedom, are the offspring of the Masonic teaching. We need not wonder that a priesthood, bound as it is by the fetters of the dead past, should view with horror the wreck and ruin of an obsolete despotism which demanded that a man should believe or die. But this seeding of Freemasonry has not fallen on stony ground, even within the sacred enclosures of Rome. The church as it exists in this free American air is not the church which burned at the stake martyrs to the freedom of conscience. Whatever of intolerance survives is to be found in the foreign-born clergy, who from education and environment are wholly unfitted to comprehend the genius of our institutions. No men who have ever existed have leaped with one bound from a state of political and religious tyranny to a full comprehension of political and religious liberty. The English people were centuries emerging from the darkness of the pre-reformation period. It is but one in a thousand of all the emigrants who land upon our shores, who can comprehend how a people can exist at all without anarchy, who are not ruled by the strong arm of power wielded by thousands of soldiery. It was, even with the enlightened visitors at the Columbian exhibition, a subject of remark that the whole power of the nation was represented by but two or three score of armed men guarding the Government exhibit. They looked for force where none was needed. Is it to be wondered at, then, that the seminarians who are the product of Rome's teachings should not understand or be capable of appreciating a government of the people by the people? Coming out from the atmosphere in which they are raised and educated it is a moral impossibility. But the American born priests of the Roman church are probably as thoroughly American as the preachers who denounce Masonry from the Blanchard standpoint. The Cardinal and Archbishop Ireland are fairly good samples of the patriotic American. The great American Methodist Church has taken a stand against rum selling and has been denounced in as bitter terms as being narrow minded and bigoted as ever our Romanish friends have been by those whose idea of liberty has been license.

From the Roman standpoint Freemasonry is a nursery of infidelity. If we are to take it as it exists in parts of Europe, can we say that the charge is not true? We reply that there is no true Masonry in France, for instance, where the Brethren renounced God. To which Rome says, It confirms my fears that all Masonry tends to atheism; by your fruits we judge that your tendency is dangerous, and as the guardians of the consciences of men, it is our duty to warn against it. Have not you heard scores of times some ignorant protestant fanatic against Masonry because "there is no Christ in it"? and is it true that all the intolerance is to be found in the Vatican?

Alas, no! Give any existing church unrestricted sway, and religious liberty would be dead from that moment.

Freemasons need not write or declaim against the power, and danger to free institutions from Rome, as long as America continues worthy of the liberties her sons enjoy; for Rome, Protestantism and dissent alike are powerless against them so long as those liberties are appreciated at their true value, and when they cease to be so valued we ought to lose them. No church has more reason to be thankful for the great dogma of religious liberty than Rome, and her wisest and best men know that but for this Masonic principle it could not have been planted or continue to exist in these United States. When we begin to wage war upon any form of religion, the spirit of fanaticism will carry us, in less than a generation, into a war against all churches, and then would come, as we have the melancholy illustration in France—Atheism.

Let us, then, not permit ourselves to be drawn into any controversy about what this church or that sect may teach, for so long as there is no attempt to suppress the teachings of Masonry and it is left free to combat error with its moral forces, it will continue to be, as it has been in the past, the great bulwark of religious liberty. The Pope may excommunicate individuals, but he cannot overthrow great vital principles; if we remain true to them we need not spend any time in attacking any system of theology or form of church government, or even pause in our work to reply to the assaults of priest or layman, "for if this counsel or this work be of man it will come to naught, but if it be of God ye cannot overthrow it.—Frederic Speed, Vicksburg, Mississippi, in "Voice of Masonry."

MASONRY AND ITS MISSION.

A MAN, rich or poor, is a better man, and a better citizen for his Masonry and his devotion to the Craft. It may not make him perfect; it cannot; but more than any other institution, or more than all others together, it will elevate him, broaden his views and expand his mind, and will make him charitable and tolerant to the views of others. Nothing can exceed the grandeur of our fraternity if we but fully realise its mission and be true to its spirit, disowning and abolishing all distinctions that destroy and oppress all that separates the human family, rather striving to promote and advance goodwill to all mankind. By nothing have rich or poor, wise and ignorant, cultivated and unlettered, fortunate and disappointed, been more brought into unison among us than by Masonry.

Masonry, more than any other institution, has instilled the love of liberty, of equality and of tolerance into the minds of the founders of our Republic. Masonry has largely aided in shaping our Government for and by the people, and the closer we adhere to its tenets the better for the country and for us; but we should be alive to the important mission of Masonry, like the soldier who prides himself upon the achievements of his regiment, upon the battles fought and won by it even long before he was a member thereof. So should we, as Masons, realise the great mission of our Craft, and feel a just pride in its work of the past and be ready to stand by its work in the future. While as Masons one cannot and ought not to mingle or interfere in affairs of State or politics, one can make manifest the inculcation of our Order, and by our daily life increase the general sum of moral influence, and so cause our light to shine before men that others, seeing our good works, may imitate them and thereby be profited.

The mission of Masonry enlists all of our nobler nature, and should ever be uppermost in our minds. While there is a want to be relieved, sorrow to be sympathised with, faults and errors to be forgiven, and while widows and orphans weep and suffer, there is work for Masonry and for Masons. From the highest to the lowest, the rich or the poor, all can find a niche in the general whole, and all with good results, if earnestly and faithfully intent upon the carrying out, each for himself, of even a part of the grand mission of Masonry.—"New York Tribune."

The membership of capitular Masonry throughout the world is increasing year after year, so the cause of complaint of a falling off here and there is only local and temporary. The chances are that a slight decrease one year will be more than made up by large accessions the next. If, however, the decrease is found to be a growing one in any particular jurisdiction, then it will be well for zealous Craftsmen to employ proper methods to counteract it. The best possible methods consist in the election of efficient Officers, a faithful attendance of members and good work.—"New York Tribune."

The Provincial Grand Chapter of Somerset will be held at Frome next month.

"The Sign of the Cross."—We are pleased to hear that Bro. Wilson Barrett's latest production is continuing its successful career, not only in London, but wherever it is represented, and that the high opinions expressed as to its excellence are continually being endorsed in fresh quarters. Mr. A. E. Field, the Business Manager for Bro. Barrett, has handed us the following copy of a letter recently received from Mr. Gladstone, which is in itself a pleasing testimony to the excellence of Bro. Barrett's work:

"Hawarden Castle, 8th August 1896.

MY DEAR SIR,—We have just returned from witnessing the performance of your "Sign of the Cross" to a very crowded afternoon audience, in the theatre at Chester, where we were received with the very utmost kindness and courtesy. I was aware that this was a daring operation on my part, after ceasing to attend theatres some years ago on account of the condition of my sight and hearing, but I was anxious to render this feeble tribute of acknowledgment to your important and high aimed effort.

Both the acting and the "mise-en-scene" appeared to me, so far as I could judge, to do very high credit to the performer and the manager respectively. Though little weight can justly be attached to my judgment I cannot but think that the piece displays a strong dramatic spirit, a lofty aim, and much judgment and tact as well as force in the management of a difficult dialogue.

You seem to me to have rendered, while acting strictly within the lines of the theatre, a great service to the best and holiest of all causes, the cause of Faith. The audience which showed reasonable self-government even in the smaller points, appreciated most highly the passages which were most directly associated with this service and with the fundamental idea of the piece.

And I rejoice to hear of the wide and warm approval which the piece has received, most of all because its popularity betokens sound leanings and beliefs in the mass of the people, and shows you acted nobly as well as boldly, in placing your reliance upon them.

I remain, my dear Sir, yours very faithfully,

(Signed) W. E. GLADSTONE.

Wilson Barrett, Esq."

HASTINGS AND ST. LEONARDS CARNIVAL.

THE South-Eastern Railway Company announce that on Monday and Wednesday next a special cheap fast train will be run to Hastings and St. Leonards, leaving Charing Cross at 9.20 a.m., calling at Waterloo, Cannon Street, London Bridge, and New Cross. Cheap tickets to Hastings and St. Leonards are issued every week day, leaving Charing Cross at 9.22 a.m., and 10.20 a.m., calling at Waterloo, Cannon Street, London Bridge, and New Cross. These tickets are available for the day only. This Saturday cheap third class tickets, available to return by certain trains on 8th, 10th, 15th or 17th day, will be issued to Hastings and St. Leonards, leaving Charing Cross at 8.20 a.m. and 11.15 a.m., calling at Waterloo, Cannon Street, London Bridge, and New Cross. The Hastings and St. Leonards Carnival will last from 24th to 28th August.

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Every Friday Night at 10.10 p.m. for Exeter, Dawlish, Teignmouth, Plymouth, Devonport, Bodmin, Wadebridge, Newquay, Truro, Falmouth, St. Ives, Penzance, Scilly Islands, for 3, 8, 10, 15 or 17 days.

12.25 midnight for Chepstow, Newport, Cardiff, Swansea, Llanelly, Carmarthen, Pembroke Dock, Tenby, Cardigan, New and Old Milford, &c., for 7 or 14 days.

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

8.5 a.m. for Wellington, Shrewsbury, Church Stretton, Leominster, Hereford, Oswestry, Welshpool, Aberystwyth, Llangollen, Corwen, Bala, Blaenau, Festiniog, Dolgelly, Barmouth, Harlech, Criccieth, Chester, Birkenhead, Liverpool, Rhyl, Llandudno, Bettws-y-Coed, Bangor, Carnarvon, Llanberis (for Snowdon), &c., for 3, 8, 10, 15 or 17 days.

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

9.30 a.m. for Douglas, Isle of Man, for 3, 8, 10, 15 or 17 days.

11.15 a.m. for Frome, Shepton Mallet, Wells, Yeovil, Bridport, Dorchester, Weymouth (for the Channel Islands), Portland, &c., for 3, 8, 10 or 17 days.

12.5 noon for Newbury, Severnake, Marlborough, Devizes, Trowbridge, Warminster, &c., for 3, 10 or 17 days.

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

4.5 p.m., for Swindon, Cirencester, Stroud, Cheltenham, Hereford, &c., for 3, 10 or 17 days.

6.15 p.m., for Chippenham, Bath and Bristol, for 3, 10 or 17 days.

10.10 p.m. for Swindon, Weston-super-Mare, Exeter, Dawlish, Teignmouth, Torquay, Kingswear, Plymouth, Truro, Falmouth, Penzance, &c., for 3, 8, 10, 15 or 17 days.

A FORTNIGHT IN IRELAND.

Thursdays, 27th August, 10th and 24th September. 3.35 p.m. for Cork.

Fridays, 28th August, 11th and 25th September. 6.10 p.m. to Waterford, Dungarvan, Lismore, Clonmel, Tipperary, Kilkenny, &c.

Fridays, 4th and 18th September. 4.45 p.m. to Belfast, Armagh, Enniskillen, Larne, Giant's Causeway, &c.

Thursday, 24th September. 6.10 p.m. to Killarney.

Cheap Third Class Return Tickets are issued Daily, by certain trains to Windsor 2/6, Burnham Beeches 3/-, Maidenhead 3/-, Henley 3/6, Goring 6/-, &c.

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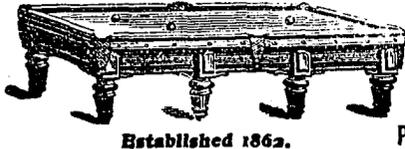
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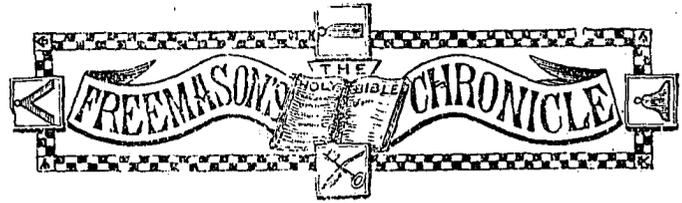
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SATURDAY, 22ND AUGUST 1896.

BOARD OF BENEVOLENCE.

THE monthly meeting of the Board of Benevolence was held on Wednesday evening, at Freemasons' Hall, when the three chairs were occupied by Bros. Robert Grey President, D. D. Mercer Senior Vice-President, and C. A. Cottebrune Junior Vice-President. Grand Secretary's office was represented by Bros. E. Letchworth, W. Lake, W. Dodd, and Henry Sadler.

The proceedings of the Board of Masters were first taken, and the agenda for next Grand Lodge read. Out of thirteen petitions before the Board of Benevolence two were deferred and one dismissed. £30 was voted to one of the remaining ten, £20 each to four, £15 to one, £10 each to three, and £5 to one, a total of £160.

DEVON WIDOWS ANNUITY FUND.

FOR many years Devonshire Freemasons have supported local funds for aiding distressed Brethren, and the orphan children of Masons, but no such provision has been made for the widows. Some Brethren thought this ought to be remedied, and consequently a resolution was brought before the Western Masonic Association, affirming that it was desirable to establish an Aged Widows Annuity Fund. This was unanimously agreed to, and a small Committee was appointed to take the preliminary steps for its inauguration. The Committee worked so energetically that they were able to call together those who had promised financial support, and a meeting was held on Wednesday, 12th inst., at Gandy Street Masonic Hall, Exeter, when Major G. Strode Lowe, Chairman of the Western Masonic Association, presided over a large attendance.

The Secretary of the Provisional Committee, Bro. Gifford, read the Committee's report. The adoption of the same, and a resolution that the Aged Widows Fund be established, was moved from the chair, and agreed to unanimously and heartily.

The meeting then proceeded to the election of the Officers for the ensuing year, as follow:—Major G. Strode Lowe, J.P., P.M. 1855 P.P.G.J.W. P.G.D.M.M.M. Chairman, Bro. S. J. Page, C.C., P.M. 1099 Vice-Chairman, Bro. F. B. Westlake P.M. 70 P.G.J.W. Treasurer, Bro. James Gifford P.M. and Sec. 2025 P.P.G.S.D. Secretary, and Bro. Frank Mabin 105 Assistant Secretary. A General Committee was formed, comprising one representative from each contributing Lodge, and all donors of five guineas or more. An Executive Committee was elected, embracing the Officers, members of the Provisional Committee, and Bros. John Lane P.A.G.D.C. Eng., S. Jones P.P.G.J.W., E. H. Shorto P.M. 39, and T. W. Atherton P.M. 248. This Committee was also empowered to complete the bye-laws and submit them to the General Committee.

Bro. W. J. Hughan P.G.S.D. Eng. spoke of his strong sympathy with the movement, and gave some particulars of the methods adopted in other Provinces.

The success of the fund is assured by the hearty way in which the Brethren in the Province have supported it. Although some who have stated their intention to give have not yet named the amount, the Secretary was able to announce that the promises given up to the day of the inauguration had reached nearly £850.—"Western Mercury."

We are asked to publish copy of a letter sent by Mr. Seaman to Bro. John Mason, in reference to the latter's remarks which appeared in our correspondence column last week, but having no desire to mix ourselves up with the quarrel between these two, or the legal proceedings threatened by Mr. Seaman, and, moreover, considering the letter would hardly interest our readers, we withhold it.

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Replying to a correspondent, the Editor of "To-Day" says: "I know nothing of Freemasonry personally, but my acquaintanceship among Freemasons prompts me to think only good of the body. Of course there are Freemasons who are not all they should be, but there are shady individuals to be found in every community. We cannot generalise from that."

REPORTS OF MEETINGS.

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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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METROPOLITAN—INSTRUCTION.

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ST. JOHN LODGE, No. 167.

A MOST successful meeting was held at the Court House, Harlesden, on Thursday, under the presidency of Bro. M. Moss W.M., who was supported by Bros. A. Williams P.M. S.W., H. Danby P.M. J.W., P. J. Ortner S.D., H. D. Wood J.D., Alfred Jones I.G., F. S. Priest Sec., G. Chapman, Wynman, Handover, Jefferson, Moore, Lawrence P.M., Catt, W. G. Tydeman, and others.

The W.M. rehearsed the ceremony of initiation, Bro. W. H. Handover candidate, and performed the work in good style. The Lodge was called off and on. Bro. Catt offered himself as candidate for passing, and the usual questions were asked and answered. Bro. Hillier P.M. Preceptor, with the assistance of the Brethren, worked the first and second sections of the lecture.

Bros. Charles J. Catt, Dr. Alfred Jones, and William G. Tydeman were unanimously elected members.

Bro. A. Williams P.M. will occupy the chair at next meeting. We trust he will have a good attendance. The annual outing of this Instruction Lodge will take place on Thursday, 10th September.

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WESTBOURNE LODGE, No. 733.

AT the Oliver Arms, Westbourne Terrace North, Harrow Road, on Tuesday, Bro. W. R. Plaford P.M. W.M., G. D. Mogford W.M. 2362 S.W., R. J. Hearnden J.W., G. A. Knight S.D., H. Crookes J.D., T. W. Mogford I.G., H. Dehane P.M. Preceptor, J. Wynman acting Sec. and Treas., W. H. Handover, H. Campbell, and others.

The Lodge was advanced to the second degree, when Bro. Dehane P.M. offered himself as candidate. He was examined, entrusted, and subsequently raised.

The Lodge was resumed to the first degree, and called off and on. The W.M. re-opened the Lodge and Bro. G. D. Mogford W.M. 2362 rehearsed a part of the ceremony of installation, giving the three addresses, and we compliment him on the able manner in which he carried out the work.

The S.W. was unanimously elected W.M. for next meeting. It was proposed by Bro. H. Dehane P.M. Preceptor, and seconded by Bro. T. W. Mogford, that a letter of condolence and of deep regret be sent to Bro. Robert John Rogers P.M. and Treasurer, on the loss of his father, which was unanimously agreed to.

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HYDE PARK LODGE, No. 1425.

AT the Prince of Wales Hotel, Eastbourne Terrace, Bishops Road, on Monday, Bro. H. Harris W.M., G. D. Mogford W.M. 2362 S.W., H. Crookes J.W., H. Dehane P.M. Secretary, A. Coleman S.D., A. LeClair J.D., G. E. Harris I.G., W. J. Ferguson P.M. Preceptor, H. Campbell P.M., W. H. Handover, W. Hillier P.M., J. Chubb, J. Wynman, W. J. Maynard, and others.

Bro. Hillier P.M. having offered himself as candidate, the ceremony of passing was rehearsed. The Lodge was advanced to the third degree, when Bro. Ferguson, with the assistance of the Brethren, worked the first section of the lecture. The Lodge was closed down, and Bro. G. D. Mogford was unanimously elected W.M. for next meeting.

It was proposed by Bro. Mogford and seconded by Bro. Hillier that a letter of sympathy and condolence should be sent to Bro. Robert John Rogers P.M. 733, on the loss of his father, also a letter of condolence to the widow of the late Bro. Dr. Peter Gowland, F.R.C.S., P.M. Fitzroy Lodge and Chapter, both of which were unanimously agreed to.

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CITADEL LODGE, No. 1897.

ON Friday, 7th inst., Captain Schlosshauer W.M., Calley S.W., Jones J.W., Dunstan P.M. Preceptor, H. Willsmer Sec., Lamigeon S.D., Rusby J.D., Matthews I.G., George Clark P.M., Feistel, F. Kebbell, Bishop, Witte, and Johnson.

The ceremony of Initiation was rehearsed, Bro. Johnson candidate. The first, second, and third sections of the lecture were worked. Bro. Calley was elected W.M. for next meeting.

A vote of condolence was passed, and letter ordered to be sent to the family of the late Bro. R. E. Fairclough P.M. and Preceptor Duke of Connaught Lodge of Instruction, who was well-known to most of the members.

On the 14th inst., Bro. Calley W.M., Jones S.W., Matthews J.W., Dunstan P.M. Preceptor, Harry Willsmer Sec., Mason S.D., Feistel J.D., Friedlander I.G., G. Clark, Ives, I. P. Cohen, and Lyons P.M.; New, Schlosshauer, Bishop, Johnson, Abrahams, Larner, Collett, Holland, Lucas, and others.

The ceremonies of initiation and passing was rehearsed, Bros. Lyons and Johnson being the candidates. The first and second sections of the second lecture were worked by Bros. Dunstan and Clark, assisted by the Brethren.

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PROVINCIAL.

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DUKE OF EDINBURGH LODGE, No. 1182.

ON Thursday, 13th inst., in the Masonic Hall, Hope Street, Liverpool, the annual installation meeting took place in the presence of an exceptionally large attendance of Brethren, twenty of whom were Provincial Officers,

and thirty-three Past Masters. After the routine business of opening was over, Bro. Thomas Holme was most impressively inducted into the Worshipful Master's chair, and subsequently invested his Officers with their distinctive collars. A good musical programme, which delighted those present, was supplied by Bros. John Lane P.M., H. Hollis, E. Edwards, G. Green, S. Smith, and Richard Brown. Bro. Casey catered for the banquet, which gave unbounded satisfaction.

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EBORACUM LODGE, No. 1611.

THE Brethren had their annual excursion on Wednesday, 12th inst. The party, numbering forty, left York by saloon carriages at 9.52 for Ilkley, where they arrived at 11.0 and took conveyances for a drive to Burnsall, via Bolton, a distance of thirteen miles, the route lying through the finest scenery in Wharfedale. The party thoroughly enjoyed the splendid drive. On arrival at Burnsall a cold luncheon was provided at the Red Lion Hotel, and the return journey commenced at three o'clock. The route back was by way of Barden Bridge, where the party left the carriages and walked through Bolton Woods, past the Strid, to the Monument, and then resumed the journey to Ilkley, which was reached at 6.30. An excellent dinner was served at the Crescent Hotel, the Worshipful Master Bro. F. H. Vaughan presiding.

After dinner one or two Loyal and Masonic toasts were given, and the return journey was commenced at 8 o'clock. On arrival at York the Brethren and ladies adjourned to the Masonic Hall, St. Saviourgate, where they were entertained by the Worshipful Master. Songs and duets were given by Bros. Kilvington, Debenham, Wilson, Welburn, and Ewbank, and two recitations in excellent style by Miss Josephs. Bro. W. S. Child acted as accompanist. The weather throughout the day was very fine, which added much to the enjoyment of the Brethren.

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SUNBURY LODGE, No. 1733.

THE annual excursion took place on Thursday, 13th inst., when a party of thirty-five Brethren embarked in the Sunbury Belle immediately after the breakfast hour, and proceeded to Windsor, where a stop of two hours was made. Luncheon was sumptuously provided on board by Messrs. Freeman, of the Magpie Hotel, and pauses were made on the return journey to witness the river carnivals at Staines and Walton. Sunbury was reached about 10 p.m., after a very successful outing.

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AGRICOLA LODGE, No. 1991.

THE members held their annual pic-nic on Wednesday, 12th inst. The Brethren, together with some visitors and a large number of lady friends, were conveyed by saloon to Bridlington, and on reaching the latter place were at once driven to Flamborough, where lunch was served. The day was beautifully fine, and after visiting the caves and other places of interest the party returned to Bridlington and partook of dinner at the Londesborough Hotel. The party then rambled about Bridlington, and returned to York by the 8.47 train, reaching the latter city a little after eleven, everybody being well satisfied with the arrangements, which were carried out by Bro. Robert Spence W.M., who was assisted by Bro. James P. Gill Secretary.

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HORWICH LODGE, No. 2324.

ON Wednesday, 12th inst., the members had a pic-nic trip to Skipton and Bolton-le-Woods. About twenty of them joined in the excursion, the arrangements for which were carried out by the Secretary Bro. H. R. Thornton P.M. The party left Horwich at 7.47 a.m., and reached Skipton about 10.40. There they partook of dinner at the Midland Hotel, Bro. Z. Tetlow W.M. occupying the chair, and Bro. T. B. Greenhalgh S.W. the vice-chair, when several Loyal and Masonic toasts were proposed. The company afterwards drove out in wagonettes to Bolton-le-Woods. After a delightful day, the pleasure of which was enhanced by fine weather, they departed from Skipton at 8.30 p.m., reaching home about 11.23. They travelled from Manchester each way in a saloon carriage.

MARRIAGE AT URMSTON.

ON Thursday, 13th inst., the village of Urmston was the scene of a very important function—important at least in the lives of two individuals. On that day Mr. Frank Percy Steans, a prominent figure in the cricket field, only son of Mr. Percy Steans, of Didsbury, led to the altar Miss Edith Marianne Littler, youngest daughter of Bro. Edward Lewis Littler P.M. and Treasurer Urmston Lodge, No. 1730, P.P.G.P. West Lancs. The marriage was performed at St. Clement's Church, the officiating clergyman being the Rev. E. Harwood Cooke, M.A., vicar. Carriages which had been provided by Bro. John Walton P.M. conveyed the party to the sacred edifice, and the wedding ceremony took place in the presence of a large number of spectators, attracted thither by the popularity, not only of the contracting parties themselves, but of the parents of the bride and bridegroom, who are well known in various capacities.

Bro. Littler gave away the bride, who wore a costume of pale grey cloth, trimmed with white silk and pearl embroidery, a white picture hat, trimmed with white feathers and ribbon to match, whilst she carried a shower bouquet of white roses and orange blossom. In attendance as bridesmaid, was her sister, Miss Fanny Littler, while Mr. Golland, of Higher Broughton, acted as best man.

At the close of the ceremony the party adjourned to Carlton Villa, the residence of the bride's father, and subsequently the happy couple left for Colwyn Bay, to spend the honeymoon. There was a long list of presents from friends and well-wishers, principal amongst which were three cheques for substantial amounts, the respective donors being the bride's father, Bro. Geo. R. Lloyd P.M. and Secretary 1730 P.P.G.P. Treas. West Lancs., and Messrs. E. D. Sassoon and Co.

Our interest in the welfare of the young couple, even were it not supported by that of personal friendship, would lead us to hope that their future may be free from carking cares; that the sunshine of their existence may be as placid as the day of their marriage, which was glowing with full summer beauty; that earth may bestow upon them her largess, and heaven its benisons; and that after a long life of usefulness and happiness in this world, the twilight of declining years may merge into eternal dawn, and be consummated in a rich and glorious immortality.

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.

48 Industry, Gateshead
302 Hope, Bradford
307 Prince Frederick, Hebden Bridge
388 Prudence, Halesworth
491 Royal Sussex, Jersey
699 Roscavea, Chacewater
827 St. John, Dewsbury
999 Robert Burns, Manchester
1168 Benevolence, Sherbourne
1271 F'dship & Unity, Bradf'd-on-A'vn
1272 Tregenna, St. Ives
1325 Stanley, Liverpool
1486 Duncombe, Kingsbridge
1748 Castlemartin, Pembroke
1861 Claremont, Croydon
1977 Blackwater, Maldon
1991 Agricola, York
2068 Portsmouth Temperance, L'dp't.
2373 Hardwick, Chesterfield
2547 Llangattock, Cardiff
2582 Lewisham, Smsthwick

Tuesday.

253 Tyrian, Derby
378 Loyal Welsh, Pembroke Dock
386 Unity, Wareham
448 St. James, Halifax
954 St. Aubyn, Devonport
1007 Howe & Charnwood, Loughboro
1016 Elkington, Birmingham
1052 Callander, Manchester
1266 Honour & Friendship, Blandford
1390 Whitwell, Millon
1536 United Military, Plumstead
1580 Cranbourne, Hatfield
1587 St. Giles, Cheadle
1609 Liverpool Dramatic, Liverpool
1650 Rose of Raby, Staindrop
1675 Ancient Briton, Liverpool
1779 Ivanhoe, Sheffield
1942 Minerva, Fenton
2025 St. George, Plymouth
2518 Chas. Ed. Keyser, Hoddesden

Wednesday.

1017 Montefiore, Café Royal
128 Prince Edwin, Bury
220 Harmony, Garston
290 Huddersfield, Huddersfield
304 Philanthropic, Leeds
372 Harmony, Budleigh Salterton
387 Airedale, Shipley
409 Stortford, Bishops Stortford
439 Scientific, Bingley
461 Fortitude, Newton
533 Eaton, Congleton

555 Fidelity, Framlingham
724 Derby, Liverpool
750 Friendship, Cleckheaton
1024 St. Peter, Maldon
1119 St. Bede, Jarrow
1283 Ryburn, Sowerby Bridge
1296 Vale of Brislington, Brislington
1529 Duke of Cornwall, St. Columb
1544 Mount Edgumbe, Camborne
1645 Colne Valley, Slaithwaite
1756 Kirkdale, Liverpool
1760 Leopold, Scarborough
1775 Leopold, Church
1808 Suffield, North Walsham
1989 Stirling, Cleator Moor
2019 Crook, Crook
2064 Smith Child, Tunstall
2149 Gordon, Hanley
2259 St. Nicholas, Thorne
2320 St. Martin, Castleton
2357 Barry, Cadoxton
2444 Noel, Kingston-on-Thames
2448 Bradstow, Broadstairs
2583 St. Thomas, Tibshelf

Thursday.

General Committee, Girls School, 5
39 St. John Baptist, Exeter
202 Friendship, Devonport
215 Commerce, Haslingden
324 Moira, Stalybridge
346 United Brethren, Blackburn
403 Hertford, Hertford
475 Bed. St. John Bap., Luton
590 La Cesaree, Jersey
594 Downshire, Liverpool
625 Devonshire, Glossop
636 De Ogle, Morpeth
787 Beaureper, Belper
807 Cabbell, Norwich
904 Phoenix, Rotherham
971 Trafalgar, Batley
1032 Townley Parker, Chorley
1151 St. Andrew, Tywardreath
1166 Clarendon, Hyde
1514 Thornhill, Huddersfield
1578 Merlin, Pontypridd
1971 Ald'shot. Army & Navy, A'shot.
2184 Royal Vict. Jubilee, Rainham
2214 Josiah Wedgewood, Etruria
2263 St. Leonards, Sheffield
2335 Cycling and Athletic, Liverpool
2375 Hilbre, Hoylake
2387 Manchester Dramatic, M'chester
2462 Clarence, West Hartlepool
2474 Hatherton, Walsall

Friday.

810 Craven, Skipton
1822 St. Quintin, Cowbridge
2415 Tristram, Shildon

Saturday.

1462 Wharnccliffe, Penistone

discharge its duties, not only to the satisfaction of this Lodge in particular, or of the Craft generally, but of his own inward conscience.

It is a laudable ambition to be the Master of a Lodge. It is a position than which nothing is more dignified, nothing more honourable, but a conscientious man will never attempt to gratify that ambition without the full consciousness of knowing that he possesses an ability and a fitness commensurate with its dignity and importance.

A few Masters labour under the impression that a mere poll-parrot recital of the ritual and a knowledge of the ever-fluctuating phraseology of the "standard work," without even dotting an i or crossing a t is the sole requisite. Some imagine that because a Mason is a jolly good fellow, liberal to a fault, he is worthy to wield the sceptre of King Solomon. Others again believe that, because he has taken degrees innumerable, he must be a bright Masonic luminary; or that the possession of a ready flow of language, and the ability to make a speech at the visit of the District Deputy and to tell racy stories at the post-prandial exercises incident to the third degree, is the main requirement. The conscientious Mason gauges his fitness for the position by the rules of introspection, and if his inward conscience tells him that he is not "in possession of all the necessary qualifications," notwithstanding the confidence of his Brethren, or the fact that the goal of his desires is almost within his reach, and the mantle ready to fall upon his shoulders, if he be a true man and a true Mason and has the interests of the Fraternity at heart, he will rather be a strong man on the floor than a weak man in the chair.

The model Master must be, as I said, a moral and a good man, for he is an exemplar to his flock, and "Master like man" is a rule older than Æsop, wiser than Plato.

If, in his daily walks and conversation, he fails to practise out of the Lodge what he teaches in it, if he does not carry into the actualities of life the lessons which he himself has inculcated, his labour is vain, his seat is practically empty, his Lodge a body without a head.

How absurd it is as a practical idea to have elected an immoral man, a profane man, a licentious man, or a drunkard to the East! Nothing is so destructive to the material prosperity, the honourable standing, or the social enjoyment of the Craft, whether at labour or refreshment, as the influence of an immoral man. The stream cannot rise higher than its source; a Lodge will never be better than its Master, who is viewed by the community as the embodiment of the Institution when visible on public occasions.

The model Master must be a law-abiding man—a model citizen. He must not be engaged in shady enterprises or indiscreet transactions; like Cæsar's wife, he must be beyond suspicion.

He must be of good report before all men. In the quaint language of the ancient ritual: "Ye must work diligently, live creditably, and act honourably by all men." It is this that will recommend our Fraternity to the hearts of a moral world; it is this that will give tone to Freemasonry; it is this that will afford us a means of disseminating that charity to the distressed so often demanded, so acceptable to the Most High, so self-rewarding to the philanthropic giver; but if the Master be idle or dissipated; reckless, or extravagant, if his personal character be off colour, and the profane shrug their shoulders when his name is mentioned in connection with the institution, he holds up the body of which he is acknowledged head, as a fit object of contempt.

The model Master must be meek and temperate; "meek as Moses; temperate as the Sons of Rechab," are prime recommendations of him who sits on King Solomon's seat. Meek to listen patiently to every Brother, meek to bear burdens which he should not rightfully assume, temperate in his habits and language! yet, while mild and indulgent as a presiding officer, the iron must always be beneath the velvet glove, but dealing firmly, not arbitrarily. His gavel is supposed to have knocked all the rough corners from its builder's mind and conscience, and brought him the golden rewards of self-discipline; therefore his Brethren will honour him.

The model Master must be courteous and faithful, and must practise self-government.

Courteous, for the Master of a Lodge must primarily be a gentleman, not alone in his reception of visiting Brethren, but in his actions towards his associates in the Lodge; for have they not chosen him, honoured him, promised to obey him, rendered homage to him as their Master, and thus earned his gratifying politeness and fraternal love in his relations to the Lodge.

Faithful: for he is pledged before God so to be. He is esoterically and exoterically bound by every tie that can bind an honest man so to be.

Self-government: Every speculative appliance of an operative implement he must make to his own mind and heart, and in characters of living fire there must always appear before him the maxim: "He who conquers himself is greater than he who overcometh a city." So skilful must he be in this philosophical use of Masonic tools and implements, that nothing but death can divest him of his title of a "Master in Israel."

The model Master must possess an ardent love for Masonry. He must not use it merely as a stepping-stone to advancement within the ranks of the Fraternity, but love it "for its own sweet sake," and in his love for it he must be a Masonic zealot—a zealot, but not a fanatic. It is his part to propagate the knowledge of Masonry far and wide. He is the apostle of the gospel, the Master of many disciples. He must disseminate its principles. He must not alone know the law, but be able to illustrate and expound it, both in spirit and in letter.

The model Master must be versed in the landmarks and principles of

THE MODEL MASTER.

"O noble work of time and care!
O task most beautiful and rare!
O simple but most arduous plan
To build up an immortal man."

IF there be any truth in the adage that "Every Lodge has the Master it deserves," the converse of the proposition, "That every Master has the Lodge he deserves," must be equally true. The Masonic Institution, in its form of government, has wisely placed an autocratic power in the hands of the Master, which enables him—as it is his bounden duty—to mould the character of his Lodge, and as he "sets the Craft at work, giving them proper instructions for their labours," it depends upon the quality of the instructions given whether, as the result of those labours, he "will receive honour and they pleasure and profit thereby."

Masters of Lodges mould the destinies of the Craft. They stamp it with their own personality. They strengthen or weaken, build up or tear down the influence of Freemasonry. Grand Masters simply execute the will of the Masters in Grand Lodge assembled. The Craft "obey the will and pleasure of the Worshipful Master," and, with the grave responsibility of fashioning, squaring, and polishing, under his own supervision, each and every stone brought into the work of the Temple, it behoves him to strengthen his loins for the performance of the onerous, important, and sometimes Herculean task he has undertaken, by endeavouring to become not only a model Master, but a guiding star to those who, in the course of time, will follow after him.

What should the model Master be? The model Master must not alone be a conscientious man, but a moral and a good man. He must be sufficiently conscientious to ask himself prior to his induction into this high office whether he is morally, mentally (and perhaps financially) equipped to

Masonry. He must often "walk around Jerusalem and mark the bulwarks thereof." He must know his ground well. He must be at home in the several apartments of the Temple. Every stone ill placed, every light obstructed, every pillar removed by accident or design must be noticed by him, and he must raise the warning voice that it be restored without delay.

The model Master must be a lover of old-time things. Progressiveness and reform, in the modern sense, have no meaning in Masonry.

The modern Master seeks to make his Lodge a veritable Urim and Thummim, a centre of Masonic light and perfection. He reads Masonic books, belongs to a Masonic club, subscribes to Masonic journals, attends Masonic lectures—and the ideas he gathers from his studies he freely gives for the benefit of the Craft while at work. He has his school of instruction, but for his Officers as well. He does not trust to luck. He insists that every Officer should be up to date with his own particular work. He personally drills them, listens to their rendition of their several duties, and he can work the middle chamber himself as well as the Senior Deacon.

The model Master must be jealous of the honour of his Lodge. He will by his intercourse with the other Lodges, earn for it a reputation, and carve out a name upon the Temple of Masonry that will be lasting and enduring.

The model Master must not alone be conversant with the regulations of Masonry and the decisions of the Grand Lodge, but must have a knowledge of its history, and thoroughly understand its aim and objects. "A place for everything and everything in its place," "Nothing in Masonry without a rational explanation," are as lamps to his feet.

The model Master recognises the various elements in his Lodge in the appointment of his committees, so that everyone is interested in the business of the Lodge, and seeks to cement them together for the benefit of the Craft. He fully realises that "all work and no play makes Jack a dull boy." The social element in Masonry is one which he does not neglect, for it is a factor which it would be folly to disregard. He believes in work, but he also believes in rest and refreshment. The divine injunction, "Six days shalt thou labour," and "on the seventh day thou shalt rest," are to him of equal binding force. He believes that the social intercourse at the festive board is as much a necessity and equally as important as a knowledge of the ritual; for, while men may be acquainted with each other in the Lodge, they know each other better when sitting elbow to elbow at the festive board.

The model Master opens his Lodge punctually and proceeds with despatch. If his Officers are not there at the appointed hour, he fills the various stations and places to the best of his ability, and sets an example of promptness to his Wardens and Officers, for in the half-hours spent in waiting for dilatory Officers much important work can be done and the proper business of the Lodge proceed uninterruptedly. He must rigorously apply the 24 inch gauge so that there may be an appropriate time for work and for refreshment, that the work of the Lodge does not drag and the Great Lights removed at an early hour, to the gratification of the domestic lares and penates.

The model Master must be like the sun, not only containing light and warmth within himself, but imparting it to others. It is his business to see (even if he has to devote his own personal time to it) that the candidates fully comprehend the significance of each and every ceremony, and are well versed in the lectures, so that it may be proverbial in the Craft that all who bear the hall-mark of his Lodge are "well-made" Masons of true and sterling quality.

The model Master must be the Master of his Lodge, not alone in name, but in deed. He may seek counsel of his predecessors, because sometimes the experience of Past Masters is very valuable. He may take suggestions from the Secretary, and advice from the Past Masters, but he must feel within himself that neither the Past Masters nor the Secretary are the governing power in the Lodge, nor must he permit them for a moment to usurp his authority or derogate from his powers as Master. He must know that he is the Master of the Lodge and not the President of a Masonic Association or a debating society.

The model Master must be a peace-maker, and, like Aaron, not only "a lover of peace, but a pursuer of peace." Whenever he sees any ill-feeling growing between the members of his Lodge, he must immediately seek to suppress it, "peace and harmony being the support of all institutions, especially this of ours;" using his personal influence with the contending parties to live in bonds of Brotherly affection, appealing to them not alone as men and Masons, but for the honour and welfare of the Lodge. The respect for Masonic teachings and the proper application of the principles of Masonry must make them friends.

The model Master must see that his Officers know their duties in their several stations and places, so that in the event of his absence or of an emergency he may have the assurance that the Craft will not be in confusion, and that the work of the Lodge will be in strict accordance with the designs drawn by him upon his Trestle Board, and of which the Lodge need not be ashamed.

But why should a man take all this trouble upon himself?

What reward is there for this sacrifice of time, labour, patience and feelings? Simply to receive Master's wages, the reward of well-doing in the Masonic Temple.

What are the wages which a model Master has a right to expect? The oil of joy, and that in rich abundance, if his conscience approves his year's work. If he is satisfied that he has performed all his official duties, guided therein, by his installation covenant, then the approbation of a good conscience is the very voice of God whispering in his heart.

If he has ruled his Lodge without fear or favour, and without hope of fee

or reward save the approbation of his conscience and of God, then the praises of his Brethren will be as the fragrance of sweet incense to him. And his work as Master is his reward in every memory of duty done.—By W.M. J. M. Solomon, in the "Minstrel."

CHRISTIANITY AND FREEMASONRY.

THE following letter appeared in a recent issue of the "Church Times":

SIR,—Some time ago it was suggested that a gathering of clerical and lay Freemasons might well be included among the informal functions of the Church Congress week. I do not know whether the suggestion has been taken up, and will be carried into effect. But if it is, this gathering of influential clerical and lay Masons will, by a curious coincidence, fall at about the same time that our Christian brethren on the Continent will be holding their first International Anti-Masonic Congress, at Trent, in the Tyrol. The Congress is being organised by committees in Paris, Turin, Lisbon, Valencia and other great cities; and the opening and concluding ceremonies will take place in the Cathedral of Trent.

The coincidence of these two events will doubtless suggest anew to many minds a question which has already puzzled them for some time, and which seems to have a special urgency now that Reunion questions are to the front. Is it advisable, or even allowable, for Catholics in England to be Freemasons?

Continental Freemasonry is well-known to be the rallying point of all those forces which are hostile to Christianity, and is rightly and naturally under the ban of the Church in those countries which own allegiance to the Roman see. It is avowedly connected with those manifestations of Anti-Christ which have for some time existed in France and other countries,—those obscure and obscene sects of which the members actually worship the devil, and are known as Luciferians, Palladists, and Satanists, who are pledged to keep the priests from their families, and who do not scruple to steal consecrated hosts for their impious rites. Continental Freemasonry is the focus of all that which, under the name of Liberalism, strives to overthrow the Church. In a word, it is anti-Christian in the fullest and widest sense.

Of course it is to be freely admitted that English Freemasonry is totally different in spirit from Continental. Among us it appears as a harmless, if somewhat ludicrous, society, patronised by Royalty, and, therefore, fashionable, given to the exercise of rites guarded with portentous secrecy, and derived in some measure from Benedictine sources; a society which combines benevolence and conviviality, to which many clergy belong, and for which human curiosity is probably the most powerful recruiting agent. We are told, moreover, that it is theistic, and at least in the higher grades of Mark Masonry, Christian, and that it has excommunicated the atheistic Grand Orient Lodge of France. But we may still be pardoned for asking whether the separation between English and Continental Freemasonry is more than merely nominal? Granted that the Grand Orient is excommunicated by English Lodges, are all the atheistic Lodges of the Continent under the same ban? And have the Welsh Lodges followed the example of the English? One hears that some at least have not. And even if they have repudiated the atheistic Lodges, is the separation so complete that an English Mason would not be bound to recognise and assist a Continental Mason? Masons are wont to boast that Masonry is one fraternity all the world over. And if this is so, even in a limited sense, then the accession of an individual to Masonry in England is a gain to the strength of Masonry all the world over; and the Christian who is admitted to an English Lodge is indirectly aiding and abetting the anti-Christian forces of the Continent. Unless it can be shown that no fraternity or obligation of any kind exists between English and Continental Masons, either as Lodges or as individuals, then Masonry is an institution which the English Catholic is bound to combat on every possible occasion, and by every means.

But even if it be proved that Continental Masonry is repudiated and abhorred of English Masons, it is by no means proved that English Masonry is to be countenanced by the Church. In its best aspect it is a philanthropic fraternity. But every Christian is already bound by a stronger obligation than any which Freemasonry can enforce, to assist a brother in distress. There are, moreover, cases in which the performance of Christian duty would certainly conflict with the observance of Masonic obligation. For example, a Christian Mason is able to render aid to one only of two equally necessitous persons, who have asked his aid, the one as a Freemason (non-Christian) the other as a Christian. Here is the material for a very pretty dilemma. He is constrained to sin, or to break his Masonic obligation. Other cases of a different kind will suggest themselves, in connection with the confessional.

Innocent as English Masonry may be (it is a secret society, and we have therefore no absolute certainty that it actually is), I submit that English Catholics who become Masons assume a very grave moral responsibility. At the least they scandalise their fellow-Christians on the Continent, and raise another obstacle to Reunion. The general sense, in some countries the explicit condemnation, of the Church is against secret societies; her wisdom has already been more than justified by the history of Masonry. And all English Churchmen would surely do well to refuse to countenance it in the slightest degree. That there are already good Catholics in the fraternity is a hindrance to the Faith.

OFFEIRIAD.

Mr. George Manville Fenn commences a new serial story entitled "Gerard's Jungle," in the 26th August number of "Chums," which forms the first of the new volume. The story is illustrated by Mr. Paul Hardy. The same issue of "Chums" will contain the opening chapters of a new serial by Mr. Arthur J. Daniels, a chat with Prince Ranjitsinhji, accompanied by a new photograph of the Prince, and the first of a series, "True Fire Brigade Yarns," by Mr. Walter P. Wright, who has visited the big Fire Brigade centres of the country in order to gather his material; and an interesting collection of letters from several living celebrities, telling of the boyhood amusements of the various writers.

IN view of the course of events in South Africa and the Soudan, Messrs. Cassell and Company have decided to issue a cheap edition of their "Story of Africa and its Explorers" in a serial form. The work is by Dr. Robert Brown, and the illustrations are from photographs supplied by travellers, missionaries, and exploration societies. The work embraces from the earliest times down to the Matabele War. Part 1, price 6d., will be published on the 25th inst.

BULLS.

I.

THE term "bull" is generally associated in one's mind with the character of an Irishman, but why this should be I cannot tell, for Ireland is not the only country which supplies us with examples of this peculiar kind of entertainment.

Mr. and Miss Edgeworth, in their inquiry into the etymology of Irish bulls, endeavour to account for them in this way:—"That the English, not being the mother-tongue of the natives of Ireland, to them it is a foreign language, and consequently it is scarcely within the limits of probability that they should avoid making blunders both in speaking and writing."

The question, "Why are the Irish so apt to make bulls?" received the following answer from a son of Erin:—"We never make bulls in our own language; it is when we speak English that we do it, so they are English bulls, not Irish." Sir Richard Steele accounted for it by saying that "he wasn't sure whether the failing was caused by the effect of climate or not," but he thought that "if an Englishman were born in Ireland, he would be liable to the same peculiarity."

A Bull by Edmund Burke.—In the debate on the Budget of 1772, "The Minister," said Edmund Burke, "comes down in state, attended by his creatures of all denominations, beasts clean and unclean. With such, however, as they are, he comes down, opens his budget, and edifies us all with his speech. What is the consequence? One half of the House goes away. A gentleman on the opposite side gets up and harangues on the state of the nation; and in order to keep matters even, another half retires at the close of his speech. A third gentleman follows their example, and rids the House of another half!" (A loud laugh through the House). "Sir," said Burke, turning the laugh with some adroitness and humour, "I take the blunder to myself, and express my satisfaction at having said anything that can put the house in good humour."

He was a boy.—A Suffolk farmer, whose accent was singularly broad, took his first-born child, a boy, to the clergyman of the parish for baptism. He told the divine that his name was to be John, but spoke it so like Joan, that the other concluded it at once to be a girl, and actually performed the service appointed by the church as if for a female child, without the observation of either the father, the mother, or two young women who were present. The parish clerk finding out the mistake a few days afterwards, went in haste to the vicar, imploring him to alter the register, or to name the child again. But the divine refused to transgress the rubrical injunction, alleging the impropriety of such an act. "I will, however, make a memorandum of the circumstance," said he, and wrote the following at the foot of the register:—"Mem. The girl baptised on the 10th instant by the name of Joan, proved a fortnight afterwards to be a boy!"

A President's Bull.—General Taylor perpetrated one of the grandest bulls on record, attaining what a literary professor described as "a perfection hardly to be surpassed." In his presidential address, he announced to the American Congress that the United States were at peace with all the world, and continued to cherish relations of amity with the rest of mankind."

A Farmer's Warning.—An Ohio farmer posted up the following:—"If any man's or woman's cows or oxens gits in these here oats, his or her tail will be cut off as the case may be." But this is eclipsed by the following, specially forwarded to the writer by our own office boy:—"In a German parish, a by-law was made by which the muzzling order has really been put into force. The draconic order runs thus:—"Whoever allows his dog to run about without a muzzle will be shot dead and fined 30 mark."

Bismarck's Practical Bull.—A few years ago, an English friend of Prince Bismarck applied to him on behalf of a lady for his autograph, and Prince Bismarck replied to the lady in his own hand:—"Dear Lady— I have the greatest objection to giving my autograph, and never do so. Very truly yours, Bismarck."

Dumb Play.—M. Pierre Larousse has recorded a practical little "bull" committed by an honest civil functionary. The mayor of a small city in the North of France ordered one of his officials to keep an eye on the performances at the theatre. At the end of the week the magistrate received the following report:—"Mr. Mayor, everything has passed off properly at the theatre. But in the conscientious discharge of my duty, I am compelled to inform you, that the leader of the orchestra, all whose movements I have scrupulously followed, has not played upon a single instrument once in the course of the week. If he goes on simply making gestures, ought I to compel him to desist?"

A Perfect Bull.—Perhaps the most perfect bull of its kind, and one on which the mind lingers with the greatest gratification, is that recorded of Madame Talleyrand. "Oh, I am so glad," exclaimed the lady one day at table, "that I don't like spinach!" "Why are you glad of it?" good-naturedly asked Talleyrand. "Because, don't you see," the fair dame replied, "if I liked spinach then I should eat it; and I hate it!"

Decided.—Two operatives in one of the Border towns were heard disputing about a cemetery, beside the elegant railing of which they were standing. One of them, evidently disliking the continental fashion in which it was being laid out, said in disgust, "I'd rather dee than be buried in sic a place." "Weel, it's the verra reverse wi' me," retorted the other, "for I'll be buried naewhere else, if I'm spared."

Uncertainty of Life.—"Noo, my good bairns," said a schoolmaster to his class, "there's just another instance o' the uncertainty o' human life, ane o' your ain schulemates—a fine wee bit lassie—went to her bed hale and weel at nicht, and rose a corpse in the morning."

College Grammar.—A certain college announces, "Swimming instruction given by a teacher of both sexes."

A Poser.—We have the story of a physician, who, conducting a post-mortem examination in a case of infanticide, reported that "he was unable to discover whether the child was alive at the time of its death, or not."

Hereditary.—A gentleman, in speaking to a nobleman's wife of great rank and fortune, lamented very much that she had no children. A medical gentleman who was present, observed that "to have no children was a great misfortune, but he had remarked that it was hereditary in some families."

An Officer's Bull.—An English Officer, during the Indian Mutiny, informed the public through the "Times," that "thanks to the prompt measures of Colonel Edwardes, the Sepoys at Fort Machison were all unharmed and taken aback, and being called upon, laid down their arms."

A Lady's Dictum.—A young lady was speaking strongly to a gentle-

man upon the habit of smoking, which, she said, "must be very bad for the health." "I don't know," said her friend, "there is my father, who smokes every day, and he is now seventy years old." "Well," said the other, "if he had never smoked, he might have been eighty."

A Naive Defence.—During a recent visit to London, a lady was one day defending her country with characteristic warmth against charges made concerning its bull-making propensities by a witty Englishman. "Well," he at length exclaimed, "if you won't allow you commit bulls, you must at all events confess you commit an outrageous number of murders." "Granted," cried the Irish girl; "yet even our murders are not at all so atrocious in their character as your English ones." "Oh, now, now!" broke in the gentleman mischievously, "only listen to this girl defending her murders!" "No, no," she replied, "not defending, but comparing them. It is seldom you hear of an Irishman staining his own hearthstone with blood if his wife offend him; a few hard words, or at most a few hard blows are the punishment; but if the English boor's wife offends him, very likely she will go to bed to-night, to rise in the morning and find her throat cut."

Considerate.—A Hibernian paterfamilias declares to his wife that he really wishes the children could be kept in the nursery while he is at home, "although," he considerably adds, "I would not object to their noise, if they would only keep quiet."

Childless Parents.—At a dinner party in London, the conversation running on the prospects of happiness in matrimony, a gentleman from the Emerald Isle said "that for his part he believed that man and wife got on most pleasantly together when they were childless," and he instanced the case of his own father and mother, who, he said, "led lives of perfect felicity though they never had had a child."

Regretting his Birth.—A kindred story to the above is told of a man who wished that his father and mother had never met, and who said that "it would have been money in his pocket if he had never been born."

Against Early Marriages.—The next Irishman who comes under our notice is married, but not very happily. Having entered into holy bonds at the early age of nineteen, he discovers that it is much easier to get the ceremony performed than afterwards to maintain an establishment. Repenting him that he had procured a wife without the means of supporting her, he declares that "he will never marry so young again if he lives to be the age of Methuselah."

A Droll Irishman.—Sheriff Brown recently opened an inquiry in Peterhead Courthouse, into the death of John Hanley, a convict, who was killed in the Stirlinghill Quarry by falling off a ledge of rock. Murray, one of the convicts, said that when the stone gave way he said to himself, "I'm killed," and when he dropped, he knew he was killed. After thinking over it he found that only one leg had been bruised; but Hanley was lying by his side spitting up blood, and he was dead in no time. He believed the débris killed him." At the close of this witness's examination he asked the Sheriff for permission to say a few words. He said: "My lord, I am entirely innocent of the crime I committed; and if guilty of the crime it is one of the smallest of thefts that ever a man committed."—The inquiry was adjourned.

(To be continued).

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

A NEW HOME INDUSTRY.

THE starting of the new works belonging to the London Distilling and Yeast Company, Limited, at West Ham, marks a new era in the yeast trade in this country. It practically amounts to the commencement of a new home industry, which is always a matter of great importance to the commerce and the toiling millions of these islands. Few people have a correct idea of the enormous extent of the yeast industry in the three kingdoms. The annual consumption amounts to about 96,000,000 lbs., of which about 28,000,000 lbs. of distilled yeast, valued at over £650,000, are imported from the Continent. London alone consumes yearly about 12,000,000 lbs. of yeast, and the Metropolitan and general country consumption of the commodity is increasing annually. Seeing what a large proportion of this has hitherto come from abroad, it is a healthy sign of the times to see the home producer enter into competition with the foreigner. The capacity of this company's works, both for the manufacture of yeast and spirit, is very great. The mash-tuns in the distillery contain 100,000 gallons, the thirteen fermenting vats hold together 250,000 gallons, the wash-charges have a capacity of 100,000 gallons, while the liquor tanks will contain 100,000 gallons of water. The machinery and general equipment are of the highest class. Five powerful Galloway boilers supply the steam, while the largest of the many engines in use runs up to 350 horse power. The granary affords accommodation for 5,000 quarters of corn. The live and rolling stock employed by the company are unexcelled and sufficient to cope with any reasonable development of its trade. The distillery can deal with about 1,200 quarters of corn per day, and this will soon be increased. The company has its own Artesian well, from which a supply of the purest water is obtained. One of its stills can deal with 4,000 gallons per hour, and in this department further extension is being made. The grain tanks, boiling and spend wash tanks, have a total capacity of 330,000 gallons while the four reservoirs will hold up to 200,000 gallons. The spirit and feint receivers have a capacity of about 40,000 gallons, and in the spirit and feint condensing tanks 20,000 gallons can be treated. The mill is very complete, and a very large staff is employed, indeed, the whole establishment is admirably adapted for the perfect production of such a perishable and necessary article as yeast, which requires careful handling in every stage of its manufacture. When in full work 65,000 lbs. per week can be produced, and, no doubt, this quantity will soon be turned out.

THE "Magazine of Art" for September will contain a special supplement devoted to the works of Sir John Millais, Bart., P.R.A., consisting of a special memoir by Mr. M. H. Spielmann, and numerous reproductions of the President's most famous pictures and portraits. The part will include two plates, viz., a photogravure of his celebrated picture, "The Bride," hitherto unpublished, and a steel engraving of "A Reverie."

In view of the success which has attended the issue of "Queen's London" in monthly parts, Messrs. Cassell and Company have decided to follow the work with one of a similar character, entitled "Pictorial England and Wales." It will contain upwards of 320 full-page illustrations, reproduced from copyright photographs. Part 1 will be ready in a few days, and the work will be completed in 11 parts.

ENTERTAINMENT NOTES.

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Duke of York's.—The management have recently provided a lively little piece, just suited for their patrons on a warm summer evening. It is termed a musical farce, and is entitled "The Gay Parisienne," written by Mr. George Dance, and the music composed by Mr. Ivan Caryll. Plots in pieces of this description are hardly necessary, so long as there is something to bring together plenty of pretty girls in charming costumes, with nice lively music and catchy songs, all of which are forthcoming in this case. The heroine is an ingenuous young damsel who, being engaged to M. Auguste Pompier, has managed to get up "a breach of promise" against Ebenezer Honeycomb while on a visit to La Ville Lumiere, out of which she thinks to get sufficient damages for a respectable dot. She is, however, circumvented by Tom Everleigh, a budding barrister, who is engaged to Ebenezer's daughter Nora, and of course all ends in the usual felicitous manner. The chief burden of the piece rests with Mr. Lionel Rignold, who gets much amusement out of the faithless Ebenezer, Miss Violet Dene as Mdle. Julie, Mr. Frank Wheeler as Auguste, Miss Edith Courtney as Nora, and Miss Belmore as Mrs. Honeycomb. Mr. W. H. Denny as Major Fosdyke, Mr. H. Kilburn as a German landlord, and Miss Louie Freear as a droll little servant, also lend valuable assistance in running the farce merrily along. The sprightly dancing of Misses Neville, McIntyre, Grenville, and Milton is greatly enjoyed, and most of them have to repeat. These musical farces gain in humour by repetition, and at present this is at perfection's point, and bound to be enjoyed.

Alhambra.—The ever popular story of "Rip Van Winkle" has been annexed by Signor Carlo Coppi for his latest ballet, and having secured the assistance of M. Robert Planquette, Mr. T. E. Ryan, and Madame Alias, a brilliant spectacle in five scenes is now presented at this handsome house. The pantomime is capably acted by Mr. Fred Storey as Rip, Miss Julie Seale as the termagant Frau, the Almontis, and Signorina Campana. The dances and groupings of the corps de ballet are so arranged that the eye gets fairly bewildered, and rounds of applause greet the fall of the curtain. A very strong programme is presented in addition—including the marvellous "Animatographe," the Russian dancers, the clever Lupus, and the good old Irish ballet of Donnybrook. This is one of the best entertainments in London.

Shaftesbury.—The charming Vienesse artiste, Miss Annie Dirkens, is now back here, playing her original part of Paolo in "The Little Genius." The management wish it particularly known that there was no foundation whatever in the reports that this lady had seceded from the cast, the facts of the case being simply that Miss Dirkens' engagement with the late Sir Augustus Harris was until August only, but owing to the manner in which "The Little Genius" has caught on, the management wish to prolong her engagement for an indefinite period, and in order to do this Miss Dirkens had to get out of several continental contracts, to enable her to do which, the management gave her five days holiday.

Parkhurst.—The last fortnight has witnessed some interesting feature at this comfortable little North London house. Last week the attraction was the musical comedy, "An Irish Girl and her sweetheart Pat," which was excellently staged under the personal supervision of the author, Mr. Harry Monkhouse. Miss Emelie Holt, as Norah Anstruther, fairly secured the sympathy of the audience, while the other characters were well sustained by Mesdames Nellie Lauraine, Minnie Percy, Maud Mortimer, Blanche Blanchard, Phyllis Damian, Addie Percy, and Messrs. Edward Chester, J. C. Bland, Louis Bishop, and Edwin Garth. Some very clever dancing was introduced, the "Marionettes" being particularly clever. This week "The Gay Parisienne" has drawn some good houses.

Terry's.—Miss Bella Pateman, Miss Beatrice Ferrar, Mr. H. De Lang, and Mr. Sidney Brough have been engaged by Bro. Edward Terry for his play "Love in Idleness" when it is produced here in October next. Herr Meyer Lutz, who was for so many years associated with the eminent comedian at the Gaiety Theatre, will look after the orchestral arrangements upon Bro. Terry's return.

Criterion Restaurant.—The Grand Hall of the Criterion Restaurant, which has been newly decorated, is re-opened, and the table d'hote dinner served in this spacious saloon is now agreeably supplemented by the performance of the Royal Blue Hungarian Band, who provide a lively selection of music during dinner. The Criterion, which has done so much to encourage in this country the Continental custom of dining out, provides a dinner which includes some choice dishes of French cookery. The menu is most ingeniously composed; the service, which is no slight consideration, is excellent; and a very good bottle of wine may be had at an unusually reasonable price.

"INVENTION," which has enjoyed an existence of eighteen years, has just passed into the hands of new proprietors, who contemplate many alterations and improvements in the paper. The Journal will be placed under entirely new management, and additional valuable features will be introduced which, it is trusted, will commend themselves to all who are interested in any way in inventions, or who are concerned in the adoption of improved processes in the arts and manufactures. The new proprietors have secured the services of Mr. Perry F. Nursey as Editor. This gentleman has had many years' experience in technical literature, and is widely known as a consulting engineer and scientific expert. The paper is published at Mitre Court, Fleet Street, London, E.C.

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Globe.—8, The Journey's End. 9, Charley's Aunt. Matinée, Wednesday, 3.
Prince of Wales's.—8-15, On the March. Matinée, Saturday, 2-30.
Gaiety.—8-15, My Girl. Matinée, Saturday, 2-30.
Shaftesbury.—8-30, The Little Genius.
Duke of York's.—8, The Gay Parisienne. Matinée, Wednesday, 2-30.
Lyric.—8-15, The Sign of the Cross. Matinée, Wednesday and Saturday, 2-30.
Savoy.—7-30, Weather or No. 8-30, The Mikado. Matinée, Saturday, 2-30.
Comedy.—8-10, The Guinea Stamp. 9, The Mummy.
Criterion.—8-30, A Blind Marriage.
Terry's.—8-15, The Man in the Street. 8-50, My Artful Valet.
Opera Comique.—8-15, Newmarket.
Princess's.—8, In sight of St. Paul's.
Daly's.—8-15, The Geisha; A story of a Tea House. Matinée, Saturday, 2-30.
Olympic.—8, Lost in New York.
Vaudeville.—8-15, Papa's wife. 9, A night out. Matinée, Wednesday, 3.
Alhambra.—7-45, Variety Entertainment. 8-15, Irish Ballet Divertissement. 10, Rip Van Winkle. 9-30, The Animatographe.
Empire.—7-40, Variety Entertainment. New Ballet Divertissement, La Danse. Cinematographe. Second edition of Faust.
Palace.—8-0, Variety Entertainment, Tableaux Vivants, &c.
Royal.—7-30, Variety Company. Saturday, 2-30.
Oxford.—7-30, Variety Entertainment. Matinée, Saturday, 2-30.
Olympia.—Grand Pleasure Gardens. Variety Concerts, &c.
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