

THE

# Freemason's Chronicle.

A WEEKLY RECORD OF MASONIC INTELLIGENCE.

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

Reports of United Grand Lodge are published with the Special Sanction of H.R.H. the Prince of Wales, the Most Worshipful the Grand Master of England.

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## DISAPPOINTED MASONS.

IT is incomprehensible to us how a man who calls himself a Freemason can write, or cause to be written, such a letter as we extract elsewhere in this issue from "Tit-Bits." Therein our contemporary is informed a certain person was "strongly advised to join the Craft, as he was told if he were a Mason he need never be out of work, or know what want is," and later on this same person is referred to as a smart, all-round, popular young gentleman—a description that is incorrect on the face of it, for no smart young gentleman would believe such a tempting bait in the first instance, nor turn round and accuse himself of wilful misrepresentation when he found things were hardly what he was led to believe.

Victims of the confidence trick are not usually regarded as smart, and as we can but regard the tempting proposals by which this young gentleman was allured as but a species of that well known arrangement we can only say that like many other victims who have gone before him he has learnt experience—and had to pay for it. But it is not so easy to dispose of the Mason who calmly turns round upon the Craft which he professed to enter of his own free will and accord, uninfluenced by mercenary or other unworthy motives, and now says he meant to make a profit out of it, and is very disappointed because he finds that the members of the Order believed his solemn declarations, and proceeded to admit him to privileges many good men and true have found to be a just reward and full compensation for their early trust. Such a man may have been made a Mason in a regular Lodge, but he has not yet become a Freemason at heart, and we are not at all surprised that the many Lodges he has explained his unfortunate position to have declined to assist him if he goes to them in the spirit that is evidenced in the letter under consideration.

We should like to know how this young man came to be discharged from his situation "through being a Freemason," as if that really happened it would put a somewhat different aspect on the case, and members of the Order would no doubt feel sympathy for him, despite his very un-Masonic professions as to the motives which actuated him when he sought admission to the Craft, but such things do not happen very often, and even when Freemasonry is blamed for one's troubles it generally turns out that the fact of being "a clever pianist and entertainer," or an expert player at billiards, or a backer of race-horses, has far more to do with the trouble than association with the Craft, the members of which are in the habit of doing all that lies in their power to assist the less fortunate among their number.

The installation meeting of the Upton Lodge, No. 1227, will be held on Thursday next, at the Great Eastern Hotel, Liverpool Street, Bro. G. A. Peters being the Worshipful Master-elect. The gathering is called for 4 o'clock, and in addition to the Installation there is one candidate on the Agenda for Initiation, and four for Raising. We hope to report the proceedings in our next issue.

## UNITED GRAND LODGE.

THE Quarterly Communication of Grand Lodge was held on Wednesday evening, at Freemasons' Hall, when the attendance was much smaller than is usual. Bro. W. W. B. Beach, M.P., Provincial Grand Master for Hampshire and the Isle of Wight presided. Dr. Balfour Cockburn acted as Deputy Grand Master, Bro. Thomas Fenn as Past Grand Master, the Rev. W. K. Riland Bedford as S.G.W., the Rev. C. J. Martyn as J.G.W., and the Rev. J. S. Brownrigg as Grand Chaplain.

After the minutes of the Grand Lodge in June and of the special Grand Lodge of 29th July had been read and confirmed, Bro. Beach read the following letter received from Marlborough House:—"Sir Francis Knollys is desired by His Royal Highness the Grand Master to thank Grand Lodge for their address of congratulation and for the expression of their good wishes on the occasion of the twenty-first anniversary of his installation as Grand Master of Freemasons of England.—27th July 1896."

The report of the Board of Benevolence was adopted, and, on the motion of Bro. Robert Grey, seconded by Bro. C. A. Cottebrune, the recommendations of grants were confirmed.

The report of the Board of General Purposes was taken as read, and ordered to be received and entered on the minutes; and subsequently the alterations in the laws of the Royal Masonic Benevolent Institution, agreed to at a special meeting in July, and embodied in a motion, in terms as set out in the copy of the Agenda we published last week, by Bro. T. W. Whitmarsh, seconded by Bro. C. A. Cottebrune, were agreed to without discussion. Grand Lodge was then closed.

## CORNWALL.

THE annual meeting of the Provincial Grand Lodge is fixed for Tuesday, 22nd inst., at Penzance. It is feared that the Earl of Mount-Edgcumbe the esteemed Provincial Grand Master will not return from the Continent in time, in which event Bro. Sir Charles B. Graves-Sawle, Bart., P.G.W. will preside, says the "Western Morning News." The Prov.G.M. has presided over all the Provincial meetings held since his lordship's appointment in 1873, and has long taken a most active interest in all that concerns the welfare of the Cornish Craft. The Mount Sinai Lodge, No. 121, is next to the senior Lodge on the local register, and has often entertained the Provincial Grand Lodge, the last time being in 1884. But the assembly this month will only be the second during the genial rule of Lord Mount-Edgcumbe. There are now 30 Lodges in Cornwall, having 1,800 subscribing members, 13 Royal Arch Chapters, 12 Mark Lodges, a Knight Templar Preceptory, and one Rose Croix Chapter. The Cornwall Masonic Annuity and Benevolent Fund is in a very healthy state, and the progress of the Province in all respects is most satisfactory. The Provincial Grand Secretary is Bro. E. D. Anderton the present Junior Grand Deacon of England.

## DORSET.

THE annual meeting of this Provincial Grand Lodge was held at the Grammar School, Wimborne, on Thursday, 27th ult., the use of the building having been kindly granted by Bro. E. Fynes-Clinton. There was a large attendance of Brethren, but the Provincial Grand Master Bro. Montague Guest, who had an engagement at Torquay, was unavoidably absent, and the Deputy P.G.M. Bro. Colonel Brymer, M.P., presided. Among the distinguished visitors present were Bro. Judge Philbrick, Q.C., Grand Registrar of England, and Bro. McLeod P.G.Sw.B. Secretary of the Boys School.

The usual business of the Province having been transacted

including the presentation of very satisfactory reports, the Officers were invested as follow :

Bro. L. W. Pike -	-	-	Senior Warden
W. W. Stickland -	-	-	Junior Warden
Rev. G. P. Balleine -	-	-	Chaplain
R. D. Thornton (re-elected)	-	-	Treasurer
C. H. Curtis -	-	-	Registrar
R. Case -	-	-	Secretary
T. H. Ensor -	-	-	Senior Deacon
A. Rayner -	-	-	Junior Deacon
E. W. Baker -	-	-	Superintendent of Works
R. G. Cave -	-	-	Director of Ceremonies
A. Knight -	-	-	Assist. Dir. of Cers.
F. Burt -	-	-	Sword Bearer
J. McNichol -	-	-	Organist
W. Hair -	-	-	Pursuivant
A. C. Chapin -	-	-	} Stewards
T. H. Harris -	-	-	
O. G. Barrow -	-	-	
A. Budden -	-	-	
R. H. Groves -	-	-	
A. C. Kemble -	-	-	Tyler.
S. C. Vye (re-appointed)	-	-	

In commemoration of the twenty-first anniversary of the installation of the Grand Master, Bro. R. Case, who has held Provincial office for twenty-one years, and during the greater part of that time as P.G.Sec., was appointed P.P. Senior Grand Warden. The annual banquet took place at the Masonic Hall, and was largely attended.

**T**HE sixteenth annual report of the Dorset Masonic Charity states that the Committee have great pleasure in reporting that the working of the past year shows a steady improvement both in the number of subscribers and the amount of the subscriptions on that of 1894, the donors numbering 10 and the subscribers 351, as against 14 and 344 in that year.

The total receipts for 1895 were:—Donations £62 1s 3d, Interest and Dividends £90 4s 7d, Subscriptions £102 12s, a total of £254 17s 10d against a total of £189 13s in 1894, when the Donations amounted to £13 12s 4d, Interest and Dividends £74 10s 8d, and Subscriptions £101 10s, a result which speaks well for the continued activity of the various local correspondents, whose services demand the warmest thanks of the Province.

One Petitioner only has been relieved during the year, at a cost of £20, viz., Lodge 472—Bro. C., £20. Two grants of £40, made at the Mid-Winter Meeting, will appear in the 1896 accounts.

The Committee trust that the Tabular Statement at the commencement of the Report will be carefully compared with the Statement in last year's report, and if only the Brethren in each Lodge who are subscribers will exert themselves to master the figures and bring them home to the members of their own Lodge who do not yet subscribe, there will next year be a continuance of the increase of the number of subscribers which is necessary to the continued welfare of the Charity.

There should be no difficulty in getting all new members to subscribe during their first year, nor, when they have once subscribed, in getting them to continue; and the Committee venture to hope that each local correspondent will endeavour to secure, at all events, all new members. The work, being a local one, should have the warmest sympathy and active assistance of every Brother in the Province.

With regard to the current year, about the same number of interim lists have come to the Hon. Secretary's hands on the 30th June as those received on the same date last year, and these show that the subscriptions amounted to £22 0s 6d, and Dividends and Interest to £48 6s 9d, against which grants amounting to £60 have already been made. It is hoped, therefore, that when the lists are presented at Provincial Grand Lodge it will be found that the efforts of the various local correspondents have been crowned with success, and that the charity has made good progress.

At the annual meeting at Weymouth, in July last, the Committee discussed the question of the Scholarship Fund now being raised in connection with the R.M.I.B., and resolved to recommend a grant of £21 from the Funds of Provincial Grand Lodge being made in aid of the Fund, and the Hon. Sec. was requested to bring forward, on behalf of the Committee, the following motion—"That a sum of £21 be given from the Funds of P.G.L. to the R.M.I.B. Scholarship Fund." The Committee hope this will be carried, and that the grant may be supplemented by private subscriptions to a sum worthy of the Province.

#### NORTH WALES.

**T**HE following is a full list of the Officers appointed by Lord Harlech, at the recent meeting of this Provincial Grand Lodge, held at Wrexham, and reported in our issue of 22nd ult. :

Bro. R. L. Chamberlain -	-	-	Senior Warden
Howell Davies -	-	-	Junior Warden
Rev. Edmund O. Jones -	-	-	} Chaplains
Rev. John Fairchild -	-	-	
James G. Tuxford -	-	-	Treasurer
S. Freme Clement -	-	-	Registrar
Edward Roberts -	-	-	Secretary
R. Moreton Prichard -	-	-	Senior Deacon
William Jones -	-	-	Junior Deacon
James Grant -	-	-	Superintendent of Works
William Thornton Jones -	-	-	Director of Ceremonies
A. Bromwich -	-	-	Assist. Dir. of Cers.
Wm. Parramore Hall -	-	-	Sword Bearer
Wm. Charles Whiskin -	-	-	} Standard Bearers
John Jones -	-	-	
Frank Barlow -	-	-	Organist
Caradoc Rowland -	-	-	Assist. Secretary
D. D. Pierce -	-	-	Pursuivant
Samuel Beresford -	-	-	Assist. Pursuivant
R. A. Gregory -	-	-	} Stewards
John Darroch -	-	-	
W. Angus Fraser -	-	-	
Dr. Thomas Jones -	-	-	
R. Jones Griffith -	-	-	
W. H. Lloyd -	-	-	Tyler.
William Williams -	-	-	

Past Provincial rank was conferred on Bro. Edward Roberts Prov. Grand Secretary and Bro. James G. Tuxford Prov. Grand Treasurer, the one receiving the honour of a Past Senior Grand Wardenship, the other that of a Past Junior Warden.

#### BOURNEMOUTH PIC-NIC.

**T**HE members of Hengist, Boscombe, and Horsa Lodges (Bournemouth), on Monday, 31st ult., enjoyed a very successful outing to Larmer Tree. Formerly it was the custom to hold an outing annually, but for some reason or other it was allowed to lapse. The success which attended Monday's function should encourage the committee to establish it once more as an annual fixture. Admirable arrangements were made and the weather was perfect. The party, including many ladies, left the Square at Bournemouth shortly after nine o'clock in one of Mr. Elliott's charr-a-banc. Halts were made at Wimborne, Horton, and the interesting museum at Tolland Royal, and the pretty grounds of Larmer Tree were reached at luncheon time. There were no formalities after luncheon, sight seeing and amusements were the order of the day, and the afternoon was spent very pleasantly indeed. The return journey was begun in the twilight, and Bournemouth successfully reached between 10 and 11 p.m.

The meeting of the Anti-Masonic Congress at Trent will cause no alarm whatever to British Masons, even although the Pope has sent his benediction to the gathering. Between English Masonry, indeed, and the Continental Societies there is but little in common. The latter, especially in France, have become political, have set their faces against religious beliefs, and may be called semi-political, semi-atheistical. Years ago the English Order broke off its connection with the perverts from true Masonry, and renounced all fraternity with them. It may be assumed that the Anti-Masonic Congress has no intention of passing any special resolutions against the British Order, but technically this would doubtless be included in the fulminations that will be launched. These will not hurt them. With the Prince of Wales as Grand Master, and other members of the Royal Family enrolled in its ranks, the Order cannot be suspected of disloyalty or atheism, and its magnificent charities speak for themselves as to good work effected. It is certainly remarkable that a Congress blessed by the Pope, and likely to be attended by a very large number of Prelates and laymen of importance, should receive so small an amount of pecuniary support that there has not been sufficient subscribed to pay even the necessary expenses. The eminent Prelates and laymen who are about to meet at Trent are as full of ardour as the Irish Nationalists, but this enthusiasm is not accompanied by any zeal to contribute money towards the object for which they are to meet.—"Evening Standard."

#### "A SPRIG OF AGACIA."

**D**EATH has this week claimed one of the most zealous Masons of the day, and a most liberal supporter of the Masonic Institutions, in the person of Bro. Horace Brooks Marshall, Grand Treasurer of England in 1884, who died on Wednesday morning, at Streatham, at the age of 67. We have from time to time referred to Bro. Marshall's Masonic career, and also to his business qualifications, and feel it only necessary to here say how much his death will be felt in the Craft, and in the many other spheres where he was known and was universally respected. He was a member of the Corporation of the City of London, a J.P., and for twenty years had served as a Poor Law Guardian, while he stood out as an example of activity in business rarely equalled. We take the opportunity of expressing our regret at the death of one whom we had long regarded as a personal friend.

## MARK MASONRY.

## GRAND LODGE.

THE Quarterly Communication of the Grand Lodge of Mark Master Masons of England and Wales and the Colonies and Dependencies of the British Crown was held on Tuesday, at the Mark Masons' Hall, London, the Earl of Euston Pro Grand Master presiding. Bro. Thomas Fenn acted as S.W., and Bro. Robert Berridge as J.W. Col. A. B. Cook took the post of Deputy Grand Master. The three Overseers were Bros. Dr. Balfour Cockburn, Charles Belton, and W. E. M. Tomlinson, M.P.

Among other Officers present were Major Clifford Probyn G. Treasurer, Frank Richardson G. Registrar, C. F. Matier G. Secretary, and Major C. W. Carroll G.D.C.

Bro. C. A. B. Bignold Grand Standard Bearer, who was unable to be present at the meeting on 2nd June, was invested with the insignia of his office.

The Earl of Euston said he had to announce that the Earl of Limerick, who had done a great deal for Mark Masonry, had since the June meeting passed away. In 1870 his lordship was Grand Senior Warden, Deputy Grand Master in 1872, and Grand Master from 1875 to 1878. All the Mark Brethren would agree that Grand Lodge most deeply regretted the loss it had sustained by his death. Lord Limerick had served the Order well, and the Brethren would not be doing rightly or properly as Masons if they did not sorrow and condole with those he had left behind. He moved first that Grand Lodge record on its minutes its sense of the deep loss it has sustained by the death of the Earl of Limerick Past Grand Master; and secondly that a letter be written to the Dowager Lady Limerick and family, expressing the sincere sympathy and condolence of the Brethren with them in their sad bereavement.

Col. A. B. Cook, as one who had known and seen the work of the Earl of Limerick for many years in Mark Masonry, and how well and faithfully he had served the Order, felt it a great honour to second the motion, which was carried unanimously, after which the minutes of the Quarterly Communication of 2nd June were read and confirmed.

The Report of the General Board, which has already been published, was, on the motion of Bro. Frank Richardson, seconded by Major Clifford Probyn, adopted.

Dean Currie Deputy Provincial Grand Master for Sussex afterwards requested the acceptance by Grand Lodge of a full-length oil painting of H.R.H. the Duke of Connaught Provincial Grand Master of Sussex, which the Mark Province of Sussex presented as a testimony of their great respect and esteem towards H.R.H. for honouring them by being their Grand Master in the Mark Degree and also in the Craft.

The Earl of Euston accepted the present, and thought the Brethren could not, as members of Grand Lodge, do less than thank the Province of Sussex most heartily for their kindness, and congratulate them on having such a Brother as the Duke of Connaught to rule over them. Their presentation of his portrait was a proof that they honoured and respected him. He moved that the thanks of Grand Lodge be entered on the minutes.

The motion was adopted nem. con., and Grand Lodge was closed in ample form.

## CHESHIRE.

THE Provincial Grand Lodge was held at the New Masonic Hall, Claughton Road, Birkenhead, on Wednesday, 26th ult., under the presidency of the Provincial Grand Master the Hon. Alan de Tatton Egerton, M.P., Past Grand Warden England, who said he was pleased to find the books of the various Lodges in his Province well and neatly kept, and a certain amount of progress was taking place. The very large attendance that day convinced him that they were endeavouring to carry out the true principles of Masonry. He sincerely hoped they would endeavour to work harmoniously together, and so maintain the continuity and prosperity of that ancient and honourable institution.

The Hon. Alan de Tatton Egerton, who succeeded his brother, Lord Egerton of Tatton (who had held the position of Provincial Grand Mark Master for twelve years), having served three years as ruler of Mark Masonry in Cheshire, was again unanimously and with acclamation elected for a further term of three years.

The Provincial Grand Master appointed and invested his Officers for the ensuing year, and, in response to an invitation to hold the next annual meeting at Frodsham, expressed his willingness to accede to the request.—"Macclesfield Courier."

## DORSET.

THE following is a list of the Officers appointed at the recent meeting of the Provincial Grand Lodge, as reported in our last issue:—

Bro. H. T. George 126	-	-	-	Deputy
J. A. Sherren 126	-	-	-	Senior Warden
E. Mills 133 126	-	-	-	Junior Warden
Rev. F. Monday 126	-	-	-	Chaplain
Earl of Portarlington 126	-	-	-	Master Overseer
R. Toleman 121	-	-	-	Senior Overseer
D. H. Williams 126	-	-	-	Junior Overseer
G. Habgood 99 (re-elected)	-	-	-	Treasurer
Zillwood Milledge 126	-	-	-	Secretary
F. J. D. Reid 121	-	-	-	Registrar of Marks
W. Hair 133	-	-	-	Senior Deacon
D. J. Lawson 133	-	-	-	Junior Deacon
Sidney S. Milledge 126	-	-	-	Inspector of Works
A. Rayner 126	-	-	-	Director of Ceremonies
J. Bagg 133	-	-	-	Sword Bearer
E. Cox 121	-	-	-	Standard Bearer
A. Budden 99	-	-	-	Inner Guard
H. A. Hurdle 126	-	-	-	Organist
C. J. Freeman 133	-	-	-	Steward
A. Hains 99 (re-appointed)	-	-	-	Tyler.

## SOUTHDOWN LODGE, No. 164.

THE members had a most interesting gathering at the Corn Exchange, Haywards Heath, on Wednesday, 26th ult., it being the installation of the Worshipful Master for the ensuing year, the honour being conferred on Bro. Japheth Tickle P.G.R., the installation being ably performed by Bro. Howe W.M.

The Very Rev. Dean Currie gave an excellent address to the Brethren, on a topic affecting the prestige of the Masonic world.

A banquet was laid by Messrs. Golding and Sons, that was highly satisfactory; the W.M. presided, and was supported by an influential company. The toasts were of the usual order, many good wishes being expressed for a successful year to the Southdown Lodge, with compliment and eulogy to the W.M., Visitors, and Brethren.

Bro. D. Wright Prov.G. Mark Secretary responded to the toast of the Deputy Prov. Grand Master and the Officers of Prov. Grand Lodge present and past. He said that had not the W.M. mentioned his name he should have thought someone else was being referred to. He did not know he was such an excellent man. The duties of his office were a pleasure to discharge, as the Secretaries of the various Lodges made his work light; especially was this the case with Bro. Challis (the Secretary of No. 164). The Lodges in the Province had not made the progress that might be expected, but this was partly accounted for by the re-adjustment of the position of many Brethren to give true and intrinsic value and strength to their mother Lodges. He was sorry his esteemed chief, who could have spoken so much better than he, was not present. It was not the first time he had received their hospitality, and he hoped it would not be the last.

The health of the W.M. was proposed by Bro. John Howe I.P.M., who wished him a happy and prosperous year of office, and promised his hearty support, saying that he felt assured that Bro. Tickle would grace the chair and do his utmost to maintain the traditions of the Lodge.

The Worshipful Master, in responding, gave an outline of his career in Mark Masonry, and related how he had been introduced into that beautiful district, where his ambition was that day crowned. Nothing should be wanting on his part to make his colleagues as happy as possible, and it would be his aim to strengthen the Lodge by the introduction of new blood.

## CORRESPONDENCE.

—:o:—

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

All Letters must bear the name and address of the writer, not necessarily for publication, but as a guarantee of good faith. We cannot undertake to return rejected communications.

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## A QUESTION OF PRECEDENCE.

To the Editor of the FREEMASON'S CHRONICLE.

DEAR SIR AND BROTHER,—You will doubtless have a report of the election meeting of the Blackwater Lodge, No. 1977, held at Maldon, on the 24th ult., when Bro. T. Grant was elected as Worshipful Master for the ensuing year, but you are not so certain to know that this Brother has been elevated into the chair by a somewhat unusual course of procedure, the facts being that in 1892 he was invested as Junior Warden of the Lodge, and never afterwards attended until a few months ago, when I presume he thought he could "work" the election for Mastership.

I suppose there is nothing irregular in such a proceeding, but it displays an amount of underhand dealing that is far from creditable. I am of opinion that unless some very strong case can be made out against any Officer in a Lodge that his promotion should go on year by year, and that it is most un-Masonic to put one member forward—especially when he has been absent from the Lodge for upwards of three years—in preference to those who have regularly worked up in rotation.

Yours, &amp;c.,

PRECEDENCE.

The American Freemasons are about to establish a new "university" at Girard, Pennsylvania, at which the children of Masons may be matriculated after attaining the age of ten.

### CHURCH SERVICE.

A SPECIAL service was held in Inveresk Parish Church on Sunday, 23rd ult., under the auspices of Lodge St. John, Fisherrow, No. 112 (S.C.). The preacher was the Very Rev. Professor R. Herbert Story, D.D., Glasgow University, one of Her Majesty's Chaplains, and Past Grand Chaplain, who was assisted by the Rev. A. M'Neil Houston, minister of Auchterderran, and Chaplain of Lodge Minto, Lochgelly, No. 385.

There were about 100 Brethren of Lodge St. John and 200 visiting Brethren in the seats in the centre of the area behind the choir. In the forefront of the group, at the communion table, sat Professor Story, in his hood and gown, and wearing also some of the Masonic regalia. On his left sat Sir Charles Dalrymple, Bart., of New Hailes, M.P., who wore the chain of office of the Most Worshipful Grand Master Mason.

Dr. Story preached from I. Kings viii. 18 "And the Lord said unto David my father, Whereas it was in thine heart to build an house unto my name, thou didst well that it was in thine heart;" and vi. 7 "And the house, when it was in building, was built of stone made ready before it was brought thither; so that there was neither hammer nor axe nor any tool of iron heard in the house, while it was in building." There were, he said, two thoughts presented in these texts—a great idea and a silent work. The idea for a temple for the service of God was not Solomon's own. The idea was his father's. It was David who first thought that a temple should be built for the ark of the covenant. He wished to build it; he intended to build it; the wish and the intention, however, never were fulfilled. He died without having seen his great idea carried out. He had dreamed of the impossible, he had devised the impracticable, he had set his heart on what he could not have, but still they were told he did well to set his heart upon it. It was no useless folly—the idea was workable, and he did well to cherish it. They were accustomed to think the test of the worth of any idea was its workableness. Can it be carried out? can it be carried out now, here, and by us? will it pay? will it bring in an immediate return? These were the questions they were led to ask, and they were inclined to look with a sense of superior wisdom and contemptuous pity on the man who could not answer Yes! to these questions. The test was a shallow and misleading one. Would it have led Abraham to leave his father's house in obedience to an impulse, a call which he felt to be divine? Did God give him any visible, any tangible guarantee of future welfare and success? Would it not have condemned Moses when time after time, actuated by the great thirst for liberty of worship and life, he pled for his people before Pharaoh, or when at last he succeeded in leading them out into the barren desert, it seemed to die there? Would it have justified David as he took his small stones from the brook and his sling to do battle with the giant? Would it have justified the disciples of Christ in following Him? The test would in such cases prove a failure. In such cases wisdom was justified of her children. Abraham became the Father of the Faithful, Moses the Lawgiver of the world, and the Galilean fishermen the founders of the Christian Church. In David's case his idea for the temple was carried out through the hands of Solomon his son. Every great idea could not be realised, put into shape at once, but in the fulness of time it took form and substance and was an accomplished fact. What a generation ago was a speculation, an idea, was a fact in this. The thoughts of David became the deed of Solomon.

The preacher then illustrated his point by referring to the discovery of the force of steam by James Watt, and its application by George Stephenson, and the result, in the British prison and reformatory arrangements of to-day, of the philanthropic efforts of John Howard. "One man soweth and another reapeth." It was well to have in their heart some great idea, though they might never be able to work it out or put it into outward form. It would be well for them, and it would be well ultimately for others that it had been in their heart. But he had been looking at the subject from the point of view of those who were benefitted by the high idea; they might now look at how it affected him in whom the thoughts, ideas, or principles dwelt. The possession of such an idea, such a thought, such a principle, lifted the man in whom they dwelt above the sordid cares and littlenesses of the world, and every idea and principle of good repressed had its effect on his humanity by fostering habits of idleness, low desire, and unworthy motive. Having commended the elevating and upholding power of the idea of duty, the preacher said the true idea of duty that elevated was not any conformity to rule. It was higher than rule; it was striving after the divine perfection. They were to strive after the divine infinity of perfection, and as it could never be attained they were never to think that they were already perfect, but always to reach forward to that perfectness, that untravelled world, whose margin faded further and further away as they moved. This conception of duty was

a high ideal which they had to keep before them. For a conception which should guide them in their duties, he knew no relationship in life of more use than as Brethren of the Masonic Craft, if they attended to the obligations of life carefully, but if they went through their ritual in a slovenly way, and if they regarded their meetings as mere opportunities for social fellowship, how poor a thing Masonry appeared. But how different it was when they respected its history and traditions by loyalty to its lightest rule and attending steadily to its rites and forms, and constantly maintained the great principles of charity and brotherhood. Were they to do this, to do their duty, Masonry would become a power in their land for order, and in social life a power none the less potent, because the work was silent, working by methods that did not sound their trumpet in the street. Taking up the idea of silence and its value in work, the preacher said there was one further point suggested by the characteristic of silence in the great work which had special interest to them of the Masonic Craft. Work done in silence must have been harmonious work—work in which perfect order ruled, in which no wrangle, feud, or misunderstanding intruded, in which each wrought for all, and all for each, where everyone executed their allotted task in one great plan. In realising one great idea the builders must have worked like Brethren, guided by one will, animated by one purpose, cheered by one common sympathy.

A collection was afterwards taken on behalf of the Red House and the Girls Home.—"Musselburgh News."

### SMALL LODGES.

AT an installation meeting last week a Past Master, alluding to the paucity of the Brethren present to assist at the ceremony, expressed a doubt as to whether large gatherings were indicative of a better state generally of the particular Lodge so favoured. His remark introduces an element of contention that has recently been agitating the minds of our most thoughtful and honoured Brethren, and one that is slowly and surely forcing itself upon the Brethren who perform much visiting, and in the fulfilment of their duty attend the communications of Grand Lodge. Financially the Lodge which has large assemblages of Brethren at its meetings, if they be members of it, must with due care be prosperous, but we all know that a full exchequer does not imply unanimity and concord; indeed in one of the colonies there is at present a flagrant case of dispute involving even the taking of evidence in England, which, no matter what may be the ostensible cause of proceeding, really arises from a desire to obtain possession of a large amount of money which is supposed to hang on the result. In this case we see that large Lodges—or, rather, the amalgamation of Lodges—with the consequent heaping together of funds; has caused a covetousness that has become a grievous scandal to the Craft throughout England and the colonies. Of course an exactly similar instance to this could not very well take place within the body of a single Lodge, but what does take place is that Worshipful Masters having no incentive in the shape of unpaid accounts to make them economical, but a large credit balance which acts in an opposite direction, disburse the funds in luxurious banquets and wines in a manner that prompts the scoffer to place his tongue in his cheek and make disagreeable, but just comparisons between practice and precept as exemplified in Masonic Lodges. This should not be, and although the Brethren may justify their conduct on the ground that the Lodge gives liberally to charitable institutions, yet this justification does not stand against the fact that the cost per meeting sometimes reaches within an ace of the dues collected.

Brethren sometimes urge that amalgamation should ensue where there are small Lodges which find it just possible to keep above high water mark, but we conceive that no kindness would be done to the members of a struggling Lodge who had proved their strength, in suggesting that the shortness of their membership roll was a reason for their amalgamation with another numerically small Lodge. Financial strength is not always a blessing, and its attainment by the uniting of two Lodges, which had been unable singly to maintain a reputable position, would not necessarily mean a removal of that inability, but it would mean that where fourteen Brethren were formerly earnestly at work as Officers for the good of their individual Lodges in particular and Freemasonry generally, there would, under the united system, be only seven. This appears to us to be a set off against gain from any other direction whatever, that is simply incalculable as far as the proper progress of our Order is concerned, and there can surely be no Brother with hardihood enough to contend that unity should take place under these circumstances.

We admit, frankly, that there are small Lodges where Brethren, who would elsewhere be rejected, have become the coping stone of the edifice, but during the past few years these

are not the only Lodges that have suffered a diminution of membership, and well worked assemblies of our Brethren have, in the number of attendants, become less and less. To the healthy Lodge these apparent drawbacks have but proved thrusts forward in the commendable path of securing good men and true to form the foundation of our beautiful symbolism. The finality of the matter is that it is in the direction of thorough investigation of prospective members and officers that the remedy lies, and Brethren who rashly speak of amalgamation should first think of the fact that the increase of our Craft, not as regards numbers, for this is the natural result of its principles to which all good men must hasten, depends upon the examples set by its individual members, and that the best way of ensuring an observance of these principles and an energy in their propagation is by making each man feel that upon him rests the responsibility of being in the van.

We have not a few instances in which the larger Lodges in the metropolitan cities have been making members at any cost, and the course pursued even leading to charges being laid before the Board of General Purposes. When Lodges also initiate, by the half-dozen at a time, men who cannot repeat, let alone understand, the obligation they take, we have not far to seek for the thirst which is too apparent to obtain office at any price, and for which small Lodges, hoodwinked into blind trust, are too often used as the mediums for advancement, and are then either trampled upon—if they will stand it—or deserted as soon as those honours have been obtained; and it is in the admission of such men without weighing all the pros and cons of their merits or possible demerits that the evils of small Lodges begin and end. Upon the quality of the material they use depends the stability and beauty of the superstructure.—“Masonry.”

### HEROIC TREATMENT.

AT the recent annual meeting of the Grand Lodge of New York, Grand Master Stewart, in his annual address, reported his action in arresting the charter of a Lodge, and causing charges to be preferred against the Master, Junior Warden and three members, which resulted in their expulsion. The Grand Lodge approved his action and forfeited the charter of the Lodge. The following is the case as presented:

“Shortly after the close of the last Annual Communication of the Grand Lodge, information came to me that Zerrubbabel Lodge was admitting to membership persons of questionable reputation, that its communications were conducted in a manner inconsistent with the landmarks and laws of the Fraternity, and that many of its right-minded Brethren, for these reasons, absented themselves from its communications. I communicated the information imparted to R.W. George W. White District Deputy Grand Master of the 6th Masonic District, in which said Lodge is located, with instructions to make a thorough investigation, and to prefer charges, if necessary, to arrest the evil. I regret to say the investigation disclosed a condition of affairs so entirely foreign to the usages of Masonry, and so absolute a violation of the Constitution and Statutes, that it became necessary, in order to preserve the good name of our Craft, to act promptly. Accordingly, I arrested the warrant of the Lodge, and, on presentation of charges, appointed commissioners to try the Master, Junior Warden, and three other Brethren, one of whom was the last candidate initiated. I need not enter into a detail of the trial further than to mention the fact that on the evening the last candidate was initiated the disreputable place kept by him was raided by the police. All against whom charges were preferred were found guilty, and promptly expelled from the rights and privileges of Masonry.

While those in charge of the affairs of the Lodge were responsible for its wrong-doing, the fact remains that the great majority of its membership was composed of Brethren, good men and true, who, rather than be participants in scenes of wrangling and discord, remained away from the Lodge meetings. Recognising the stigma placed upon these Brethren by the disgrace of suspended warrant and the expulsion of the Master and others, and not believing it either right or just that it should remain upon them, I directed the Grand Secretary to receive, from the Brethren of that Lodge whose reputation and standing could not be questioned, the amount of dues charged against them, and thereupon issue a certificate enabling them to affiliate with other Lodges. Fifty-four of these Brethren, to whom such certificates were issued, petitioned for a dispensation to establish a new Lodge, which I granted, and fifty Brethren affiliated with other Lodges.

I believe the duty of the Grand Lodge is to forfeit the warrant of Zerrubbabel Lodge, and thereby close a chapter in the history of the Craft which, let us trust, is never to be repeated.—“Masonic Advocate.”

The weekly meetings of the Royal Jubilee Lodge of Instruction, No. 72, were resumed at the Crown, Lambeth Road, S.E., on Wednesday, and will be continued each Wednesday, at 8 p.m.

o o o

Local members of the Masonic Craft will join in offering their congratulations to Bro. Robert Case, the veteran Secretary of the Province, and who at the annual meeting of the Provincial Grand Lodge at Wimborne on Thursday was the recipient of an honour unique in the history of Dorsetshire Freemasonry. Only Freemasons know the invaluable services which Bro. Case has rendered to their society, and they, perhaps, will alone appreciate the full value of the honour, which consists of the special distinction of Past Provincial Senior Grand Warden, authorised by the Grand Lodge of England to be given in commemoration of H.R.H. the Prince of Wales' 21st anniversary as Grand Master. Bro. R. Case, it is interesting to note, has held office either as Secretary or Treasurer in this Province for the same period as the Prince of Wales has presided over the destinies of the Craft, so that the honour conferred is specially interesting and valuable.—“Southern Times.”

o o o

A Fraternity whose affairs are conducted with secrecy is naturally an object of jealousy; and although we can discern abundant reason for preserving that veil of concealment which covers its transactions, it is not so easy to satisfy those who are without. What, then, is the criterion of their judgment respecting it? They may learn something of its principles from books, and from conversation with its members on points where secrecy is not enjoined. But is not the rule of their judgment more often found in the lives and practices of its votaries, especially those called upon to preside over its affairs? Will it be denied that, in proportion as they exhibit a combination of talent and of goodness, they commend the Fraternity to the notice and acceptance of the virtuous and the wise? But if the respectability of Officers and members have an external influence, how much more do their capability and good conduct conduce to the well-ordering of internal affairs? The difficulty of effecting so desirable an object as this is of itself sufficient to show the absurdity of any other passport, than that of merit, to the highest offices of the Craft.—“Keystone.”

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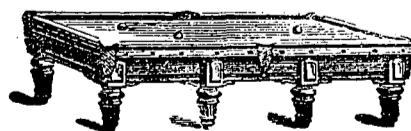
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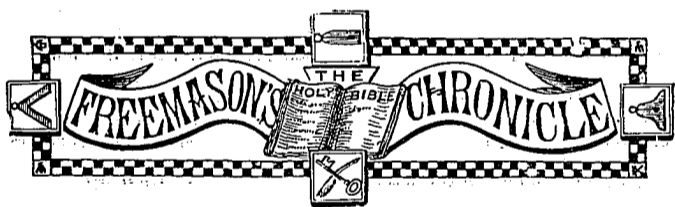
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SATURDAY, 5TH SEPTEMBER 1896.

### CHRISTIANITY AND FREEMASONRY.

THE following further letters have appeared in the "Church Times," in answer to the one we recently extracted:

SIR,—Having acquired very decided opinions on this matter, I have been interested to note the replies of so-called "Masons" to the letter of "Offeiriad." All the replies, excepting one (which entirely deprecates the discussion of the matter, and in so doing is consistent with the principles of Freemasonry), justify Freemasonry to the support of Christianity, by pointing to the amount of charitable work done, and to the principles of morality inculcated. Conceded that a large balance of the funds, after working expenses are paid, are given away to support charities; and conceded that the published books of the "craft" do teach Theism and a stilted morality—surely these are no reasons why a Christian should join a society which embraces men of all creeds—Jews, Turks, infidels, and heretics—and be bound to them in such close bonds of fellowship and brotherhood as the constitutions demand. To a Christian "Christ is all, and in all." His morality, his rule of life, must date from the precepts and example of Christ. His fellowship is in the Church of Christ; his talents, his means of doing good—should all be devoted to the service of Christ and His Church. What, then, can we have to do with a society which teaches a morality based simply on a belief in God and the immortality of the soul? "What part hath he that believeth with an infidel!"

Mr. Horsley says, "None but those who share the ignorance of the Pope and 'Offeiriad' will refuse its aid to morality and faith."

What morality? what faith? The Christian knows no other faith than Christ crucified, and no morality than that which emanates from Him.

Looking at Freemasonry in this light, I do not consider it "harmless." I consider it usurps in many cases the place which the Church should occupy, and so is harmful. The ritual and quasi-religious character of the Lodge meetings tend to strengthen this view.

A further objection I offer to a Catholic presenting himself for initiation is, that he is kept in ignorance beforehand of the profession which he will be required to make, and so may unawares be forced to take a solemn oath not to divulge certain childish "secrets," and that too amidst such farcical surroundings as to make mention of the Holy Name a profanation. I fear I have already trespassed too far on your valuable space, but should, in conclusion, like to remind "Atticus," who identifies his society with the

ancient trade Guild of Masons, that he has nothing in common with the noble band of men who built our cathedrals, except the nomenclature. They were Catholics, not Theists only; they learnt their craft by patient years of manual labour, and were not made masons in a few weeks by the payment of a fee; they knew the practical use of the tools which their degenerate successors degrade into playthings to teach an absurd symbolism.

ARCHITECT.

SIR,—May I venture to add my testimony, as a Mason of thirty-six years' standing, to that of the Rev. J. W. Horsley and others, as to perfect compatibility of British Masonry with the teaching, not alone of the Church of England, but also of all pure and undefiled religion. The Christian virtue of charity is beautifully set forth in Masonic ritual, and is exemplified daily in the loving and unselfish actions of true and loyal British Masons. Though with no time now for attendance at Lodges, and though I have never myself had occasion to require Masonic aid in any part of the world, I have known almost innumerable instances in which aid of all kinds has been freely bestowed, where discomfort and suffering must otherwise have been endured. Other Christian virtues are so inculcated as to warrant the assertion that a good Mason must be a truly religious man. As a lay-member of the Church of England, I do not hesitate to add that Mr. Horsley and his colleagues are doing an excellent work for the Church in their efforts towards a gathering of Freemasons at the Church Congresses.

NORMAN KERR, M.D.

1 Hamilton Terrace, Regent's Park, London, N.W., 24th Aug.

SIR,—One would have thought the calm and weighty letter of "Offeiriad" would result in some better material than the replies of the Revs. J. W. Horsley, David C. Moore, "H. V. T.," and Mr. Wm. Butler. And it may be permissible to remind those gentlemen that such of your correspondents as, in strict conformity to the rules laid down by yourself, Mr. Editor, elect to adopt a pseudonym, are actuated by quite as honourable motives as those who prefer to parade their names before the public.

Mr. Horsley, among a number of other assertions, tells us the Church, in its condemnation, is "utterly wrong as regards original and real Masonry."

But, as a fact, such Masonry no longer exists, and the Church both founded it, and blessed and fostered it when it did exist. Modern Masonry is as like "original and real Masonry" as a paste stone is to a diamond. The Masonic brotherhoods of the Middle Ages were organised in corporations, not substantially different from other craft guilds, formed for the development of building construction and architecture. In an age of church building they were naturally accorded special privileges, and the word "Free" was adopted by the craft of Masons to denote their exemption, by several Papal Bulls, from the laws which regulated common labourers; and their immunity from various burdens thrown on the working classes at large both in England and on the Continent.

But, like every other Guild, the Masons were bound by their rules to the performance of specific religious duties, and one of the principal functions of the craft being church building, they were under the especial protection and guidance of the clergy. It is to these noble sons of art and craftsmanship that we owe the majestic fanes and stately Christian edifices which stud our land, and which are at once the object-lessons, the admiration, the envy, and the glory of modern students, even in the secular arts. What in common, may be asked, has English Masonry, which was not founded until upwards of 100 years subsequent to the Reformation, and which, as the Rev. J. W. Horsley himself declares, so far from being under the guidance of the Church actually does not profess to be even a Christian society, with the original and real Masonry of pre-Reformation days? And setting aside this tacit negation of Christianity by modern Masonry, proclaimed by Rev. J. W. Horsley, and strongly corroborated by his brother Mason, Rev. David C. Moore, how many of these "Masons" have as much acquaintance with original Freemasonry as would enable them to draw a single stroke of a design, or place a stone upon a stone in the performance of its duties and objects?

The courtesy and sincerity of your correspondents, "Atticus" and "Catholic," command respect, but the replies to "Offeiriad" above cited confirm the wisdom of his conclusion, viz. :—"That there are already good Catholics in the fraternity is a hindrance to the faith."

Touching the fact that Royal patronage is enjoyed by modern Freemasonry, let those members who have a real regard for the sanctity of the marriage bond bear in mind that the same Royal patronage is accorded to the Deceased Wife's Sister Bill.

SIGMA.

### FREEMASONRY AND BUSINESS.

THE following letter and answer appeared in last week's issue of "Tit-Bits." We refer to the matter elsewhere:

TYLER writes:—"I want to ask you about Freemasonry. My brother, aged twenty-seven, has been a Freemason for six years. He was strongly advised to join the Craft, as he was told if he were a Mason he need never be out of work, or know what want is. Two years ago my brother was discharged from his situation through being a Freemason, since which time he has done absolutely nothing, and has tried his best to get employment, but without success. He is very well educated, a first-class scholar, good and rapid writer and arithmetician; has had ten years' good business experience in large firms; he is a clever pianist and entertainer, and freely gave his entertainments at local charitable institutions, and, indeed, is a smart, all-round, popular young gentleman, yet he cannot get employment. He has been to some eighteen Freemasons' Lodges and explained his unfortunate position, and asked the members to try and get him a situation. Yet they have not done anything for him, although he has had hundreds of promises. Now, sir, I and he and other Freemasons think that Freemasonry in England is all a farce. Abroad, it a great help, but in England there is too much banqueting, &c., instead of helping distressed Masons. What is Masonry but 'to help each other'? It is an absolute waste of money to join the Craft, and I should advise everyone not to do so. My brother's case is one of many thousands. I should like to know what you think of this case, &c., in your Answers to Correspondents."

People who become Freemasons merely for what they can get out of the Craft do not carry out the spirit in which the Brotherhood was

formed, and cannot expect much sympathy when they put the blame of all their misfortunes upon their fellow-Masons. We believe that one of the things a Mason has to swear on his initiation is, that he joins the Craft with a single mind and not for the purpose of his own profit. There can be no doubt that many do join in the hope that it will lead to their advancement in their business or profession, or at all events that is one of their objects. But to try to establish a grievance against Freemasonry because your Brother is out of employment is by no means fair.

### SOUTH AFRICAN CHARITY.

THE Editor of "Masonic Notes and News" in the "Cape Times" acknowledges receipt of an early copy of the seventh annual report of the Masonic Educational Fund of South Africa, and makes the following very interesting remarks thereon:

THE report under consideration shows a very satisfactory state of things, although even yet the fund does not receive all the support it should. In the last year's report it was stated that thirty-nine children (twenty-one boys and eighteen girls) were being educated at the expense of the fund at the close of the year ending 30th June 1895.

During the past year eighteen fresh applications have been made, all of which were entertained. During the same period, however, fifteen children were withdrawn, leaving at the present time forty-two children that the fund is paying for, viz., twenty-five boys and seventeen girls. The reasons leading to the withdrawal of the above mentioned fifteen are in every respect satisfactory. For example, one boy gained a Murray Scholarship at the South African College; another boy passed his matriculation examination from the Diocesan College, Rondebosch; one of the girls is now being educated by the Lodge de Goede Hoop; five of the children have left the Colony, and so on.

The reports from the heads of the several schools in progress made by the children are very satisfactory. The committee also places on record its appreciation of the liberal manner in which the principals of the different schools have acted in nearly every instance with regard to the education of the children placed in their care.

The receipts from the 1st July 1895 to 30th June 1896, amounted to £346 18s 4d. Then follows a tabulated statement showing the actual receipts from various sources since the commencement of the fund in 1890. During that period £1,626 5s was received in annual subscriptions, £669 9s 7d in donations, £106 10s 2d from interest on capitalised account; £96 6s 8d was received as dividend from the Cape of Good Hope Bank, and £3 2s 6d from other sources, making an actual total of receipts up to £2,501 13s 11d.

The expenditure during 1895-96 amounted to £241 13s 5d. The balance of receipts over expenditure has been disposed of as follows, viz.: £88 3s 11d placed to credit of capital account, and £17 1s carried forward to the year 1896-97 to meet accounts for school fees unpaid on 30th June last. Out of a total expenditure of £1,211 18s 8d no less than £905 6s 7d was disbursed in school fees during the seven years the fund has been in existence, and of this sum £98 4s 10d is put down to the amount of account in the Cape of Good Hope Bank. To these facts the committee draws special attention, as it clearly shows the fund is actively and economically carrying out the object for which it was established, viz., to provide education for the children of deceased or indigent Freemasons in South Africa.

The capital account now amounts to £1,272 14s 3d, is deposited in the Post Office Savings Bank, and is earning interest at the rate of £3 6s 8d per cent. During the year the sum of £39 14s 6d was received from various Lodges and Chapters, setting aside the collections made at the annual installation ceremony. The Worcester Lodge, however, has increased its subscription from £5 to £7 10s, instead of handing over its installation collection.

The following table shows the amounts contributed by the various Constitutions: Subscriptions—Netherlands Constitution £69 8s, English Constitution £129 19s, Scotch Constitution £67 6s, Unattached subscribers £6 15s, total subscriptions £273 8s, total donations £40 5s, total £313 13s. Subscriptions received since the 1st July 1896, Lodge Peace and Harmony, Kimberley, £15.

It is satisfactory to find that three Lodges have availed themselves of the article providing for the representation of individual subscribers, and a considerable annual addition has been made to the fund in consequence of that article. The three Lodges thus represented are the British, Southern Cross, and the Lodge de Goede Hoop.

Graceful allusion is made in the report to the important services rendered by Bro. J. A. Fairbairn, who resigned the chairmanship of the fund in March last, after having held the position continuously since 1890. It also announces the unanimous election of Bro. C. E. Lewis Prov. G. M. of the Netherlands in South Africa and W. M. of the Lodge De Goede Hoop as his successor until the annual election of officers in September next. The report likewise speaks of services rendered by Bro. Lewis during Bro. Tiffany's absence through ill-health. The regret of the committee is recorded in the same report for the loss by the fund, as well as by the Craft, by the death of Bro. C. J. Stephens. The report was to be submitted to the subscribers and donors of the fund at the annual meeting to be held in the banqueting-room of the British Lodge, Cape Town, on Friday, 28th August, at eight p.m.

Too high praise cannot be accorded to the hon. secretary Bro. W. H. Tiffany, through whose hard work and tact the present position of the fund is in great measure due. He has made it a labour of love, and no one knows except one who has been in a similar position the amount of work an anxiety the secretaryship of such a fund entails.

### ENTERTAINMENT NOTES.

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Shaftesbury.—The fiftieth performance of "The Little Genius" took place here on Thursday evening, when Miss Florence St. John assumed the title role.

Lytic.—Miss Maud Jeffries will return to this Theatre to resume her original creation of "Mercia" in "The Sign of the Cross" to-day (Saturday), and will appear in both the Matinée and evening performance. Miss Jeffries has been on a visit to her home in Tennessee, U.S.A., and is much benefitted by the rest she has had.

### NEXT WEEK.

Further particulars as to places 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.

144 St. Luke, Anderton's  
1321 Emblematic, Criterion  
113 Unanimity, Preston  
119 Sun, Sq. & Compass, Whiteh'v'n  
135 Perpetual Friendship, B'water  
156 Harmony, Plymouth  
251 Loyal, Barnstaple  
328 St. John, Torquay  
331 Phoenix Ho. & Prudence, Truro  
353 Royal Sussex, Winhill  
428 Sincerity, Northwich  
431 St. George, N. Shields  
482 St. James, Handsworth  
529 Semper Fidelis, Worcester  
622 St. Cuthberga, Wimborne  
839 Rl. Gloucestershire, Gloucester  
850 St. Oswald, Ashbourne  
959 Prince of Wales, Ipswich  
977 Fowey, Fowey  
1045 Stamford, Altrincham  
1051 Rowley, Lancaster  
1071 Zetland, Saltash  
1211 Goderich, Leeds  
1239 Wentworth, Sheffield  
1254 Semper Fidelis, Exeter  
1264 Neptune, Liverpool  
1399 Marlborough, Woodstock  
1573 Carodoc, Swansea  
1954 Molesworth, Wadebridge  
2039 Londonderry, Sunderland  
2163 Jersey, Southall  
2166 Cotchele, Calstock  
2497 Carville, Wallsend-on-Tyne  
2520 P. of Wales, Newcastle-on-Tyne  
2533 Fitzwilliam, Peterborough  
2586 St. Nicholas, Scarborough

#### Tuesday.

167 St. John, Hampstead Heath  
781 Merchant Navy, Limehouse  
1269 Stanhope, Camberwell  
1769 Clarendon, Guildhall Tavern  
80 St. John, Sunderland  
93 Social, Norwich  
131 Fortitude, Truro  
184 United Chatham, New Bro'pton  
241 Merchant, Liverpool  
272 Harmony, Boston  
284 Shakespeare, Warwick  
319 New Forest, Lymington  
371 Perseverance, Maryport  
473 Faithful, Birmingham  
494 Virtue and Honour, Axminster  
495 Wakefield, Wakefield  
496 Peace & Harmony, St. Austell  
567 Unity, Warwick  
573 Perseverance, Hales-Owen  
593 St. Ann, Alderney  
603 Zetland, Cleckheaton  
650 Star in the East, Harwich  
696 St. Bartholomew, Wednesbury  
723 Panmure, Aldershot  
764 H'rbour of Refuge, W. H'tlep'l.  
829 Sydney, Sidcup  
877 Royal Alfred, Jersey  
897 S. Helen of Loyalty, St. Helen's  
903 Gosport, Gosport  
967 Three Grand Principles, Penryn  
1021 Hartington, Barrow-in-Furness  
1073 Greta, Keswick  
1120 St. Milburga, Ironbridge  
1138 Devon, Newton Abbot  
1220 Solway, Aspatria  
1250 Gilbert Greenall, Warrington  
1267 Kenlis, Egremont  
1314 Acacia, Bromley  
1402 Jordan, Torquay  
1476 Blackpool, Blackpool  
1528 Fort, Newquay  
1545 Baildon, Baildon  
1713 Wilbraham, Walton-on-the-Hill  
1782 Machen, Colshill  
1837 Lullingstone, Willmington  
1847 Ebrington, Stonehouse  
2099 Ethelbert, Herne Bay  
2104 Whitwell, Stockton-on-Tees  
2134 Wilberforce, Hull  
2222 Frederick West, East Molesey  
2324 Horwich, Horwich  
2492 Concordia, Wendover

#### Wednesday.

Committee Royal Masonic Benevolent Institution, F.M.H., at 4  
87 Vitruvian, Southwark  
1986 Honor Oak, Upper Norwood  
2581 Empress, Earl's Court

54 Hope, Rochdale  
84 Doyle of Friendship, Guernsey  
146 Antiquity, Bolton  
187 Rl. Sussex Hospitality, Bristol  
204 Caledonian, Manchester  
225 St. Luke, Ipswich  
244 Yarborough, Jersey  
274 Tranquility, Newchurch  
281 Fortitude, Lancaster  
288 Harmony, Todmorden  
323 Concord, Stockport  
463 East Surrey Concord, Croydon  
654 Peveril of the Peak, New Mills  
661 Fawcett, Seaham Harbour  
666 Benevolence, Dartmoor  
679 St. David, Aberdare  
730 Ellesmere, Chrcley  
731 Arboretum, Derby  
755 St. Tudno, Llandudno  
851 Worthing Friendship, Worthing  
852 Zetland, Salford  
854 Albert, Shaw  
906 Royal Albert Edward, Bath  
1005 Zetland, Gloucester  
1018 Shakespeare, Bradford  
1031 Fletcher, Birmingham  
1064 Borough, Burnley  
1088 Royal Edward, Stalybridge  
1091 Erme, Ivybridge  
1094 Temple, Liverpool  
1107 Cornwallis, Chiselhurst  
1112 Shirley, Southampton  
1125 St. Peter, Tiverton  
1140 Ashton, Heaton Moor  
1181 De la Pole, Seaton  
1209 Lewises, Ramsgate  
1242 Tynewold, Douglas, Isle of Man  
1248 Denison, Scarborough  
1331 Aldershot Camp, Aldershot  
1342 Walker, Newcastle-on-Tyne  
1356 Toxteth, Liverpool  
1398 Baldwin, Dalton-in-Furness  
1400 Curwen, Workington  
1547 Liverpool, Liverpool  
1588 Prince Leopold, Stretford  
1643 Perseverance, Hebburn-on-Tyne  
1798 Zion, Manchester  
1848 Ferrum, Middlesborough  
1855 St. Maurice, Plympton  
1879 Lord Warkworth, Amble  
1932 Whitworth, Spennymoor  
1947 Stanford, Hove  
1958 St. George, Portsea  
2156 Arthur Sullivan, Manchester  
2294 Wavertree, Wavertree  
2330 St. Lawrence, Pudsey  
2389 Avondale, Middlewich  
2423 St. Mark, Connah Quay  
2450 Loxfield, Uckfield  
2483 Hadrian, Westham  
2504 Earl of Warwick, Buckh'rst Hill

#### Thursday.

1227 Upton, Great Eastern Hotel  
1558 Duke of Connaught, C'mbr'well  
1642 Earl of Carnarvon, Ladbroke-h.  
2168 Derby Allcroft, St. Pancras  
2417 Bolingbroke, Lavender Hill  
2509 Barnet, New Barnet  
35 Medina, Cowes  
97 Palatine, Sunderland  
130 Royal Gloucester, South'mpton  
139 Britannia, Sheffield  
191 St. John, Bury  
216 Harmonic, Liverpool  
333 Royal Preston, Preston  
344 Faith, Radcliffe  
369 Limestone Rock, Clitheroe  
381 Harmony & Industry, Darwen  
437 Science, Wincanton  
442 St. Peter, Peterboro'  
487 Portsmouth, Portsmouth  
546 Etruscan, Longton  
561 Zetland, Gnisborough  
585 Elias De Derham, Salisbury  
588 St. Botolph, Sleaford  
732 Royal Brunswick, Brighton  
739 Temperance, Birmingham  
816 Royd, Littleboro'  
973 Royal Somerset, Frome  
991 Tyne, Wallsend  
1035 Prince of Wales, Liverpool  
1055 Derby, Manchester  
1061 Triumph, Lancaster  
1099 Huyshe, Stoke, Devonport  
1144 Milton, Ashton-under-Lyne  
1145 Equality, Accrington  
1147 St. David, Manchester  
1182 Duke of Edinburgh, Liverpool  
1213 Bridgewater, Eccles  
1247 St. John, Plymouth  
1273 St. Michael, Sittingbourne  
1387 Chorlton, Chorlton-cum-Hardy  
1416 Falcon, Thirsk  
1429 Alb't Edw'd Pr. of Wales, N'p't.  
1583 Corbet, Towyn  
1697 Hospitality, Waverfoot

- 1750 Coleridge, Clevedon
- 1863 Priory, Tynemouth
- 1915 Graystone, Whitstable
- 1992 Tennant, Cardiff
- 2109 Prince Edward, Heaton Moor
- 2132 Egerton, Seacombe
- 2217 Windermere, Windermere
- 2227 White Horse, Westbury
- 2234 Onslow, Guildford
- 2261 Armitage, Milnsbridge
- 2262 Dagmar, Wraysbury
- 2278 Kingswood, Broxbourne
- 2285 Eden, Workington
- 2311 Saint Alkmund, Whitchurch
- 2343 Sir William Harpur, Bedford
- 2372 James Terry, Waltham Cross
- 2420 Fd. de Rothschild, Waddesdon
- 2428 Gracedieu, Coalville
- 2449 Duke of York, Manchester
- 2501 Ixion, Buckhurst Hill
- 2568 Deleval, Newcastle-on-Tyne

Friday.

- 780 Royal Alfred, Kew Bridge
- 1602 Sir Hugh Myddelton, Islington
- 2552 Stoke Newington, Stoke N'gton
- 36 Glamorgan, Cardiff
- 81 Doric, Woodbridge
- 170 All Souls, Weymouth

- 458 Aire and Calder, Goole
- 526 Honour, Wolverhampton
- 815 Blair, Manchester
- 951 Prince of Wales, Stow on'Wold
- 1001 Harrowgate & Claro, Harr'wg'te
- 1087 Beaudesert, Leighton Buzzard
- 1102 Mirfield, Mirfield
- 1121 Wear Valley, Bishop Auckland
- 1289 Rock, Birkenhead
- 1428 United Service, Landport
- 1605 De la Pole, Hull
- 1676 St. Nicholas, Newcastle-on-Tyne
- 1983 Martyn, Southwold
- 2554 Manchester, Manchester
- 2558 Furnival, Sheffield

Saturday.

- 1446 Mount Edgcombe, Southwark
- 1607 Loyalty, London Tavern
- 1685 Guelph, Leyton
- 1743 Perseverance, Anderton's
- 1839 Duke of Cornwall, F'masons'-h.
- 2206 Hendon, Midland Grand Hotel
- 2384 Mitcham, Lower Mitcham
- 2513 Sir Walter S. John, Cam'well
- 2579 Lewisham, Lewisham
- 1755 Eldon, Portishead
- 2147 Crays Valley, St. Mary Cray
- 2246 Cyclist, Croydon
- 2359 Doric, Didsbury

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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CRAFT: METROPOLITAN.

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PRINCE LEOPOLD LODGE, No. 1445.

THE installation of this Lodge was held at the Three Nuns, Aldgate Station, on Thursday, when Bro. C. Winkley W.M. was supported by Bros. S. T. Hunns S.W., F. Eyre J.W., H. Winkley P.M. Treas., J. A. Robson P.M. Sec., E. A. King S.D., E. J. New J.D., John Pilgrim I.G., Bryant P.M. acting D.C., R. W. Edgley P.M. Tyler, Barnecut, A. L. Thorn, Myers P.M., H. Bennett, G. Oakes, J. D. Rogerson, Ferguson, Charterton, Brown, and a numerous assembly of other members and visitors.

Lodge being duly opened, and the minutes of last meeting confirmed, the W.M. installed his successor and gave the addresses in a really perfect manner.

The different appointments were made for the year, each of the past Officers receiving a step upwards.

The Lodge being closed, the Brethren adjourned to the Banquet Room, were an excellent repast was provided in the renowned style of the Three Nuns Hotel, Bro. Oscar Wermann on this occasion doing everything possible as manager to ensure the comfort and pleasure of the company.

The usual toast list was honoured.

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INSTRUCTION.

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ST. JOHN LODGE, No. 167.

AT the Court House, Harlesden, N.W., on Thursday, Bro. Hendover W.M. was supported by Bros. Hussey, W.M. of the Mother Lodge, S.W., Wood J.W., Hillier P.M. Preceptor, Priest Sec., Moss S.D., W. R. Plaford P.M. J.D., Arthur Williams I.G., Rozenburg, Bartlett, Lawrence, Trandwell, W. J. Mason, Sandon, Armfield, Tydeman, G. Chapman, Wynman, and others.

Bro. Hendover rehearsed the ceremony of initiation, Bro. Treadwell P.M. as candidate. The Lodge was called off and on, when the Preceptor, with the assistance of the Brethren, worked the second and third sections of the lecture.

Bro. Hussey was unanimously elected W.M. for next meeting.

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LA TOLERANCE LODGE, No. 538.

THE first meeting of this Lodge after the summer vacation took place on Wednesday, at the Frascati Restaurant, Oxford Street, when Bro. Terry acted as W.M., with Bros. Sturgess S.W., Hill P.M. J.W., Burgess P.M. S.D., Goldstein J.D., Truman I.G., Smale P.M. acting Sec., J. Paul P.M. Preceptor, Proctor P.M. Treas., Butcher, Johnstone, Zeppenfeld, R. Mullins, Cross, Mason P.M., Thomas P.M. Deputy Preceptor, Genesse, Beedle, J. Wynman, and several others.

After the opening, Bro. Hill J.W. commenced the work of the season by working the first section of the lecture, assisted by the Brethren. The W.M. next rehearsed the ceremony of initiation, Bro. Johnstone as candidate. The Preceptor worked the fourth and fifth sections.

Bro. Paul P.M. proposed, and Bro. Smale P.M. seconded, that Bro. J. Wynman, representative of the Freemason's Chronicle, be elected hon. member of the Lodge, which compliment Bro. Wynman suitably acknowledged.

Bro. Johnstone was elected a member, and a vote of thanks was recorded to the W.M. on having occupied the chair for the first time in such an able manner.

Bro. Smale P.M. accepted the office of Assistant Secretary, and Bro. Sturgess was elected to preside at next meeting, when we hope he will have a good attendance.

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WESTBOURNE LODGE, No. 733.

AT the Oliver Arms, Westbourne Terrace North, Harrow Road, W., on Tuesday, Bro. R. J. Hearden W.M., H. Crookes S.W., T. W. Mogford J.W., H. Dehane P.M. Preceptor, R. J. Rogers P.M. Treas. and acting Sec., G. D. Mogford S.D., A. L. Butters J.D., C. Halston I.G., J. Wynman, and others.

The W.M. rehearsed the ceremony of initiation, Bro. H. Dehane candidate. The Lodge was advanced to the second degree, and closed down. At the request of the W.M., Bro. Butters invested the Officers. Bro. H. Crookes was unanimously elected W.M. for next meeting. A vote of thanks was passed to the W.M., for the able manner in which he had filled the chair for the first time, to which he responded.

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HYDE PARK LODGE, No. 1425.

AT Bro. Stevens's, Prince of Wales, Eastbourne Terrace, Bishop's Road, on Monday, Bro. A. Le Clair W.M., G. E. Harris S.W., H. Harris J.W., C. Riemann S.D., J. Chubb J.D., W. Smith I.G., H. Dehane P.M. Secretary, G. D. Mogford W.M. 2362 acting Preceptor, A. Clark P.M. 1668, Lambie, Wynman.

After opening the Lodge the W.M. vacated the chair in favour of Bro. G. D. Mogford, who rehearsed the ceremony of initiation, Bro. Lambie candidate. Afterwards the W.M. gave the charge, then opened to the third degree, and closed down.

Bro. G. D. Harris was unanimously elected W.M. for next meeting, and suitably responded. A vote of thanks was passed to Bro. G. D. Mogford for the excellent assistance he had rendered as acting Preceptor in the absence of Bros. P.M. Reed and Ferguson, also a word of thanks was given to the W.M. for having occupied the chair for the first time in such an able manner.

THE Bouverie Press, Limited, of 5, 6, 98 and 99 Temple Chambers, E.C., announce a new penny weekly football paper, catering for London and South of England lovers of the game. The new journal will be entitled the "National Football News," and the first number will appear on Tuesday, 15th September. The paper, 16 pages demy quarto, will be extensively illustrated.

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## BROMLEY ST. LEONARD LODGE, No. 1805.

AT the Bow Bells, Bow Road, on Wednesday, 2nd inst., this Lodge re-opened after the summer recess with a good muster of Brethren, under the presidency of Bro. H. M. Pollock W.M., supported by Bro. G. Fennell S.W., F. A. Slater J.W., W. Boyce P.M. S.D., C. Holland J.D., J. Goulston I.G., J. De Casseres P.M. Preceptor, F. Thornton Sec., J. Oxley P.M., Ben Johnson P.M., L. Da Costa P.M., Parker, J. Davis, J. Maloney, D. Naphthali, W. Bettinson, W. Joss, Owers, J. Absalom, S. Bird, G. Warn P.M., &c.

The Lodge being opened, the ceremony of initiation was rehearsed, Bro. J. Davis acting as candidate.

The W.M. vacated the chair in favour of Bro. Oxley P.M. who, in his usual admirable manner, rehearsed the ceremony of installation, Bro. P.M. Ben Johnson acting as D.C. Bro. Pollock resumed the chair and the Brethren assisted Bro. L. Da Costa P.M. to work the first and second sections of the lecture.

A hearty vote of thanks was accorded Bro. Oxley for his rendering of the ceremony of installation. Bro. Fennell, S.W. of the Mother Lodge, was appointed to the chair for Wednesday next.

Under the able preceptorship of Bro. J. De Casseres P.M. this Lodge of Instruction looks forward to a successful session.

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## CITADEL LODGE, No. 1897.

THE regular meeting was held on Friday, at the Farleigh Hotel, Amhurst Road, Stoke Newington, when Bro. I. P. Cohen P.M. presided, and proceeded to rehearse the second and third degrees, Bros. Mason and Bishop acting as the candidates.

Afterwards a meeting of the Masonic Charities Association attached to the Lodge was held, Bro. F. Dunstan President in the chair. Three ballots for Life Subscriberships in the Royal Masonic Benevolent Institution were taken, they resulting in favour of Bros. J. J. Lamigeon W.M. Clissold, R. Jourden W.M. Eclectic, and W. Wright P.M. Citadel and P.G. Organist Middlesex. These make thirty-eight Subscriberships balloted for since October last.

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## CRAFT: PROVINCIAL.

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## NEW FOREST LODGE, No. 319.

AT the regular meeting, at Leamington, on Tuesday, 11th ult., Bro. G. R. Masters was elected W.M. and Bro. Doman P.P.G.S.D. was re-elected Treasurer for the twenty-sixth year in succession.

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## ST. BEDE LODGE, No. 1119.

THE annual meeting took place at Jarrow, on Wednesday, 26th ult., the principal business being the installation of Bro. Wm. F. Renton.

There was a large attendance of members and visiting Brethren. Bro. Renton was presented for installation by Bro. J. Taylor P.M. D.C., and the ceremony was performed in an able and impressive manner by the retiring W.M. Bro. Madgshon.

The Worshipful Master received the congratulations of the visiting Brethren, and afterwards the Lodge was closed in due form.

In the evening, the annual banquet was held at the house of Bro. J. Rutherford, the County Hotel, Bro. Renton presiding. A sumptuous dinner, which reflected great credit on the management, was partaken of, after which Loyal and Masonic toasts were honoured. The proceedings were varied by music, and a most enjoyable evening was spent.

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## ST. JOHN LODGE, No. 1343.

AN emergency meeting was held on Wednesday, 26th ult., at the Masonic Hall, Grays. The business consisted of the passing of two candidates and the raising of Bro. Herbert E. Brooks, J.P., C.C. The former ceremony was admirably performed by the W.M. Bro. F. W. Pelling, and the latter by the I.P.M. Bro. C. Westwood. The Lodge was afterwards closed in due form.

Subsequently the Brethren dined together under the presidency of Bro. Pelling, who, in the course of the proceedings, was warmly congratulated upon the great success which had so far attended his Mastership of the Lodge.

The speeches were interspersed with a musical programme, which was excellently carried out under the direction of Bro. Wingrove P.P.G.O.

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## SACKVILLE LODGE, No. 1619.

THE annual installation meeting was held on Tuesday, 1st inst., at the Crown Hotel, East Grinstead, when Bro. W. H. Dixon was installed W.M. for the ensuing year by Bro. C. M. Wilson, the outgoing W.M., who was presented with the Past Master's jewel as a token of the appreciation of the Brethren for the admirable manner in which he had carried out his duties during the past year.

At the close of the subsequent banquet there were visitors from Lodges at Brighton, Horsham, Lewes, and Redhill. The musical programme was supplied by the Lewes Orpheus Glee Union.

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## OBEDIENCE LODGE, No. 1753

AT Okehampton, on Monday, 31st ult., Bro. John W. Reed was installed W.M. by Bro. W. A. Gregory, the Brethren present numbering over sixty.

At the installation banquet at the White Hart Hotel, the Grand Lodge of England was responded to by Bro. F. R. W. Hedges P.G. Sword Br. Sec. R.M.I. Girls. Other toasts followed.

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## BLACKWATER LODGE, No. 1977.

AT the monthly meeting held at Maldon, on Monday, 24th ult., Bro. Thomas J. Grant Provincial Grand Steward was elected W.M. for

the ensuing year, Bro. S. Shawyer P.M. P.P.G. Sword Br. was re-elected Treasurer, and Bro. W. R. Hance Tyler, in place of Bro. Captain E. Pearmain, deceased, who filled that office for many years.

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## DOROTHY VERNON LODGE, No. 2129.

THE annual installation meeting was held on Tuesday, 1st inst., at the Town Hall, Bakewell, when Bro. George Leigh was duly installed W.M. for the ensuing year. When the formal proceedings were over and the Lodge duly closed, a banquet was held at the Rutland Hotel, where the usual toasts were given and responded to.

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## ENGLAND'S CENTRE LODGE, No. 2555.

PLEASANT and successful were the proceedings at the annual installation festival held on Thursday, 20th ult., at the Horseshoe Tavern, Weedon. The W.M.-elect Bro. Surgeon-Major Flood P.G. Swd. Br. was unfortunately unable to be present, owing to illness, but his place was taken by Bro. H. Brown P.P.G. Warden P.M. 360.

Bro. Flood was installed into office in his absence, and his Officers for the year duly appointed and invested. The Brethren subsequently sat down to an exceedingly well arranged banquet.

## ANCIENT SYRIAN MASONRY.

THE origin of the Cabirian Mysteries, which are often mentioned by ancient writers, is not well known. The Cabiri were probably priests or deified heroes, venerated by the ancients as the authors or interpreters of religion, and the founders of human society and civilisation. The multiplicity of names applied to the same character; the interchange of the names of the deities themselves with those of their priests; oracular law, which enjoined the preservation of ancient barbaric names, and thus led to a double nomenclature, sacred and profane; together with the profound secrecy of the rites—have rendered the subject one of extremely difficult elucidation. Some say that the worship of the Cabiri was brought to Samothrace by the Pelasgi, and others they are the same as the Corybantes. In Egypt their temple was never entered by any but the priests. In Phœnicia and in Rome, where they had an altar in the Circus Maximus, and in other countries of Europe and Asia, traces of their worship are to be found.

Thus it appears that the secret rites (Cabiria) prevailed very extensively, at an early period, in every quarter of the world. Indeed, the Mysteries of Isis, Ceres, Mithras, Trophonius, Bacchus, Rhea, Adonis, Osiris, and all the similar customs of Egypt, Greece, and Hindostan, seem to be merely varieties of the Samothracian rites, which are celebrated in the obscurity of night, and with the most profound secrecy.

After a previous probation of abstinence, chastity, and silence, the candidate for initiation was purified by water and blood. He then offered a sacrifice of a bull or a ram, and, as in the Isianic rite, was made to drink of two fountains, called Lethe (oblivion) and Mnemosym (memory), to enable him to wash away the memory of former guilt and to remember the new instructions. He was then conducted to a dark tower or cavern, and made to accomplish the mystic journey through gloom and terror, during which he met with the most frightful adventures. The most appalling sounds assailed his ears—the rushing of water, the roar of thunder, and dreadful yells—while occasional gleams of light, flashing through the darkness, revealed to his view the most horrible phantoms. At length he found himself in a vast hall, in solitude, silence, and darkness. Presently a feeble light diffused a pale and spectral glare through the apartment, affording him a confused and dim view of the objects surrounding him. The walls were clothed with black drapery and everywhere appeared the symbols of decay and death—those emblems that point to the grave, and speak eloquently and impressively of the supreme hour of man's worldly life, and of the exceeding vanity and emptiness of all sublunary enjoyments and pursuits. Terrific phantoms, grim and ghostly, passed and repassed before him; a bier rose up at his feet, on which was a coffin, and in the coffin a dead body! At this stage of the proceedings, a funeral dirge was chanted by an invisible choir; and thus these sounds of terror and spectral visions were multiplied around him with rapid alternations, until the proper effect was supposed to have been produced upon his mind. Sometimes the neophyte was so overcome with fear that he fell senseless to the ground. The pilgrimage of gloom, however, here ended. A flood of dazzling light now poured in upon the scene, which was changed as by enchantment. The dark drapery, with its startling devices and emblems, had disappeared, and garlands of flowers and foliage adorned the walls and crowned the altars. The dead body upon the bier returned to life, the funeral psalm gave place to a song of hope and victory, and the ceremonies which had commenced in gloom and darkness ended in light, and joy, and confidence.

After these ceremonies had been performed, the candidate was led to the presiding priest and instructed in the mystic science of the institution—theology, morals, philosophy, and politics being embraced in these instructions. The candidate was baptised, and, as in the Christian church, received a new name. This new or baptismal name was engraved, together with a mystic token or sign, upon a small white stone, which, thus prepared, was presented to the initiated. He preserved it as a sacred talisman, and carried it with him wherever he went, as a means of recognition—it being efficacious to procure him relief from distress and security from danger. It was at the same time the emblem of victory over fear, and darkness, and error, and the means of security, enjoyment and peace. St. John, of the

Apocalypse, was undoubtedly an initiate of the Cabiria, and evidently alludes to the mystic stone just noticed, when he says; "To him that overcometh will I give to eat of the hidden manna, and will give him a white stone, and in the stone a new name written, which no man knoweth saving he that receiveth it."

The apostle means to say: "As the initiate in the Cabirian rites who, with a brave heart and an unfaltering step, passes boldly through the terrible ordeals appointed to try his patience receives a white stone, with a new name and a mysterious inscription upon it, which is a powerful resource against misfortune, and gives him immunity from many dangers—so shall be given to the triumphant Christian that which, like the mystic stone, will secure him also from numberless dangers. It will raise him to a divine companionship, to membership in a celestial Fraternity, and to a full participation in the most mysterious enjoyments of the Secret Pavilion above."

These rites were spread through all the cities of Syria. Hiram, the King of Tyre, was undoubtedly a High Priest of these Mysteries.

This institution existed in Judea at the time of Christ. And it is a notable fact that while Christ denounced, in the severest terms, the two sects—Pharisees and Sadducees—He said not a word in condemnation of the Essenes, who were the Freemasons, if we may so say, of that age—the faithful depositories of the ancient Cabirian rite. That our Saviour was familiar with this Order is certain; because it cannot be supposed that a mind like that of Christ could pass over, without due consideration, a society like that of the Essenes, admired for the amiability and gentleness of its manners, and dignified with so many virtues. Besides, the moral sentiments, the social maxims, the ideas of liberty, fraternity and equality, which distinguished the Essenian Order, differ in no respect from the Christian teachings regarding the same things.—Augustus C. L. Arnold, LL.D., in 'Voice of Masonry.'

### BUNCOMBE IN MASONRY.

WE have often wondered why there were so many stories told of the wonderful "preservative" character of Masonry. Our friend the "Tyler" gives a number of apocryphal incidents that have been told with great parade and show, published time and again, until some Brethren have almost come to the point of believing that they are true. There is a power in Masonry that is potent. There is a regard for obligation and respect for signs that is commendable. No doubt many thrilling incidents have occurred to prove the value of the fraternal bond that binds the Fraternity together, and those that are actually true are sufficiently stirring and powerful to carry conviction to every heart, so there is no necessity to manufacture blood-curdling "road-agent" stories. Here are a few samples as served up by Bro. Brownell:

"Of late years there has been a vast amount of apocryphal incident added to Masonic literature, upon which the "Tyler" would like to see an injunction placed. Setting aside the years of research spent in labouring to reach the primal origin of Freemasonry, and with such we have no special contention, we are favoured with incidents of blood-curdling interest in which Freemasonry has been beheld stepping forward as a saviour. Sometimes a 'road-agent' on the plains holds up a stage, filled with passengers, and 'goes through' the crowd. But he comes to one who gives him a sign, and that settles it. He finds the road-agent is a Free and Accepted, and the latter, plunged into remorse at the terrible act of robbing a stage coach with a Brother Mason in it, immediately restores all the 'loot' and mounts his horse, and, with a wave of his hand, bids them God-speed on their journey. So much for being a Mason."

"Or again, on the high seas a vessel is boarded by a remorseless pirate, who hoarsely demands 'sur-render or bl-ud.' The passengers are terrified, and the crew are told to walk the plank. The pirate captain stands giving his remorseless orders, leaning on his unsheathed sword, when the supercargo, Ralph Rackstraw, or some humble Dick Deadeye among the crew, gives the sign of a Master Mason, and, presto, all changes. The pirate captain rushes up, and in token of the continuance of his Brotherly love and regard, extends his hand and with body erect returns the sign and advances the token. Hurrah! the ship is saved! the plank business adjourned and the cutthroats ordered back to the pirate bark, while the captain descends to the cabin and partakes of a glass of grog. He then tells the thankful crowd how he was made a Mason in dear old String Beans Lodge, and his obligation still holds him. He then bursts into torrents of tears, blows his nose on a red bandana, shakes hands with all hands and the cook, and sighs a fond adieu as he passes over the side. 'Hail, Masonry divine,' sing the saved ones."

"Lately we noticed in a Masonic exchange how a captain of a British ship which had run out of water on the bleak coast of Africa, hoisted a Masonic flag at the fore peak. It was not long before a canoe load of the natives came off, and the chief went through the signs to the full satisfaction of the waterless captain. The chief then came on board, and hot and perspiring as he was, passed the word on the fourteen points of heel and toe. The captain then passed the word for a jug of rum, which he and the chief 'raised' by the strong grip and the dry lip. The chief then passed the word to his dusky subordinates to go ashore and bring a running spring on board the ship, which was quickly done, and the spring was planted in the hold and made to run in the ship's run. So much for Masonry in a dry and barren land."

"Or the story takes another turn round the windlass, and we have the persecuted orphan, whose father forty years ago died a Mason. The Lodge takes her under its protection, and finally the enthusiastic young Worshipful Master marries the friendless maiden because her father was a Mason. O rodents! Or is it the aged widow with the mortgage on her wash tub about to be foreclosed, and she shows the cruel, heartless money lender the certificate of her husband's Masonry. He starts back, turns pale, smites his brow and relents. Never, no never—well, hardly ever—will he disturb the widow of a Brother; and pressing a roll of bills into the astonished woman's hands, he tears the mortgage to pieces and departs, submerged in tears, and Masonry saves the washtub."

Many other as ridiculous stories find their way into print, and with each repetition they are more highly coloured, until they become transparent nonsense. Such is buncombe in Masonry. The teachings of the Fraternity are foreign to any such parade. We are taught that "Truth is a divine attribute," but the telling of such tales of miraculous escape from instant death do not savor of the "divine attribute." We think there is interested too much of the "buncombe" talk about the greatness of Masonry, and the power of its obligations. As we said before, the truth is sufficient, without the hideous paintings of "road agents," "pirates," and "swarthy savages." An institution worthy of the consideration of thinking men does not need any such false representations of its strength. And the more such stories are told the less good people will think of the Fraternity. Tell the truth about Masonry, it needs nothing more. Its grand doctrines are elevating and worthy of consideration, but the "buncombe" stories have no place in it.—"Sunday Dispatch."

### BULLS.

#### II.

THE Irish bull is not peculiar and patent to the corduroys. A writer in the Dublin University Magazine, speaking of the poor of Ireland, said:—"Many thousands of them were often destitute of the only food they possessed."

A Panegyric.—The best bulls have been perpetrated when the author has been most in earnest. "Anglo-Hibernian," in concluding a perfervid panegyric on the late Baron Dowse, writes in the "Times" of 15th March 1890:—"A great Irishman has passed away. God grant that many as great, and who as wisely shall love their country, may follow him!"

Bull by the "Times."—The great English "Thunderer" perpetrated the following bull. In a review of Tennyson's "Enoch Arden," this remarkable sentence occurs relative to the self-denial of Enoch, who keeps his existence a secret from his wife, whom he finds married again, and happy:—"He died, but not until he died did he mention to those around him who he was."

Irish Reporting.—As if in imitation of its monstre contemporary, an Irish newspaper once announced the death of a poor deaf man called Gaff. He had been run over by a locomotive, and, added the paper, "he received a similar injury this time last year."

A Newspaper Report.—The following is from an old Kilkenny newspaper, and is redolent of the soil. "Yesterday morning a farmer near this place got up out of his bed and, going through the window, accidentally fell down with his head upon the stones fast asleep, by which his neck was broken, and he died before he awoke."

The Principal Republics.—A Cork almanac-maker once informed the public that the principal republics in Europe were, Venice, Holland, and America.

Bull on Robespierre.—An Irish newspaper once said of Robespierre that "he left no children behind him, except a Brother, who was killed at the same time."

Long Hours.—In a paragraph which gave an account of a ball held in connection with the County Limerick Club, it was stated that "dancing commenced at eleven o'clock, and continued until one o'clock, when the company retired for supper, after which it was resumed and kept up till an early hour next morning."

Tempus Fugit.—Southey, when in Dublin, exported a famous bull. "Rickman (said the poet, in a letter to a friend) was in company, when a gentleman looked at his watch and cried, 'It is to-morrow morning! I must bid you good night.'"

A Bull from "The Rivals."—In that delightful comedy "The Rivals," a charming bull occurs. "I will make her Lady O'Trigger, and a good husband into the bargain," says Sir Lucius O'Trigger of his mistress.

Walpoliana.—Horace Walpole records in his "Walpoliana," an Irish bull, which he pronounces to be the best he ever met with:—"I hate that woman," said a gentleman, looking at a person who had been his nurse. "I hate her, for when I was a child, she changed me at nurse." This was indeed a perplexing assertion, but we have a similar instance recorded in the autobiography of an Irishman, who gravely informs us that he "ran away from home early in life, upon discovering the fact that his father was only his uncle."

Badly Used.—A poor Irish lad, complaining of the harsh behaviour of his father, declared as follows:—"He just treats me as if I was his son by another father and mother."

Arranging an Elopement.—"Will you run away with me to-morrow night, Kate, dear?" said Phil to his charming rustic belle, who had just arrived at the years of in-discretion. "Ah, no, my dear Phil," replied the young lady, with great sense of prudence and decorum; "I will do no such an action as that, but I'll tell you what I'll do—I'll run away without you, and you can run after me, and so we will meet at my aunt's that same evening."

A Postscript.—There is a delightful naiveté in that young Irish lady who, like many others of the lovely maids of Erin, was more richly endowed with personal attractions than with personal property, and who, being compelled to write to her affianced for money to pay for part of her

trousseau, appended the following postscript to her letter:—"I was so ashamed of the request I made you, that I sent after my messenger to get back my letter; but he had already reached the post office and put it in before he could be overtaken."

**Not Themselves at all.**—The following was perpetrated by a young Irish gentleman, who was anxious to meet a certain young Irish lady at the house of a lady friend. "But you know," said the young fellow quite anxiously, "there is nothing in the world so embarrassing. I am sure that, under the circumstances, I wouldn't be myself, neither would she."

**A Good Inducement.**—Another pair of lovers claim our attention. A young lady, less flustered than her admirer, addressed him in these terms:—"I like you exceedingly, but I cannot quit my home. I am a widow's only child, and no husband could possibly equal my parent in kindness." "She may be kind," replied her wooer enthusiastically, "but be my wife, and see if I don't beat your mother!"

**Insomnia.**—Most of our readers are familiar, no doubt, with the gallant young Irishman, who declared to his sweetheart that "he was in such a way about her he couldn't sleep at night for dreaming of her." A parallel instance to this occurred when a poor fellow protested to "his girl" in the hayfield, that "his two eyes hadn't gone together all night for thinking about her." "Very likely they did not," she replied, "for I see your nose is between them."

**A Mixed Relationship.**—In the city of Dublin once resided a humorous old beggar-woman who, whilst soliciting charity, declared "she was the mother of six small children and a sick husband."

**Adducing a Reason.**—A characteristic story is related of a poor Irishman who offered his only old saucepan for sale; his children gathered round him and inquired why he did so. "Ah, my honeys," said he, "sure I wouldn't be after partin' wid it if it wasn't to get some money to buy somethin' to put in it."

**Wide Awake.**—It was in Dublin city that a good-humoured maid-of-all-work, Molly, once related to her young mistress a most marvellous dream she had had the previous night. "Pooh, Pooh!" cried the latter at its conclusion; "you must have been asleep, Molly, when you dreamed such nonsense." "Indeed, I was not then," replied the indignant Molly, "I was just as wide awake as I am at this minute!"

**Putting it to good use.**—A Dublin porter was brought by his master before a magistrate on a charge of stealing chocolate, to which he could scarcely plead "not guilty." On being asked to whom he sold it, the pride of Patrick was exceedingly wounded. "To whom did I sell it?" cried Pat. "Now, do you think I was so mane as to take it to sell?" "Pray, then sir," questioned the magistrate, "what did you do with it?" "Do wid it? Well, then I took it home, and me and my ould 'oman made tay of it."

**A recommendation.**—It was a Dublin spirit merchant who advertised that he had still on hand a small quantity of the whiskey which was drunk by George the Fourth when in Dublin.

**Good Material.**—A draper once recommended a certain rich material for ladies' dresses to a customer. "Madam," said he "it will wear for ever, and make a petticoat afterwards."

**Accommodating.**—The draper, however, is almost out-done by an enterprising furrier, who intimates to all such ladies as desire genuine furs, that "he will make muffs, boas, &c., out of their own skins."

**Quite Likely.**—An English merchant gives us the following:—On examining a hogshead of hardware, and comparing it with the invoice, he found all right with the exception of one hammer, which had been omitted. "Oh, don't be unaisy, my dear sir," cried his Irish porter; "sure the man took it out to open the hogshead."

**An Auctioneer's Bull.**—We cannot doubt the country of the auctioneer who, in recommending some mourning articles, innocently remarked, "Bedad, if my wife was a widder, I'd be buying these for her myself."

**Anxious.**—It is clear that the nationality of that servant may easily be assumed, who aroused his master at 4 a.m. instead of 6, in order to tell him "he had two more hours to sleep."

**Left-handed.**—A good story is told of a poor Irish servant-maid who was left-handed. Placing the knives and forks upon the dinner-table in the same awkward fashion, her master observed that she had arranged them all left-handed. "Ah, true indeed, sir," said she, "and so I have. Would you be pleased to help me to turn the table?"

**How to make sure.**—A certain Irish attorney threatened to prosecute a Dublin printer for inserting the death of a living person, stating "that no printer should publish a death, unless informed of the fact by the party deceased."

**An impossible task.**—Two eminent members of the Irish bar, Doyle and Yelverton, quarrelled one day so violently that from hard words they came to hard blows. Doyle, the more powerful man of the two (with his fists, at least) knocked down his antagonist twice, vehemently exclaiming, "You scoundrel, I'll make you behave yourself like a gentleman!" To which Yelverton, rising, replied with equal indignation, "No, sir, never I defy you, I defy you! You could not do it!"

**He stood Mute.**—It is stated that an Irish orator was once silenced with "inextinguishable laughter," merely for saying, "I am sorry to hear my honourable friend stand mute."

(To be continued.)

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

THE Midland Railway Company announces a series of excursions to different parts of Ireland, starting from St. Pancras on the 16th, 18th, 19th and 24th inst., for periods of a fortnight each; also to Scotland on Friday, the 11th inst., for 5, 11 or 16 days, or, at a single fare for the double journey, to return at any time within the sixteen days. On the same day the Company will also run an excursion for 11 or 16 days from St. Pancras to Northallerton, and other northern stations, while the following day, Saturday, 12th inst., there will be a general excursion to the chief towns served by the Midland system, ranging from Birmingham, Nottingham, Derby, Burton, and Matlock to the Lake District, Liverpool, Manchester, &c. The weekly summer excursions for 3, 8, 10, 15 or 17 days to the Isle of Man are to be continued until the 18th inst., and those for like periods to the chief towns of Lancashire until the 26th, by which time we fear we shall have to regard the holiday season as drawing to a close, although there is little doubt but that the Midland and other Companies will have special trips whenever anything of an interesting character takes place within their district.

A three days' Masonic bazaar, held at Dundee, realised close on £750, with many items still outstanding, and a large stock of unsold articles. It was hoped £1,000 would be secured by the gathering, and this is now regarded as likely to be the ultimate result. We have often referred to the enthusiasm of our Scottish Brethren in these matters—the present is another illustration. Among those who took a leading part in the work of the bazaar were the Earl and Countess of Rosslyn.

o o o

In a recent number of "Square and Compass" (Glasgow) a Brother, in commenting on the rapid promotion of a member of the Lodge he was then visiting, stated that in his own Lodge, St. Michael's Kilwinning, No. 63, it takes anyone aspiring for the Eastern Chair ten years to get it. A type of Brethren we have come in contact with in India would think themselves overlooked completely if the position was not attained in a third that time.—"Indian Freemason."

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## The Theatres, &c.

**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.  
**Adelphi.**—8, Boys Together.  
**Avenue.**—8-15, Monte Carlo. Matinée, Saturday, 2-30.  
**Shaftesbury.**—8, The Little Genius. 10-15, La Goulue.  
**Duke of York's.**—8, The Gay Parisienne. Matinée, Saturday, 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.**—8-15, Outward Bound. 8-45, A Blind Marriage. Matinée, Saturday, 2-30.  
**Terry's.**—8-15, The Man in the Street. 8-50, My Artful Valet. Matinée, Wednesday, 3.  
**Opera Comique.**—8, Newmarket. Matinée, Wednesday and Saturday, 2.  
**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.  
**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.  
**Crystal Palace.**—Varied attractions daily. Varieties, &c.  
**Royal Aquarium.**—Open at 10; close at 11-30, Constant Amusement.  
**Tivoli.**—7-30, Variety Entertainment. Saturday, 2-30 also.  
**Mohawk Minstrels.**—(Agricultural Hall.)—Daily.  
**Madame Tussaud's** (Baker Street).—Open daily