

THE Freemason's Chronicle.

A WEEKLY RECORD OF MASONIC INTELLIGENCE.

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CANVASSING FOR OFFICE.

IT will be seen from the Agenda paper for the Quarterly Communication of United Grand Lodge to be held on Wednesday next, and of which we give a copy elsewhere in this issue, that Bro. W. F. Lamonby P.M. 962 once again returns to his assault against the practice of canvassing for office, to which, as our readers will probably remember, he has on more than one occasion in the past drawn the attention of the rulers of the Craft, the result of his efforts in this direction being that the Parliament of English Freemasonry agreed to his motion at the March Communication of last year, in the following terms:

That the Grand Lodge of England in Quarterly Communication assembled, hereby expresses its strong disapproval of the system of canvassing and touting carried on at the annual elections, and earnestly appeals to its members to discountenance and prevent the continuance of a practice which is contrary to the principles and tenets of English Freemasonry.

As we have said, this motion by Bro. Lamonby was endorsed by Grand Lodge eighteen months ago, but we suppose Bro. Lamonby is of opinion that this mere expression of opinion is not sufficient to meet the case, that it is virtually a dead letter, and that the evil is as great as ever; hence it is that we find a proposal in his name for the consideration of Grand Lodge next week, to this effect:

That the following addition be made to the Book of Constitutions:—

“Canvassing for any elective office, personally, by letter, or by circular, is prohibited. Any candidate, who shall on appeal, be proved to the satisfaction of the Board of General Purposes, or of an appointed Committee, after due enquiry, to have canvassed for votes, or to have been canvassed for by brethren or other agents on his behalf, shall be held incapable of entering upon the duties of the office to which he may have been elected, and such election shall, in consequence, be void and of no effect. The vacancy so caused shall be filled up in the manner provided by the Constitutions.”

It will doubtless be in the recollection of our readers that Bro. Lamonby's proposition of March 1896 followed one which he submitted for the December Communication of 1895, but which was not proceeded with, as the Grand Secretary then announced that the proposer was not present. This earlier suggestion of Bro. Lamonby's also took the form of a proposed addition to the Book of Constitutions (to follow Art. 75), and was in the following terms:

75A. Canvassing by or for a Candidate for any elective office, or for a Board or Committee in Grand Lodge, a Provincial or District Grand Lodge, or Private Lodge, is unconstitutional and therefore not to be permitted. Any Brother or Brethren so offending shall be dealt with as the Board of General Purposes, or similar District, or Provincial Authority may decide.

As we have said, this earlier motion of Bro. Lamonby was not brought forward at the Communication of Grand Lodge, on account of the absence of Bro. Lamonby, and it was generally imagined he recognised that the course he proposed was far too stringent, and was, in fact, quite outside the range of successful adoption. This opinion was strengthened when three months later Bro. Lamonby submitted to Grand Lodge his modified proposal (as given above), in which Grand Lodge was asked to express its “strong disapproval” of the system of canvassing and touting, and which was duly agreed to when regularly brought forward.

Our views in regard to this subject were expressed in November 1895, when Bro. Lamonby's proposal for a new Article (75A) in the Book of Constitutions was first before the Craft, and our opinion is much the same to-day. We then said we did not imagine Bro. Lamonby had the smallest possibility of carrying his suggestion—at least not in its then form—as the course he suggested was far too severe, even if the evil he proposed to deal with was much more acute than was actually the case, and we further argued that the difficulty of carrying such a law into force seemed to be so great as to virtually nullify it, as the law would either have to remain a dead letter, or ninety-nine of every hundred elective appointments would be brought within its scope, the mere suggestion that such and such a Brother was qualified for a particular post being capable of being construed into an act of canvassing on his behalf.

If such criticism was possible in regard to the proposal of November 1895, how much more so is it applicable to the present proposal of Bro. Lamonby, which is couched in much more stringent terms than his earlier suggestions, and seems to us to be so severe as to virtually come within the range of an absurdity which, if carried into effect, would result in the disqualification of every elected Officer?

It is very difficult to show why the friends of a popular Mason should not be allowed to urge his claims on those who, being entitled to vote on his behalf, have no personal acquaintance with him, or personal knowledge of his special qualifications for a particular appointment, and in this direction we may repeat our query of two years back, and ask, how is a deserving Brother to secure a coveted honour if he and his friends are compelled by the Book of Constitutions to allow his light to remain hidden?

Bro. Lamonby is no doubt sincere in his opposition to this canvassing or touting among Masons for the different elective Offices of the Craft, but he does not tell us what alternative method is to be adopted in order to secure the election of the best men. Let us, for the sake of argument, introduce Bro. Lamonby into an imaginary contest for the Grand Treasurership. We suggest he has been nominated, in company with three

others—one, let us say, from Kent, one from West Yorkshire, and one from West Lancashire. It is supposed that all canvassing—being forbidden by the new rules of the Craft—is at an end, and that being so we would venture the opinion that Bro. Lamonby, of London, would be nowhere when the result of the poll was announced. Even if neither of the Provincial men was supported on account of his known ability, county patriotism would be more than enough to carry the day against the nominee whose local reputation was swallowed up in the immense expanse of the great metropolis. If the Craft decided to prohibit any reference to a Mason's ability or his fitness for an office it would simply come to different sections of the country, or different combinations of Brethren, taking the matter in hand and running their nominee to a successful issue, in which case it would be best to refrain from mentioning the candidate's name, or else, under the drastic law proposed by Bro. Lamonby, he would of a certainty be disqualified. We should, in fact, have to expect something like the following: The Brethren of the north of England nominate a Brother for the post of Grand Treasurer of England, his name, &c., to be submitted to Grand Lodge on the night of election, and we venture to think there would be very little chance of such a candidate being outvoted, as an arrangement would doubtless be arrived at between the north and other great divisions of the country, by which the nominees of different sections would be supported in turn.

We regard Bro. Lamonby's proposition as outside the range of possibility, and we trust those who agree with us in this matter will so far interest themselves as to give an unmistakeable verdict when the question is brought before Grand Lodge on Wednesday next. By all means stop bribery and corruption if it can be shown to exist, but until something is proved it would be absurd to adopt such a suggestion as that now before the Craft.

UNITED GRAND LODGE.

THE Quarterly Communication of Grand Lodge will be held on Wednesday next, at Freemasons' Hall, London, the meeting being called for six o'clock, and the business to commence at seven.

Following the confirmation of the minutes, matters in connection with the celebration of the Diamond Jubilee of Her Majesty's reign will require attention. First will come the acknowledgment, on behalf of Her Majesty, of the address of the Craft voted at the Royal Albert Hall, and then a well deserved compliment will be proposed in the form of a vote of thanks from Grand Lodge to Bros. Sir Albert Woods, Garter, and Thomas Fenn, for their efficient arrangements in connection with that gathering. Any Brother who attended the special meeting to celebrate the long and glorious reign of Her Majesty will be personally able to testify how well this expression of thanks is deserved, for despite the large amount of work entailed in the settlement of details, and the all but unique nature of the meeting, it would indeed be difficult to point to a single item where the arrangements could be said to be at fault. Under these circumstances, then, it is but right the Craft should specially thank those who were responsible for the work of organisation, leaving it to those Brethren to acknowledge in suitable manner the able and ready assistance rendered by their subordinates. We anticipate nothing but a hearty endorse-

ment of this suggestion of our Grand Master, and trust the health of the two distinguished Craftsmen will allow of their presence, so that they may know how heartily as well as how universally the expression of thanks is passed by Grand Lodge.

The next item is a communication from the Most Worshipful the Grand Master, also in association with the Jubilee celebrations, in which it is suggested that Provincial and District Grand Masters be allowed the privilege of conferring Past Provincial or District Grand rank on specially deserving Brethren, to mark the gratification of the Craft at the completion of the sixtieth year of the Queen's reign. There are certain details that will have to be arranged, but we certainly look for no opposition to the proposal of the Grand Master in this matter. We should, however, like to say a word to those who later on will have to select the Brethren to be honoured under this resolution. On a previous occasion, when a like compliment was possible in our Provinces and Districts, a large proportion of the selected Brethren were already Provincial or District Grand Officers, and it seemed to us, as it did to a large number of interested Brethren, that this was, in a measure, neutralising the effect of the Grand Master's proposition. It was, in fact, an exemplification of what Shakespeare so rightly condemned when he wrote:

To gild refined gold, to paint the lily,
To throw a perfume on the violet,

* * * * *

Is wasteful and ridiculous excess,

and we hope similar mistakes will not be committed on this occasion. There is not a Province or a District but has many Brethren deserving of the honour of the purple, and now that a special opportunity of rewarding a few of them presents itself we trust they will not be passed over in favour of Brethren who have already received the reward it is possible for Provincial or District Grand Masters to confer on those who deserve their recognition, and who, from their special advanced positions, are perhaps in closer touch with those in authority, and so able to advance their own interests to the exclusion of probably equally deserving members of their district.

The report of the Board of Benevolence presents but few features for comment, unless it be that the grants calling for confirmation are particularly few in number, as compared with many lists in the past—this either proves that distress is less rife in our midst, or that the funds of the Board are more zealously guarded now than was previously the case.

We deal elsewhere with the only notice of motion to come before Grand Lodge, and in conclusion may point to the ten new Warrants granted by the Grand Master during the last Quarter, five of the Lodges thus authorised being situate in English Provinces, one in London, and the remaining four in the colonies.

MARK GRAND LODGE.

THE Quarterly Communication of this Grand body will be held on Tuesday next, at Mark Masons' Hall, at 5 for 6 in the evening. The agenda of the business to be transacted was given in our last issue, and presents little that calls for comment on this occasion.

The Report of the General Board for the three months ending 30th June shows the steady growth of the Degree, 190 new certificates having been granted during the quarter,

and two new Lodges warranted, these latter bringing up the register to 506. Two new appointments to District Grand Masterships are recorded, while Bro. Rev. J. S. Brownrigg's re-appointment as ruler of the Province of Buckinghamshire for another three years is mentioned.

The Fund of Benevolence of the Degree was well supported on the occasion of the twenty-ninth Festival held on its behalf last month, the subscriptions amounting to £3,100, the largest total ever acknowledged at one of these Festivals, and the congratulations offered to the Chairman and Board of Stewards are therefore fully justified.

The propositions to be put to the Brethren assembled in Grand Lodge relate to the confirmation of this Report, after which the Charity Jewels will be presented to the Stewards of the last Festival.

DURHAM.

A MEETING of the sub-committee entrusted with the carrying out of the project of making a presentation to Bro. Robert Hudson, the esteemed Secretary of the Durham Province, was held at Durham, on Saturday. It was stated that the subscriptions now amounted to about £1,000, the larger portion of which sum will, at Bro. Hudson's desire, be invested for the purpose of forming a Benevolent fund, to be named after Bro. Hudson, for the assistance of the widows and children of Freemasons. It was, however, felt at the same time by the many friends of Bro. Hudson that some personal gift should be made to him in addition, and at Saturday's meeting it was decided that this should take the form of a silver tea and coffee service.

What promises to be an enjoyable gathering is being arranged by the Officers of the Aldershot Camp Lodge. Several of the Brethren of the Lodge are about to leave on foreign service, and it has been decided to hold a farewell entertainment at the South Western Hotel, Aldershot, on Wednesday next, 1st September. There will be a dinner, followed by a social evening, with music and dancing. Each member of the Lodge will have the privilege of bringing his wife and of inviting two guests.

We congratulate Mr. D. J. Browne, the son of Bro. Browne I.P.M. 784, on his success in obtaining a Free National Studentship for Physics and Chemistry, at the recent Science and Art Examinations. As one of the youngest candidates, being only seventeen years of age, he has shown great promise, and Bro. Browne's many friends are justly proud of the performance.

"A SPRIG OF ACACIA."

DEATH has suddenly and unexpectedly snatched away another Masonic personality from the Province of East Lancashire. The demise of Brother James William Abbott P.M. P.P.G.D.C. Worshipful Master of the Egerton Lodge, No. 1030, Heaton Norris, which took place a fortnight to-day, at his residence, Avril Bank, Levenshulme, after an illness of just twenty-four hours' duration, was, to his numerous relatives and friends, as startling as the shock from a thunderbolt, for he was struck down whilst apparently in the enjoyment of robust health and strength.

It is only recently that we furnished in these columns a detailed account of his career; at the present moment therefore it will only be necessary to touch lightly upon matters which are already familiar to our readers. After an unintermittent attendance at its meetings for twenty-five years—a case which it is believed has no Masonic parallel—the members of the Egerton Lodge, partly by way of recognising this unique fact, and partly on account of the deep and unfailing interest he had always evinced in its working, elected him for the second time (and by the unanimous vote), to the proud position of Worshipful Master, and he was installed into the principal chair last October. It will thus be seen that at the time of his death our late Brother Abbott had reached the antepenultimate month of his servitude.

The interment took place on Tuesday, the 17th inst., at Harpurhey Cemetery, and there was a large concourse of people present, the members of the Fraternity alone numbering upwards

of seventy, who were duly marshalled into position by Bro. Abm. Pemberton P.M. 1030 P.P.G.D.C., Bro. William Bee P.M. 1459 P.P.G.A.D.C., and Bro. Alfred Hebden P.M. 1458 P.P.G.D.C. The Egerton Lodge was represented by the following, viz.: Bros. Capt. E. G. Lingard P.M. P.P.G.J.W., Abm. Pemberton P.M., &c., A. E. Broome S.W., Geo. Ben Goodfellow I.P.M., Thos. Knott Secretary, Dr. Henry Wilson P.M. D.C., C. Porter J.D., W. A. Bacon I.G., W. A. Vaughan P.M., Chas. Crush, Henry Shepherd, and other Lodges as subjoined:—Duke of Athol, 210.—Bros. Dr. Foreman P.M., &c., Wrigley Treas., and Thornley. Integrity, 163.—H. H. Warburton P.M. P.P.S.G.D., Richard Simister P.M. Faith, 581.—C. H. Griffiths S.D. Richmond, 1011.—R. Bamford P.M., and John Williams P.M. Stamford, 1045.—R. H. Potter P.M. Callender, 1052.—Grocock S.W. Wilton, 1077.—Geo. T. Lenard P.M., who had charge of the funeral arrangements, J. Horsfield P.M., Chas. Slee. Townley Parker, 1083.—Godfrey Higham P.M. P.P.G.D.C. De Grey and Ripon, 1161.—Walter Cockerham S.D., J. T. C. Blackie I.G. Strangeways, 1219.—Jas. Robinson P.M., B. Whitwam P.M., W. Belshaw W.M., J. T. Whittle. Zion, 1798.—Geo. Board P.M. P.P.G.D.C., Geo. Rideal P.M. Wolseley, 1993.—Wm. Harris P.M. P.P.G.A.D.C. Truth, 1458.—Alfred Hebden P.M., &c., Thos. P. Cooper W.M., H. Helliwell Secretary. Ashbury, 1459.—John Jee W.M., Wm. Bee P.M., &c., Edward Roberts P.M., William Drabble P.M., Thos. Hughes P.M., G. W. Davies P.M., Henry E. Massie Sec., Alex. R. Wells, and many others. Minnehaha Minstrel Lodge, 2363.—Fred Hilton P.M. 1458 P.P.G.D.C. W.M., Jos. Hilton Treas. Queen Victoria, 2584.—Councillor Saml. I. Mills I.P.M. Grand Lodge was represented by Bro. John Chadwick P.M. 44 P.G.S.B. (Eng). P.P.G.Sec. (E.L).

The mourners were: 1st coach, Messrs. Thos. G. Abbott, Fredk. Abbott, John Taylor, Harry Glynn, and Fred Glynn; 2nd coach, Chas. Deane jun., Fred Grummitt, W. Marsh, W. Greenhalgh and Bro. W. A. Vaughan P.M.

The various addresses were delivered by the curate of St. Oswald's Church, Harpurhey. Many beautiful wreaths were forwarded, principal among the donors being the Egerton, Ashbury, Zion, and Instruction Lodges, the family of the deceased, Mr. and Mrs. Marsh, Mr. and Mrs. Cooke, Mr. and Mrs. Greenhalgh, Mr. Brierley, Mr. Dean, and Mr. Grummitt.

The Egerton (Bro. Abbott's Mother Lodge), the Ashbury, to which he was a subscribing member, the Manchester Instruction Lodges, both of which claimed him as Preceptor, and many other Lodges where he was frequently in attendance, and helpful during the ceremonial, will deeply feel the loss caused by his death. As Charity Representative to the first, he was in a position to perform many acts of unostentatious benevolence, and as he never failed to take advantage of the power which this position conferred upon him, his name will long be cherished in the Province of East Lancashire as the genuine helper of the distressed, and the true friend of the widow and orphan.

Bro. Abbott was a Life Governor of the East Lancashire Systematic Masonic Educational and Benevolent Institution, and for several years had been a member of the relief and education boards in connection therewith. He was a Mark Mason, having been advanced in St. Andrew's Lodge, No. 34, where, however, he did not take any office. In 1872 he joined the Lodge of Instruction, No. 581, and was in office for 14 years, either as Treasurer or Secretary. At the time of his death he held the high position of Preceptor to this Lodge, having nearly completed his fourth year of office, during which period the number of members considerably increased, and it was due without doubt to his popularity as principal Officer.

He was one of the Founders of the Ashbury Lodge, consecrated about 22 years ago, and was its first Junior Warden, as also its second Senior Warden, he having been invested and placed in the chair on each occasion by the late Bro. Romaine Callender, M.P., Deputy Provincial Grand Master of East Lancashire. In connection with this Lodge, he was Treasurer for seven years, at the expiration of which time the members presented him with a handsome Past Treasurer's jewel of special design. He was also urgently solicited on more than one occasion to accept the principal chair, but declined for the reason that the high and exalted position of Master was due in his other Lodge, the Egerton, and he was not desirous of holding such office in duality.

Bro. Abbott's connection with the Installed Masters' Lodge of Instruction, which now numbers about forty members, is only of three years' duration, but this institution, of which he was founder, has made its mark throughout Manchester, and we hope will stand as a memento of his unswerving devotion to the cause of Freemasonry.

THE funeral of the late Vicar of Escomb, Rev. T. E. Lord, took place on Saturday, 7th inst., in Escomb Cemetery, amid many manifestations of sorrow and regret. The cortege was preceded by members of the Tristram Lodge, Shildon, of which deceased was a member.

CHURCH SERVICE.

A MASONIC service under the auspices of Lodges Nos. 43 and 282 was held in St. Nicholas Parish Church, Carrickfergus, on Sunday, the 14th inst. Although the weather was uninviting to strangers, there was a large attendance. Shortly before four o'clock the Brethren, who had permission to wear the regalia of the Order in the precincts of the church, assembled in the vestry-room, and, having clothed, marched round the church to the front door.

The service was conducted and the sermon was preached by the Rev. R. Ussher Greer, M.A., of Belfast, and formerly of Carrickfergus. The rev. gentleman, before entering on his sermon, thanked the organist of the church (Mr. A. E. Purdy) and the choir for attending to assist in the service. He also expressed the gratitude of the members of the Craft to the rector of the parish for his kindness in placing the church at their disposal for the service.

The text was taken from I Corinthians iii, 16: "Know ye not that ye are the temple of God?" After a very eloquent sermon, the preacher, addressing himself particularly to the members of the Order, said he wished them to turn away from the temples of which he had been speaking, that he might say a word to those who belonged to the great, world-wide temple of Freemasonry. They doubtless remembered when they were serving their short time as Entered Apprentices the lessons impressed upon them were lessons of the necessity of the practice of moral and social virtues. They were recommended to study the volume of God's sacred law, and were told to ever make it the guide of their lives, to be upright and true with their neighbour, relieving his distresses, soothing his afflictions, and in general doing to him as they would he should do to them. Learning such splendid truths, they were favourably impressed with their Order, and they determined to advance, with the consent of their brethren, to the second degree.

As they advanced they noticed the truth deepened, and that more was expected of them as Fellow Craft Masons. There they were taught the paramount duty of prayer and the tremendous necessity of leading a holy life, and that both these virtues were attainable in proportion as their hearts were sincere towards God. They were then in the middle of Masonry, and ere they obtained the Master's supreme degree they waited a short time to assimilate the truths taught them, and, if true Masons, feeling by God's help they were able to take upon them an intensely solemn obligation. With somewhat of fear and trembling they awaited the disclosure of what would change the whole current of their lives if they would let it.

At this stage their final destiny was brought with startling vividness before their minds, and they were urged so to live that day by day they were ready for the Master's call to lay the body in the cold bosom of the grave and give up the spirit to God, who gave it. Such were some of the great lessons taught them by their ancient and time-honoured Order, and with such lessons before them they as true Masons would endeavour so far as in them lay to fulfil the duties laid upon them—duties which if followed up must make theirs one of the greatest philanthropic bodies of the age.

He had only had time to deal very briefly with the first three degrees, which really embodied what was most ancient and honourable in their Order, as the other degrees were added at a much later date in their history. He would draw his remarks to a conclusion by mentioning the three great pillars upon which their temple partly rested—faith, hope, and charity—faith in Him who guided, controlled, and lived in His people. Faith in Jesus, the matchless prophet of Galilee; nay more, the Redeemer of the world, who longed to bless all who would trust Him fully and for ever. Hope, without which their heavens would continually be overcast with storm-clouds; hope which enabled them as Masons to see the silver lining to every cloud; hope which enabled them to sing their song in the night-time of doubt, assured that soon must steal on the blessed dawn when their feeble hopes should be fulfilled, and they should behold the King in His beauty and the land that was very far off. And last, and best of all, charity, which meant love, and love, which meant sacrifice for the sake of others, such as that day they were asked to make to help the widow and orphans, to assist any true-hearted brother who, through no fault of his own, would otherwise be left stranded, cast down, and forsaken.

The fund for which he pleaded that day had that object in view, and many a right worthy Brother had it helped to tide over what might otherwise have wrecked his life. Therefore, he appealed to all true Masons who had the love of the Craft at heart to stand by their brethren in Carrickfergus, and let them have a gold and silver collection; so should it go forth to the world that the ancient Order of Free and Accepted Masons was, indeed, as it proposed to be, an Order based upon the three great cardinal virtues of faith, hope, and charity, but the greatest of these was charity. The result of the collection was most

satisfactory, and highly creditable to those who took a prominent part in arranging for the service.—"Belfast News-Letter."

KNIGHTS TEMPLAR.

A PROVINCIAL Encampment was held at the Preceptory, Weymouth, the P.G. Prior Sir R. N. Howard presiding. He reviewed with satisfaction the progress of the Dorset Province, and nominated the Rev. F. Monney as Provincial Sub Prior, and Major George as Provincial Grand Chaplain. Dr. Browning was appointed Provincial Grand Registrar. After business the Knights were entertained at Sir R. Howard's residence, Greenhill House.

LODGE MEETINGS NEXT WEEK.

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

Monday.

557 Loyal Victoria, Callington
1177 Tenby, Tenby
1753 Obedience, Okehampton
2279 Thornham, Thornham
2553 Rufford, Nottingham

Tuesday.

Mark Grand Lodge, 5 for
1007 Howe & Charnwood, Loughboro
1650 Rose of Raby, Staindrop
1779 Ivanhoe, Sheffield
1942 Minerva, Fenton

Wednesday.

United Grand Lodge, 6 for 7.
74 Athol, Birmingham
94 Phoenix, Sunderland
137 Amity, Poole
159 Brunswick, East Stonehouse
168 Mariner, Guernsey
282 Bedford, Tavistock
287 Unanimity, Stockport
298 Harmony, Rochdale
326 Moira of Honour, Bristol
327 St. John, Wigton
406 N'thern Counties, N'castle-on-T.
417 Faith & Unanimity, Dorchester
429 Royal Navy, Ramsgate
471 Silurian, Newport, Mon.
678 Earl Ellesmere, Farnworth
838 Franklin, Boston
970 St. Anne, East Loos
992 St. Thomas, Manchester
1003 Prince of Wales, Jersey
1004 Athole, Douglas, Isle of Man
1013 Royal Victoria, Liverpool
1085 Hartington, Derby
1167 Alnwick, Alnwick
1274 Earl Durham, Chester-le-Street
1335 Lindsey, Wigan
1354 Marquis of Lorne, Leigh
1431 St. Alphege, Solihull
1461 Clausentum, Woolston
1532 Bective, Carlisle
1620 Marlborough, Liverpool
1660 Arlecdon, Frizzington
1736 St. John, Halifax
1862 Stranton, West Hartlepool
2368 Alan, Alderley Edge
2382 Loyal Hay, Hay
2391 Orde-Powlett, Middlesborough
2453 Duke of York, Cardiff
2464 Longsight, Longsight
2495 Goodacre, Bootle
2560 Earl of Lathom, Bury

Thursday.

1178 Perfect Ashlar, Southwark
1445 Prince Leopold, Aldgate
1790 Old England, Thornton Heath
1963 Duke of Albany, Camberwell
24 Newcastle O.T., Newcastle
31 United Industrious, Canterbury
110 Loyal O'brian, Merthyr-Tydvil
123 Lennox, Richmond, Yorks
195 Hengist, Pournemouth
219 Prudence, Todmorden
249 Mariner, Liverpool
254 Trinity, Coventry
266 Naphtali, Heywood

269 Fidelity, Blackburn
289 Fidelity, Leeds
294 Constitutional, Beverley
295 Combermere Union, Macclesfield
300 Minerva, Ashton-under-Lyne
317 Affability, Manchester
362 Doric, Grantham
446 Benevolent, Wells
462 Bank Terrace, Accrington
509 Tees, Stockton
531 St. Helen, Hartlepool
539 St. Matthew, Walsall
633 Yarborough, Manchester
637 Portland, Stoke-upon-Trent
703 Clifton, Blackpool
792 Pelham Pillar, Grimsby
803 St. Andrew, Biggleswade
856 Restormel, Lostwithiel
976 Royal Clarence, Bruton
1231 Savile, Elland
1284 Brent, Topsham
1304 Olive Union, Horncastle
1324 Okeover, Ripley
1384 Equity, Widnes
1473 Bootle, Bootle
1504 Red Rose of Lanc'ster, Padihun
1513 Friendly, Barnsley
1557 Albert Edward, Hexham
1565 Earl of Chester, Lymm
1829 Burrell, Brighton
1899 Wellesley, Sandhurst
2169 Osborne, East Cowes
2261 Armitage, Milnsbridge
2317 Bisley, Woking
2321 Acacia, Bradford
2350 Corinthian, Hindley
2386 Clarence, Chester
2496 Wirral, Birkenhead

Friday.

1275 Star, Greenwich
2511 St. John at Hackney, Hackney
44 Friendship, Manchester
242 St. George, Doncaster
291 Royal Philanthropic, Highbridge
306 Alfred, Leeds
521 Truth, Huddersfield
751 Eastnor, Ledbury
837 De Grey and Ripon, Ripon
936 Adair, Aldeburgh
1230 Barnard, Barnard Castle
1375 Architect, Chorlton-cum-Hardy
1405 Southwell, Nottingham
1648 Prince of Wales, Bradford
1664 Gosforth, Gosforth
1754 Windsor, Penarth
1993 Wolseley, Manchester
2433 Minerva, Birkenhead
2491 White Rose of York, Sheffield

Saturday.

1223 Amherst, Riverhead
1362 Royal Albert Edward, Redhill
1388 Canynges, Bristol
1458 Truth, Manchester
1550 Prudence, Plymouth
2077 Epping, Chingford
2148 Walsingham, Wilmington
2205 Pegasus, Gravesend
2323 Bushey Hall, Bushey
2442 St. Clement, Leigh
2473 Molesey, East Molesey
2541 St. Andrew, Avonmouth

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: PROVINCIAL.

—:o:—

EGERTON LODGE, No. 1030.

AN emergency meeting of the Lodge was held on Wednesday evening, for the double purpose of moving a vote of condolence to the widow and family of the late Worshipful Master, and electing a Charity Representative in his stead. The principal chair was occupied by Bro. Geo. Ben Goodfellow I.P.M., who opened the proceedings in due form.

Bro. Walter H. Vaughan P.M. P.P.G.R., after a very feeling eulogy of Bro. Abbott, in which he referred to his worth and innumerable services rendered to the Lodge, proposed as follows:—"That this Lodge expresses its greatest sorrow and regret in the loss sustained by the death of Bro. James William Abbott, our W.M. of the Lodge, and the members would respectfully offer to Mrs. Abbott and her family, their sincere and heartfelt sympathies in their bereavement."

This was seconded by Bro. Abraham Pemberton P.M. P.P.G.D.C. Treas., supported by Bros. Capt. E. G. Lingard P.M. P.P.S.G.W., Thomas Knott P.M. Secretary, and G. B. Goodfellow I.P.M. and carried. It was then moved by the same Brethren "that the letter of condolence be engrossed, and presented to Mrs. Abbott in book form, signed by the members of the Lodge."

Bro. Pemberton was elected to the vacant position of Charity Representative by the unanimous vote of those present. Besides those already mentioned we noticed the presence of Bros. A. E. Broome S.W., W. A. Bacon I.G., J. W. Fitton, Hy. Shepherd, F. N. Rudgard, and others.

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EBORACUM LODGE, No. 1611.

THE annual excursion of this Lodge took place on Friday, 20th inst. The party, numbering thirty Brethren and ladies, left York at ten o'clock by road for Coxwold. The weather was rather unfavourable at the start, but towards noon brightening up, and for the remainder of the day the atmospheric conditions were all that could be desired. A halt was made at Eastingwold, and the party then journeyed via Oulston to Coxwold, which was reached at half-past one. A visit was paid to the church, and also to Shandy Hall. The party then sat down to an excellent dinner at Mr. Bulmer's, Fauconberg Arms, the Worshipful Master Bro. F. W. Halliwell presiding. Afterwards a visit was made to Byland Abbey, and from there to Newburgh Priory, where, by the kind permission of Mr. Marshall Stephenson, the party were conducted through the house and grounds. The journey homewards was then resumed via Hustwaite, and on arrival at York an adjournment was made to the Lodge room, where light refreshments were served, and selections on the organ were efficiently rendered by Bro. Child Organist. Songs and recitations were given by Bros. Humphreys, Kilvington, Ewbank, Welburn, Debenham, and others, Bro. Child presiding at the piano. The excursion was thoroughly enjoyed by all.

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METROPOLITAN: INSTRUCTION.

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PROSPERITY LODGE, No. 65.

A MEETING was held on Wednesday, at the Weavers Arms, London Wall, E.C. Being Officers' night there was a very good attendance, to witness the excellent working of Bro. G. T. Kinipple Worshipful Master of the Prosperity Lodge, No. 65, who took the chair at 7:30 sharp, and was most ably assisted by the following Officers and Brethren:—S. E. Spencer S.W., W. Baker J.W., D. Harlow P.M. Preceptor, W. J. Greig P.M. Dep. Preceptor, H. T. Meadows P.M. Sec., J. G. Robeson S.D., H. Saunton P.M. J.D., W. Emden P.M. I.G., G. Stevenson, C. Garter, J. Collins, J. H. Farr, J. Brown, F. Dawe, J. Smith P.M., J. Wynman, and several others.

The Lodge was opened in regular form, and the minutes of last meeting were read and confirmed. The ceremony of initiation was rehearsed, Bro. J. Brown acting as the candidate. This ceremony was rehearsed in a most impressive and faultless manner.

The W.M. intimated to the Brethren his intention of rehearsing the ceremony of passing, for which Bro. Collins offered himself as candidate, and was entrusted. Lodge was advanced to the second degree and the ceremony of passing was rehearsed, followed by the explanation of the tracing board. This ceremony was also rendered without the slightest hitch, and to the great satisfaction of all present. The Lodge was opened in the third degree, and the Brethren saluted the W.M. in the three degrees. The Lodge was resumed in the first degree. Bro. W. Baker will preside next meeting, when we trust he will have a good attendance.

The working of this Lodge under the able instruction of Bro. Harlow as Preceptor (who has returned from his well earned holiday) is well known. Brethren wishing to join will receive a hearty welcome, and all the attention that is required. The Lodge meets every Wednesday, at 7:30.

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ST JOHN LODGE, No. 167.

ON Thursday, at the Court House, Harlesden, Bro. S. Hussey P.M. W.M., A. Williams P.M. S.W., W. C. Tebbit P.M. J.W., W. B. Hillier P.M. Preceptor, G. Chapman Treas., F. S. Priest W.M. 1637 Sec., J. Mercer W.M. 2427 S.D., A. Jones W.M.-elect 1637 J.D., H. A. Moore I.G., W. H. Handover, T. Keys, J. Wynman, A. Holmes.

The ceremony of initiation was rehearsed, Bro. Handover candidate, and the W.M. gave the charge of the degree. The Lodge was called off and on, and then opened in the second degree, when the ceremony of installation was rehearsed, Bro. Priest W.M. 1637 acting as Director of Ceremonies and presenting Bro. Arthur Jones as W.M.-elect. Bro. S. Hussey P.M. acted as Installing Master. The Brethren saluted the W.M., and Bro. Hussey gave

the three addresses. The ceremonies were rehearsed in a most perfect manner.

Bro. Hussey resumed the chair and re-opened in the first degree, when Bro. A. Williams was elected W.M. for next meeting.

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WESTBOURNE LODGE, No. 733.

ON Tuesday, at the Oliver Arms, Westbourne Terrace North, Harrow Road, W., Bro. G. Knight P.M. W.M., T. Mogford W.M. 2362 S.W., G. Weaver J.W., H. Dehane P.M. Preceptor, R. J. Rogers P.M. Treas., G. Mogford P.M. Sec., J. Wynman S.D., W. H. Handover J.D., Mogford P.M. I.G., Tucker.

The W.M. opened the Lodge in the first and second degrees, and the ceremony of passing was rehearsed, Bro. Handover candidate. Lodge was called off and on. Resuming the working the W.M. intimated his intention of rehearsing the third degree, for which Bro. Tucker offered himself as candidate, the ceremony being rehearsed. Bro. T. Mogford W.M. 2362 was elected to take the chair next week.

It was proposed by Bro. H. Dehane P.M. Preceptor, and seconded by Bro. T. Mogford S.W., that a hearty vote of thanks be recorded on the minutes for the most able manner in which the W.M., for the first time, had worked the ceremonies. A hearty vote of thanks was also voted for the able manner Bro. Handover fulfilled the duties of the chair for the first time at the previous meeting, when the compliment was omitted.

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UPTON LODGE, No. 1227.

AN exceptionally good meeting for this time of the year was that of Monday, held at the Great Eastern Hotel, Liverpool Street, E.C., when Bro. J. Smith P.M. Preceptor acted as W.M., with H. J. Rowberry S.W., F. Norman J.W., G. A. Peters Sec., C. J. Free P.M. Treas., E. M. Jeffrey P.M. S.D., F. R. Curney J.D., J. B. Noble I.G., H. Hyde W.M.-elect 1227 D.C., S. Toye, R. J. Thomson, John Bell, J. Wynman, and others.

The Lodge was opened in due form, and the minutes of last meeting were confirmed. The Lodge was advanced to the second degree, after which the W.M. vacated the chair in favour of Bro. G. A. Peters, who opened the Lodge in the third degree. Bro. S. Toye was presented as W.M.-elect, and was duly installed as such. After the appointment of Officers Bro. Peters delivered the three addresses in a most perfect manner. The W.M. resumed the Lodge to the first degree, and informed the Brethren of his intention of rehearsing the second ceremony, for which Bro. Hyde offered himself as candidate. The Lodge was advanced and the ceremony of passing was rehearsed. The Lodge was resumed to the first degree, and Bro. H. J. Rowberry was elected W.M. for next meeting.

The Lodge meets every Monday at 8 o'clock, and Brethren wishing to join will receive a hearty welcome. We compliment Bro. J. Smith P.M. Preceptor on the patience he shows to every Brother alike.

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Buxton	Llanberis	Penrith
Carnarvon	Llandrindod Wells	Prestatyn
Colwyn Bay	Llandudno	Rhyl
Conway	Llandulas	Ruthin
Denbigh	Llanfairfechan	Southport
Fleetwood	Llangammarch Wells	Windermere
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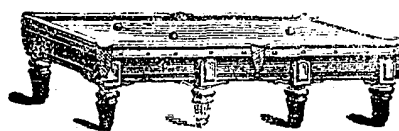
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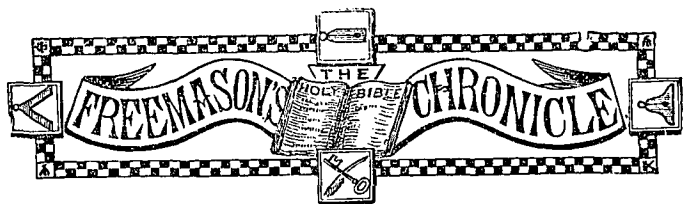
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SATURDAY, 28TH AUGUST 1897.

UNITED GRAND LODGE.

A GRAND LODGE, or Quarterly Communication, will be held at Freemasons' Hall, London, on Wednesday next, 1st September, at six o'clock in the evening. The Grand Lodge will be opened at seven precisely. The following is the Agenda of Business to be transacted:

1. The Minutes of the Quarterly Communication of the 2nd June for confirmation.
2. Report of the Special Meeting at the Royal Albert Hall on the 14th June.

The Grand Secretary will read a communication addressed to the Most Worshipful Grand Master, by the Secretary of State for the Home Department, in reference to the presentation of the Address to Her Majesty.

3. The Most Worshipful Grand Master will propose that the thanks of Grand Lodge be given to R.W. Bro. Sir Albert W. Woods, K.C.B., K.C.M.G., Garter, P.G.W. Grand Director of Ceremonies, and to R.W. Bro. Thomas Fenn P.G.W., for their efficient arrangements for the Masonic meeting at the Royal Albert Hall on the 14th June last, to celebrate the long and glorious reign of Her Majesty the Queen.

4. Communication from the Most Worshipful Grand Master:

It having been represented to the Most Worshipful Grand Master that some Provincial and District Grand Masters are desirous of commemorating the completion of the sixtieth year of Her Majesty's reign, by conferring Past Provincial and District Grand rank on Brethren in their Provinces and Districts, and that Article 87 of the Book of Constitutions would have to be specially suspended by Grand Lodge before any such appointments could legally be made,

His Royal Highness now submits the matter for the consideration of Grand Lodge, with the suggestion that if it be thought proper to sanction the suspension of the Law, the number of appointments authorised should not exceed one for every twelve Lodges in a Province or District where the Lodges do not exceed thirty in number, with one additional if the broken number exceeds six; and one appointment for every eight Lodges in such Provinces or Districts in which the number of Lodges is more than thirty, with one additional when the broken number exceeds four.

5. Report of the Board of Benevolence for the last quarter, in which are recommendations for the following grants, viz.:

The Widow of a Brother of the Palatine Lodge, No. 97, Sunderland	£75	0	0
The Widow of a Brother of the John Hervey Lodge, No. 1260, London	60	0	0
The Widow of a Brother of the United Lodge, No. 697, Colchester	75	0	0

6. REPORT OF THE BOARD OF GENERAL PURPOSES.

To the United Grand Lodge of Ancient Free and Accepted Masons of England.

The Board have to report that the following Presentations have been made to the Library and Museum since the last meeting of Grand Lodge, all of which have been accepted with thanks:

Title or Object By whom presented.

The Orientation of Temples.—George W. Speth P.A.G.D.C.
History of Stability Lodge, No. 217.—W. R. Smith P.M. No. 217.
Silver Masonic Medal, 1784.—James Terry P.G.S.B.
Bye-Laws and History of John of Gaunt Lodge.—J. T. Thorp P.M. No. 523.
Old Silver Masonic Medal.—John Aird, M.P., P.G.D.
Constitutions, &c. of Grand Lodge of Washington.—Thomas M. Reed G.S.
P.M. Jewel, 1824, of Peter Thomson P.G.D.—Harry N. Price P.G.Std.Br.
Service of the Knights Templar, &c., 1850.—H. Thomson Lyon W.M. 2563.
Freemasonry in Whitby, 1764-1897.—Rev. E. Fox-Thomas P.P.G.C.
Penological and Preventive Principals.—The Howard Association.
Robert Burns and the Kilwinning Lodge.—The Kilwinning Lodge, No. 2.
Freemasonry in Poole.—The Lodge of Amity, No. 137.
Britain's Historical Drama.—Emil Apelt P.M. No. 186.

The Board also submit a Statement of the Grand Lodge Accounts at the

last meeting of the Finance Committee, held on Friday, the 13th day of August instant, showing a balance in the Bank of England (Law Courts Branch) of £6,139 4s 4d, and in the hands of the Grand Secretary for Petty Cash £100, and for Servants' Wages £100.

(Signed) RICHARD LOVELAND LOVELAND,

President.

Freemasons' Hall, London, W.C.
17th August 1897.

7. NOTICE OF MOTION.

By W. Bro. William Farquhar Lamonby P.M. No. 962.

That the following addition be made to the Book of Constitutions:—

"Canvassing for any elective office, personally, by letter, or by circular, is prohibited. Any candidate, who shall on appeal, be proved to the satisfaction of the Board of General Purposes, or of an appointed Committee, after due enquiry, to have canvassed for votes, or to have been canvassed for by Brethren or other agents on his behalf, shall be held incapable of entering upon the duties of the office to which he may have been elected, and such election shall, in consequence, be void and of no effect. The vacancy so caused shall be filled up in the manner provided by the Constitutions."

List of Lodges for which Warrants have been granted by the M.W. Grand Master since the last Quarterly Communication of Grand Lodge:

- 2668.—The St. John Lodge, Lagos, West Africa.
- 2669.—The Victoria Lodge, Bradford, Yorkshire.
- 2670.—The Sandgate Lodge, Brisbane, Queensland.
- 2671.—The Victoria Lodge, Windsor.
- 2672.—The Yeatman-Biggs Lodge, Calcutta.
- 2673.—The Lodge of Northern China, Newchang, Northern China.
- 2674.—The Ravensworth Lodge, Gateshead, Durham.
- 2675.—The Victoria Diamond Jubilee Lodge, London.
- 2676.—The Royal Connaught Lodge, Eastbourne.
- 2677.—The Calcaria Lodge, Tadcaster, Yorkshire.

HOLIDAY ARRANGEMENTS.

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GREAT WESTERN RAILWAY.

THE Great Western Company announce that a cheap fast day excursion to Newbury, Winchester, and Southampton will leave Paddington at 7 a.m. on Monday, 6th September. In connection with this trip passengers can also be booked to Southampton, including a trip round the Isle of Wight. The Company further announce a half-day trip to "Shakespeare's Country," and to Oxford and Leamington, leaving Paddington Station at noon on Thursday next, 2nd September, returning from Stratford-on-Avon at 7.15 p.m.

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LONDON AND NORTH WESTERN RAILWAY.

THIS Company was one of the first to recognise, and has always shown itself one of the most consistent supporters of the principle, that comfort in travelling is most essential in dealing with general traffic, but particularly so when tourists and pleasure passengers are concerned, and this being so it is not to be wondered at that the Company is drawing attention at the present time to the special arrangements made for the collection, conveyance and delivery in advance of the personal luggage of Tourist Passengers, which is collected from the traveller's residence, forwarded in advance, and delivered at the end of the journey at the inclusive rate of one shilling per package, a sum that would not pay the "tips" necessary in transferring one's own belongings from one end of a journey to the other, while all anxiety as to the labeling, or proper placing of the articles is obviated by the course arranged by the Company. We notice that this concession does not include bicycles, perambulators and mail carts, but we hope that the exclusion of those articles is a temporary matter only, as it would be possible to so arrange a carriage as to convey those belongings at the same rate as the others, and the Company which first conceded this point would score a manifest advantage among the large and ever increasing number of Tourists who regard their wheel as a necessary part of their holiday equipment. We are aware that under existing conditions a bicycle is an awkward article to stow away with ordinary luggage, but a system of hooks from the roofs of the carriages would not only obviate the difficulty but would allow a good amount of space underneath for the storage of the other luggage of the passengers.

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GREAT NORTHERN RAILWAY.

WHILE on the subject of bicycle carriage we may refer to the recently issued handbook: "Cycling along the Great North Road" (No. 1.—London to Peterborough), which gives particulars of a number of tours arranged by the Great Northern Railway, at special inclusive fares for passenger and machine. The idea is to convey the cyclist from London to a convenient spot a few miles out, then direct him over an interesting road journey, ranging from 22 to 30, 40 or 50 miles, to another station of the Company, from which the return journey is made to the metropolis at the one inclusive fare. To the ordinary cyclist who has not yet explored the cross roads of Hertfordshire the book opens up a source of enjoyment that must be experienced to be appreciated. The six cheaper tours—where the third class fares do not exceed half-a-crown each—may first be essayed, and the more extended ones taken later, or, as is most likely to be the case, other routes will present themselves to the cyclist when once he is made acquainted with the possibilities of the district, now added to by the concession of the Great Northern Company. We should much like to know that these special tickets are largely taken advantage of, as in that case other concessions would of a certainty follow on behalf of the cyclist, who should never rest until his mount is conveyed free of charge by the different railways of the kingdom.

WHEN MASONRY MAY CEASE.

FOR many generations the beauties and glories of Masonry have furnished a most attractive theme for the poet and orator. The best thought of the brightest minds has been given to extol the merits of the Institution, and its praises have been sounded in oration, in story and in song. The perusal of the literature of Masonry demonstrates that the ground has been thoroughly covered, and nothing appears to be left for the latter day eulogist but to follow in the footsteps of his predecessors and present the same well known facts, the same familiar charms, although they may be clothed in different language. Nor can the orator of to-day hope to compete, in clearness of style or beauty of diction, with the many gifted writers and speakers whose masterly efforts illumine the pages of Masonic literature. The most he can hope to do is to present again to our view some of the things with which we are already familiar. Each morning we observe the sun rising in the east, "to open and govern the day," yet never tire of its effulgence, nor grow weary of its splendour. So with the beauties of Masonry; even though they are presented to our minds for the hundredth time in the same way, we still are sensible of their loveliness, and grow not weary of hearing their praises sung.

It is not my purpose to enter upon a discussion of the antiquity of the Fraternity, nor to seek to delve into the mists of obscurity to prove that Masonry was instituted by Solomon, or, as some have asserted, that it was coeval with creation. It is true that age, as a rule, compels veneration and implies inherent virtue, and were we seeking to show its merits to the world at large, we might point with pride to the unknown and unknowable length of time during which Masonry has existed. However, the veriest tyro in the ranks is sufficiently informed to know that the Fraternity is well entitled to prefix to its name the adjective "ancient." It has withstood the assaults of time, the machinations of the evil-disposed, the mandates of bigotry, the tyranny of kings, and has come to us with its pristine beauty unsullied, and with its merits appealing as strongly to our minds as they did to those of our ancient Brethren. It has survived because it possessed within itself those elements of truth and virtue which emanate from the Great Founder of all life and light, and which, like Him, are eternal.

But modern iconoclasm, not content to admit that age of itself constitutes merit, asks, What of to-day, and what of the future? And unless we can show that the Masonry of to-day is meritorious, and bears with its work a promise of good for the future, then will our claim of antiquity carry but little weight with the busy, pushing, practical world of the present. We undertake to answer the questions fearlessly, confident that the virtues which have sustained the Institution for centuries are not dimmed, and will show its right to an existence and a reason why its votaries should rally around its standard both now and in the years to come.

We are taught that the design of the Masonic institution is to make its votaries "wiser, better, and consequently happier," and therein lies the secret of its hold upon mankind. The desire for happiness is one of the strongest instincts of the human mind. All men desire happiness, and all seek to obtain it, though the means employed in the quest vary as greatly as do the characteristics of the individual. Some seek happiness in the acquirement of wealth, some by gaining fame, while others, with more wisdom, look for their greatest happiness in the direction of making themselves useful to their fellows. Masonry takes the broad ground that knowledge is more desirable than all else, and that "wisdom is better than rubies." Starting with the intention of making its members happier, the Masonic institution begins by making them wiser, and to this end unrolls before their enraptured vision such vast stores of knowledge, such a veritable treasure-house of wisdom, as to charm their minds and cause them to entertain the most lively anticipations of the true happiness which shall come to them when they shall have drunk of the fountain of knowledge, and possessed themselves of the riches of wisdom which are displayed before them. It is not within the power of any mind to assimilate all the knowledge which is opened to us by Masonry, but all may partake to the extent of their ability, with confidence that the wisdom obtained will make them better men, and consequently happier.

While improving themselves, Masons are enjoined to lose no opportunity to benefit others. The spirit of helpfulness is one of the greatest characteristics of our Craft. No man who lives for himself alone can ever be truly happy. The true charity which is taught in our Lodge Rooms tends not only to help others, but, like the quality of mercy, "it blesses him who gives, and him who takes." Its charity does not consist merely of almsgiving, but in the practice of every commendable virtue. It "droppeth like the gentle rain from heaven upon the earth beneath," and serves to make our lives such as will be bright and shining examples to those who come after us. The rites and

ceremonies of Masonry, beautiful and instructive as they are, become dead and meaningless if their teachings be not exemplified in our lives. We may be perfect in the words of the lectures, and deliver with eloquence and unction the esoteric work of the Order, yet if we do not show by our correct deportment that the lessons learned in the Lodge have sunk into our hearts, we are not true Masons. If the teachings of our institution show no effect upon our lives, then is our Masonry vain. It is the internal and not the external part of man that is deemed of consequence among the votaries of Masonry, and it matters not how uncouth the exterior, if the heart be true to the principles on which the Order is founded. The tenets of Masonry are as enduring as the everlasting hills; yea, more, for before the hills were formed the principles of right and justice, of brotherly love and truth, were in existence, and after the hills shall have crumbled into the sea, after the universe shall have yielded to the resistless forces of decay, those principles shall endure for ever, through the countless ages of eternity. The good, the pure, the noble, in thought, word, and deed, can never die. Masonry has stood during unknown generations for all that is best in man, and so far as man has lived in accordance with its teachings, so far has he measured up toward the standard originally set for him by his Divine Creator. "Whatsoever things are true, whatsoever things are honest, whatsoever things are just, whatsoever things are pure, whatsoever things are lovely, whatsoever things are of good report"—these are the things for which our noble institution stands; these are the things for the accomplishment of which every true and loyal Frater strives, and in so far as he performs these things, in so far does he live up to the solemn obligations he assumed at the altar of Masonry.

The universality of the Order is one of its greatest charms, and one of the standing wonders to the uninitiated. It is true that Masonry knows no creed.* Demanding of those who knock at her doors only that they recognise a Divine Power that created and sustains the universe, she asks not whether they worship that power as Jehovah, as Allah, or as the undefinable Great Spirit. She assembles in one Lodge Room, and takes to her protecting arms with equal love, the Jew and the Greek, the devotee of Mahommed and the follower of the Nazarene. Sects and creeds count for nothing within her borders, and men of every clime, of every race, and of every religion, may gather at her altar and testify to the universal sway of the one great spirit of love, that owes its existence to the Supreme Power which is revered by all. No form of religious belief bars the applicant, and he only is essentially disqualified from knocking at our doors who, like the fool, hath said in his heart, "There is no God." Travellers in every land find friends and Brothers, though in different garb and speaking a different tongue. The ear may not understand the words of greeting, but the sign that attests the Fraternal relation is recognised the world over, and is an open sesame to the heart and the hospitality, whether in the crowded street or on the desert waste, of all who have learned the lessons of friendship, morality, and brotherly love.

Is it any wonder that an institution so universal in its scope, so beneficent in its purposes, founded on such eternal principles, should have endured through unknown ages? It is rather to be wondered that any men should have had the temerity to attack it, or the ignorance which would lead them to challenge its aims and traduce its objects. Yet such has been the case. Masonry has not had an unobstructed course, nor has it always been free from unjust and slanderous criticism. Ignorance and bigotry have opposed the Order. Priests have threatened the displeasure of the church upon its votaries, and kings have exercised their tyrannical power to destroy the Craft. Even political parties have sought to crush the Institution. But through all, and in spite of all opposition, Masonry has survived and flourished. Its ardent adherents have not been frightened by the fulminations of priests, kings, or politicians, nor have they sought by argument to controvert the baseless assertions made against the Institution. Conscious of the rectitude of their intentions, they have perpetuated the ancient customs of the Craft, confident that its purity would eventually be vindicated. Truth is mighty and will prevail, and the result has proven that the confidence of the Fraternity was not misplaced. Its assailants have fallen one after another, but the Order has lived and progressed. Thrones have tottered to their fall, empires and dynasties have risen and decayed, but Masonry has continued its steady, resistless march. Monarchies have risen upon the ruins of despotisms, republics have followed the overthrow of monarchies, to be again succeeded by the government of kings, but through all these mutations our beloved Fraternity has remained, constant to its purpose, making men "wiser, better, and consequently happier." Its course has not been that of the roaring mountain torrent, sweeping every-

* Masonry has its own creed, a part of which is its insistence on "Faith in God"—the Supreme Being—not an as-you-please Divine Power or Force—but God, personal and infinite. Furthermore, it is only for the worthy, and is only universal in the sense of accepting the worthy petitioner, of whatsoever nation or religious denomination he may be.—Ed. V. of M.

thing before it in a grand rush to the sea, but more similar to the quiet rivulet, which starts from a grassy spring and pushes its way onward without noise or ostentation, steadily wearing its way through opposition, until at last it becomes a mighty stream, carrying upon its broad bosom the stately ships of the sea. The Order has demonstrated the truth of its principles and the strength of its foundations by the fact that the fires of persecution have not consumed it, nor the gales of opposition destroyed it. Held strongly together by the cement of brotherly love and affection, its members have never been dismayed by the storms of intolerance that howled about them, but have calmly waited for the reaction which they knew was sure to come. It came at last, and to-day Masonry is recognised in every land as a handmaid of religion and an adjunct of civilisation. Its good deeds are acknowledged, its beneficent purposes are admitted, and to be counted among its votaries is considered an honour by the greatest and best of men.

The Masonry of to-day is recognised as a potential reality in the affairs of men. While holding to its ancient landmarks, and abating no jot or tittle of its adherence to the customs and traditions that have been handed down from previous generations, it keeps pace with the quickened thought and progressive spirit of the present, and, with keen appreciation of the triumphs of modern civilisation and science, encourages and applauds all that tends towards the improvement of mankind. Never was there greater need of the encouragement which the Fraternity lends to all deserving men. The conditions surrounding mankind in these latter days are different from those of former years. Never was the battle of life so fierce as now; never were men so eager to gain precedence, or so eager to thrust aside their competitors; nor was there ever such an opportunity presented to the intelligent, active, educated man to benefit his fellows and make a name for himself. Masonry says to her children: Go forth and conquer. With the wisdom of the mystic Craft added to the learning of the schools, with the aid of Fraternity lent to their individual efforts, there is no limit to the victories that they may win. Added to the plaudits of the world, the successful ones are assured of the approbation of Masonry, which has always held in the highest esteem every man who has achieved deeds for the betterment of humanity. She encourages her sons to greater effort, stimulating them by the knowledge that he who labours for his fellow men is deserving of the highest honour, and will be ever revered by his Brethren. And throughout the whole battle of life she covers them with the broad mantle of fraternal love and charity. If one runs she applauds his efforts; if he wins the race she crowns him with laurels; if he stumbles she helps him to hold his place and urges him to start again with renewed zeal and courage.

In the practical, everyday affairs of life Masonry is alive to the necessities of her membership. Our customs restrain us from trumpeting abroad the good deeds performed in the name of Masonry, but the community is rare, indeed, in which they are not practiced. Members of our Order, their widows and orphans, are everywhere to be found who have shared in the benefactions of Lodges and of individual Brethren, and who are ready to speak in no uncertain terms of practical Masonic charity. It may almost be said, paraphrasing the words of holy writ, "I have been young and now am old, yet have I never seen a Mason forsaken, nor his seed begging bread." Not only is provision made for individual cases of need, but homes and schools for Masons orphans have been established in many places, thus showing that the Craft is mindful of the obligations of the Order, collectively as well as individually.

With such a history of work for humanity covering countless generation of the past, and such noble aims and commendable deeds in the present, is there any room for doubt as to the future of our Institution? Its destiny is in the hands of its own members, and if they look carefully to the safeguards which the ancient landmarks throw about their Craft, no power on earth can bring it to harm. It has already passed unscathed through fires of persecution such as it is likely never again to encounter. It has lived down opposition, and the greatest danger that can now menace it is from within. The duty of its members is to see that unworthy men are not allowed to use the Order for personal aggrandisement, and that its original purity is preserved. This done, never losing sight of the basic principles inculcated in the teachings of the Order, its future is secure. "Each for all and all for each" might well be adopted as a motto by Masons, as it embodies succinctly the governing principles impressed upon the mind of every man who takes upon himself the Masonic vows, and so long as these principles are kept in mind the membership will stand as a solid phalanx, against which the disorganised forces of error and malice may dash in vain. Strong in its purity of purpose, great in its mission of elevating humanity, lovely in its adherence to principle, the Masonic Institution will move on, gathering strength and gaining in the esteem of all who love the truth. Many organisations of men have been created for a certain purpose, or to meet a certain

emergency, and when the purpose has been accomplished or the emergency passed, have ceased to exist. Not so with Masonry. It came into existence with broader views and a grander design. Its aspirations have never been less than to benefit and elevate the human race, and its mission will not be accomplished while men live upon the earth, as perfection cannot be hoped for in this life. Holding up before men the beauties of right living, it will guide them away from the wrong; picturing to them the joys of truth, it will lead them to renounce error; showing them the splendours of light, it will turn them from darkness; revealing to them the wonders of creation, it will teach them to adore the great Creator; and with a firm trust in God and a faithful reliance upon His Word, it will elevate them not only intellectually, but morally and spiritually, thus fitting them for that eternal home where all good Masons hope at last to arrive.

So long as beautiful ritualism attracts, so long will men knock at the door of Masonry; so long as truth is to be taught, so long will the Institution survive; so long as error is to be combated, so long will our Order endure; so long as men need fraternal aid, so long will Masonry exist; so long as poverty, want and sickness are heritages of mankind, so long will grateful widows and orphans sound the praises of our Craft. When all necessity for co-operation shall have ceased, when all occasion for charity is ended, when instruction and elevation shall no longer be required, then may Masonry cease to exist; and that time will come only with the end of time, when the finite shall be swallowed up in the infinite, when all that is hidden shall be revealed, and when the true significance of the acacia shall have been realised by every loyal, trusting Mason.—Frank G. Simmons Grand Orator Nebraska, in "Voice of Masonry."

A CHARGE TO MASONS.

Delivered at Christ Church, Boston, 28th December 1749,
By Rev. Charles Brockwell, A.M.

THE principal intention in forming societies is undoubtedly the uniting men in the strictest bonds of love; for men, considered as social creatures, must derive their happiness from each other; every man being designed by Providence to promote the good of others as he tenders his own advantage; and by that intercourse to secure their good offices, by being, as occasion may offer, serviceable unto them.

Christianity in general (for I now enter not upon the melancholy divisions so rife among us) never circumscribes our benevolence within the narrow confines of nature, fortune, profit, or personal obligation. What I would advance is this: That we restrain not our love to our next neighbour only, this being merely a point of convenience—nor to our acquaintance solely, this being the effect of inclination purely to gratify ourselves. We are not to care for our friends only, because gratitude and common justice require even that at our hands. Nor yet those especially from whom we expect to receive benefit, for this interest and policy will prompt us to—nor our relations only, for this the ties of blood and mere nature dictate. Nor is our love and charity limited to them particularly who are of the same church or opinion with us; for by the very same reason that we are induced to believe ourselves in the right, they may imagine themselves so too; and what we may judge to be a perfection among ourselves, they may condemn as a blemish. Be it so, then, that in some points, or rather modes of worship, we may differ or dissent from each other, yet still the Lodge reconciles even these. There we all meet amicably, and converse sociably together. There we harmonise in principles, though we vary in punctilios. There we join in conversation, and intermingle interests. There we discover no estrangement of behaviour, nor alienation of affection. We serve one another most readily in all the offices of a cordial friendship. Thus we are united, though distinguished; united in the same grand Christian fundamentals, though distinguished by some circumstantialities, united in one important band of brotherly love, though distinguished by some peculiarities of sentiment.

Freedom of opinion thus indulged, but its points never discussed, is the happy influence under which the unity of this truly ancient and honourable society has been preserved from time immemorial. And whoever is an upright Mason can neither be an Atheist, Deist, or Libertine. For he is under the strictest obligation to be a good man, a true Christian, and to act with honour and honesty, however distinguished by different opinions in the circumstantialities of religion. Upon which account Masonry is become the centre of union, and the means of conciliating friendship among men that have otherwise remained at perpetual distance; causing them to love as Brethren, as heirs of the same hope, partakers of the same promises, children of the same God, and candidates of the same heaven.

We read that when Tertullus pleaded against St. Paul, the chief accusation whereon he founded his plea was his being ringleader of the sect of the Nazarenes—and this sect (said the Jews) we know that everywhere it is spoken against. And wherefore was this sect so spoken against? Was it from any evil they knew of its professors? Or from mere ignorance or blind prejudice? We find nothing of the former, but undoubted proof of the latter. And this I take to be pretty much one case, in respect to Masonry

as flowing from the same corrupted principles. I have had the honour of being a member of this ancient and honourable society many years, have sustained many of its offices, and can and do aver, in this sacred place, and before the Grand Architect of the world, that I never could observe ought therein but what was justifiable and commendable according to the strictest rules of society; this being founded on the rules of the gospel, doing the will of God, and the subduing the passions, and highly conducing to every sacred and social virtue. But not to insist on my own experience, the very antiquity of the constitution furnishes a sufficient argument to confute all gainsayers. For no combination of wicked men, for a wicked purpose, ever lasted long. The want of virtue, on which mutual trust and confidence is founded, soon divides and breaks them to pieces. Nor would men of unquestionable wisdom, known integrity, strict honour, undoubted veracity, and good sense (though they might be trepanned into a foolish or ridiculous society, which could pretend to nothing valuable), ever continue in it, as all the world may see they have done and now do, or contribute towards supporting and propagating it to posterity.

As to any objections that have been raised against this society, they are as ridiculous as they are groundless:—for what can discover more egregious folly in any man than to attempt to villify what he knows nothing of? At that rate he may with equal justice abuse or calumniate anything else that he is unacquainted with—but there are some peculiar customs among us; surely these can be liable to no censure; hath not every society some peculiarities which are not to be revealed to men of different communities? But some among us behave not so well as might be expected. We fear this to be too true, and are heartily sorry for it; let us therefore every one try to mend one another. But even this objection is of no weight with a man of ingenuity and candour. For if the unworthiness of a professor casts a reflection upon the profession, it may be inferred, by parity of reason, that the misconduct of a Christian is an argument against Christianity. But this is a conclusion which I presume is no more than what he must subscribe to who is so unreasonable as to insist on the other.

Upon the whole, then, it appears that the rules of this society have a direct tendency to render conversation agreeable, as well as innocent, and so to influence our practice as to be useful to others and profitable to ourselves, for to continue in amity and maintain a fair correspondence, to be disposed reciprocally to all offices of humanity, and to act upon mutual terms of benevolence, which are the characteristics of Christianity, are likewise the cement of this society. And how good it is to assist, to comfort, and to relieve the oppressed, I need not now observe. Nor is it less obvious how pleasant it is to contribute to the innocent delight, and promote the lawful advantage of one another; and always to converse with security, without even the least suspicion of fraudulent, injurious, or malicious practices.

Now, in order to cherish and promote this harmony within doors and without, let us first lay hold on the surest means to stop the mouth of detraction, by endeavouring to lead a pure and unblemishable life. Let us consider, my Brethren, that not the reputation of one only, but that of the whole society is affected by a Brother's misbehaviour. Invested as we are with that distinguished badge, which at this day is the glory of the greatest potentates upon earth, we should scorn to act beneath the dignity of our profession. Let us then walk worthy of our vocation, and do honour to our profession.

Let us rejoice in every opportunity of serving and obliging each other, for then, and only then, are we answering the great end of our institution. Brotherly love, relief, and truth oblige us not only to be compassionate and benevolent, but to administer that relief and comfort which the condition of any member requires, and we can bestow without manifest inconvenience to ourselves. No artful dissimulation of affection can ever be allowed among those who are upon a level; nor can persons who live within compass act otherwise than upon the square, consistently with the golden rule doing as they would be done by. For among us every one is, or should be, another self; so that he that hates another must necessarily abhor himself also; he that prejudices another, injures his own nature; and he that doth not relieve a distressed Brother, starves a member of his own body. But this relief is not to be bestowed upon the idle, indolent, and extravagant, but upon the unfortunate, industrious, successful Brother.

Let us next remember the regulations of this society are calculated not only for the prevention of enmity, wrath, and dissension, but for the promotion of love, peace, and friendship: then here surely conversation must be attended with mutual confidence, freedom, and complacency. He who neither contrives mischief himself against others, nor suspects any against himself, has his mind always serene, and his affections composed. All the human faculties rejoice in order, harmony, and proportion; by this our society subsists, and upon this depends its wisdom, strength, and beauty. Let, therefore, no narrow distinctions discompose this goodly frame or disturb its symmetry; but when good and worthy men offer themselves, let them ever have the first place in our esteem; but as for the abettors of atheism, irreligion, libertinism, infidelity, let us, in the words of the prophet, shake our hands from them, just as a person would do who happens to have burning coals or some venomous creature fastening upon his flesh. In such a case none would stand a moment to consider; none would debate with himself the expediency of the thing, but instantly fling off the pernicious encumbrance; instantly endeavour to disengage himself from the clinging mischief; so should every upright Mason from such perilous false Brethren.

There is one essential property which belongs to our Craft which had liked to have slipped me, and which, however condemned, is highly worthy of all applause, and that is secrecy. All that should be disclosed of a Lodge

is this, that in our meetings we are all good-natured, loving, and cheerful one with another. But what are these secrets? Why, if a Brother in necessity seeks relief, it is an inviolable secret, because true charity vaunteth not itself. If an overtaken Brother be admonished, it is in secret, because charity is kind. If possibly little differences, feuds, or animosities should invade our peaceful walls, they are still kept secret; for charity suffereth long, is not easily provoked, thinking no evil. These and many more (would time permit) which I could name are the embellishments which emblazon the Mason's escutcheon. And as a further ornament, let us add that aromatic sprig of acacia, of letting our light so shine before men that they may see our good works; and that whereas they speak against us as evil doers, they may, by our good works, which they shall behold, glorify God.—“Voice of Masonry.”

GOOD MEN AND TRUE.

HOW often in the ceremonies and mysteries of Masonry are we reminded to be “good men and true,” and what beautiful lessons and emblematic symbols expressive of those sublime sentiments are brought to our minds, and by our Master's endeavour are intended to be implanted in our souls. But, alas! for man's weakness, we find the seed of pure Masonry is dropped upon uncultivated ground of morality, and it takes no root, produces no plant, and therefore we find no sweet, fragrant flower to attract the eye or to add sweet savours to the air surrounding.

“To be good men and true” is the first lesson we are taught in Masonry. It is a theme we are expected to daily contemplate, and by its dictations endeavour to so regulate our lives, acts, and words that we may not bring reproach upon the good name of the Masonic institution, the character of its members, or disgrace upon ourselves and families.

Many times, when in the company of those whom we deem good men and true, our nerves have been shocked and our souls distracted when listening to some Brother relating a smutty story. Such, many times, as would not be heard, possibly, in one of the lowest dens of earth, where would be found the most degraded of people, rather than at a banqueting table, in a Masonic temple, and, more particularly, from the lips of a Brother, and more especially from the mouth of him who but a few moments before was teaching candidates then seated around the banquet the morals and precepts inculcated in the lessons of the degrees that had been conferred upon them on that evening. Nothing can be more disgusting to a refined man than vulgarity about a banqueting board, especially when it comes from him who should know better, and who is the one that points out to its members these very things as being immoral, and which he requests them to avoid. But such is the case, and no doubt many consistent members of the Christian Church do not belong, nor will they join the Fraternity, because of the immorality observed among the Masters and teachers of our moral Craft work. For those parties would not bring such disgrace on their profession, if they did their immoral acts entirely among the Brethren, but they exhibit themselves among those with whom they mingle with in the world, and therefore their character is known by everyone as not worthy of being a member or a teacher by the Fraternity, and by the world not worthy of being an associate. Brethren, let us endeavour to correct the habits, language, and acts of our Masters and teachers, so that their tongue will not be a reproach to the cause and extension of Masonry, or let us remove them from their office, as not fit to teach the morals and precepts of Masonry.—J. H., in the “American Tyler.”

MASONIC PARLIAMENTARY LAW.

THE newly installed Master of a Lodge finds himself called upon not only to work three of the degrees of Ancient Craft Masonry, but also to preside over the Lodge at its meetings during the transaction of business, and govern it with justice and equity. The latter is often as difficult a work as the former. As Warden he gradually acquired the ability to skillfully confer the degrees, having had repeated experience in performing that duty, but he comes to the Master's chair without any training as a presiding Officer over the deliberations of Freemasons. Hence he has everything to learn. How shall he learn it?

His first and indeed his constant resort should be to the “Ahiman Rezon” or “Book of Constitutions” of his Grand Lodge. It always contains important directions on this subject.

While it is true that the Brother who has had experience in profane deliberative assemblies naturally brings to the performance of his duties as Worshipful Master a line of ability which will prove of auxiliary aid, one of the first lessons he has to learn is, that a Masonic Lodge is not a debating society, nor an ordinary deliberative body, but is as different from these as Freemasonry is different from the profane world. Those over whom he presides are all Freemasons, all of whom look up to him and acknowledge him as Master. He is far more than the President of a society, or the Chairman of a meeting. There is no proper analogy between the two; indeed there is more of contrast than of analogy.

Let us turn to the “Ahiman Rezon” of the Grand Lodge of Pennsylvania for an indication of the striking difference between a Lodge and a profane society, in the matter of its government by the presiding Officer.

The “Ahiman Rezon” provides, that “What is known as ‘Parliamentary

Law,' or conventional systems for regulating the proceedings of deliberative assemblages, does not apply to the Grand Lodge, nor, inferentially, to subordinate Lodges, which are governed by the same regulations as the Grand Lodge where other regulations have not been provided." This establishes the fact that the law of Masonry is higher than the law of Parliament, often precisely the reverse of it, and always more or less different from it. To give a striking example: In an ordinary deliberative body a motion to adjourn is always in order, and takes precedence of every other motion; while in a Masonic Lodge such a motion is never in order, since a Lodge is opened and closed only at the will and pleasure of its Worshipful Master. Some old Bye-Laws carelessly provided that a special meeting of the Lodge might be called at the request of five Master Masons. This was erroneous, since there is no power to control the Master in this regard but his own will and pleasure.

To return to the "Ahiman Rezon" again for directions in Masonic Parliamentary law. It provides that "The Grand Master decides all questions of order, and no 'appeal from the chair' is permissible; nor is any appeal from any decision of a Master allowable to the Lodge, but it can only be taken to the Grand Lodge. In the Lodge the Master is supreme."

The "Ahiman Rezon" further provides, that "There is no privileged question in the Grand Lodge;" that "The previous question, by which a vote is to be forced on the Grand Lodge, shall not be permitted;" and "dilatatory or evasive motions are not permitted." These provisions sweep away many of the ordinary regulations governing profane bodies, and contained in the usual Parliamentary Manuals.

What constitutes a quorum for the transaction of business in a Lodge? Presumably the smallest number of Brethren to whom a Warrant can be granted for a new Lodge, which in Pennsylvania is five.

When the minutes of the preceding meeting of a Lodge are read for approval or confirmation, what action may be taken thereon? Only their correction, if they be incorrect, so as to make them conform to the actual facts. Nothing that was decided then can be reconsidered now. Nor can the Minutes themselves be mutilated or altered so as to make them on the face represent the real facts. If they are incorrect, the error should be plainly stated in the ensuing Minutes, and a reference made thereto in the margin of the previous Minutes, so that it will appear what the exact facts were. There should be no interlineations, nor erasures, nor corrections in the body of the Minutes themselves.

We have indicated some of the notable differences between Masonic deliberative law and what is commonly known as Parliamentary law. Every Master of a Lodge should make the former his study. For this purpose his chief text-book should be the Ahiman Rezon. Closely studied, it will guide him rightly through all difficulties. And in this connection he should realise his duty to govern his Brethren with justice and equity, his responsibility to the Grand Lodge, and his obligation to fully maintain the dignity of his high office. If he does this wisely and well, he will make an honorable record for himself, and at the same time will preserve and enhance the prestige of his station and of the Craft.—"Keystone."

DISCIPLINE.

IF more care were exercised in the selection of the material from which our Lodges are replenished, the necessity for invoking the penal powers of the Order would be less frequent. It cannot be too often stated and reiterated that Masonry is not a reformatory. None should be received into our ranks except those whose character and conduct give assurance that they will not bring disgrace upon the Fraternity. The weakness of human nature and the constant presence of temptation make it sufficiently difficult to maintain the high standard at which we aim, even though none but the best material be selected. The laudable desire to increase our numbers should never lead us to lower our standard of admission. I do not hesitate to say that a Lodge of a score of members, all of whom are of high character, is a greater power for good in any community than one of double that number over the character of some of whom we must draw the mantle of charity. Even when we have been duly cautious in the choice of material, occasion will arise when the axe must be laid to the root of the tree. When such necessity arises, let no maudlin sentiment blunt the edge of Masonic justice. It should be understood that punishment is the legitimate and should be the inexorable consequence of every wilful serious violation of law. Ill advised charity toward the habitual violator of law is often a crime against the rest of the Craft. I fully appreciate the sentiment that leads one to hesitate to assume the responsibility of setting the penal powers of the Lodge into motion. That the duty is irksome is no justification for leaving it unperformed. Who can doubt that in some communities Masonry has lost much of its power for good, and failed to enlist in its ranks worthy men, because it has failed to purge itself of the unworthy? All this may sound harsh and unfeeling; but it is duty, Masonic duty—duty to the unsullied history of the past; duty to the worthy and zealous of the present; duty to the Masons of the future, to whom we should transmit this venerable institution in all its purity.

If there be those upon whom the solemn and impressive lessons of Masonry have made no impression, it is no charity to them, but a wrong to the Fraternity, to spare the knife. Where these rare cases occur and the remedy has been applied, still greater care should be exercised in reinstating those who have been once expelled. That one was once admitted to the Fraternity is no reason for his re-admission. The fact that he was once

expelled is a *prima facie* reason why he should remain so. Let us require fruits meet for repentance; let us demand satisfactory evidence of reformation before we re-open our doors to those who have once dishonoured this most ancient and honourable Fraternity.—Henry H. Wilson G.M. Nebraska, in "Voice of Masonry."

CRYSTAL PALACE.

PROBABLY the biggest amusement programme arranged for a Saturday Fête for many years past is that for Saturday next, 4th September, the day fixed for the last of the Diamond Jubilee Fêtes at the Crystal Palace, the proceeds of which will be devoted to the Convalescent Homes of the Friendly Societies of the United Kingdom, of which there are over four millions of members. The most brilliant fireworks are usually to be seen on Thursdays, but on this occasion Messrs. C. T. Brock and Co. have been commissioned to give one of their very finest displays on Saturday. Another prominent feature will be the Cycle Races on the new Cement Track, which has proved itself to be the fastest yet constructed. One hundred pounds will be given in prizes for the Cycling and Athletic Sports, no first prize being of less value than £7 7s. Immediately after the outdoor Sports there will be in the Grand Central Transept of the Palace a novel excitement in witnessing the conclusion of the match between the rival teams of the new Bicycle-Polo game, who will on that day bring to a conclusion their seven days' tournament, the winning team being presented with a Silver Cup. This game, which can be seen nowhere else, has caught on with the British public, and will probably become very popular in this country.

The programme further includes an ever popular item in the Great Balloon Ascent, by Mr. Spencer. There will be an exhibition of Dahlias by the National Dahlia Society, Grand Military Concerts by the Scots Guards and other celebrated bands, and dancing on the lawns, the gardens being brilliantly illuminated in the evening. In addition to this special programme of amusements, there will be the Imperial Victorian Exhibition with its machinery in motion and working exhibits; and also a special Friendly Societies' Exhibition, besides all the permanent attractions of the Crystal Palace, the Park and Gardens of which are now in full summer beauty.

"The Times," in a leading article a few days ago, remarked: "Why do not English people know more of their own country? . . . and why do not people begin, at any rate, by knowing more than they do of what is to be seen at home?" Apropos of this comment Messrs. Cassell and Company are about to issue a very cheap edition of their well-known publication "Our Own Country," describing the various localities to which natural beauty, ancient remains, historical events, or great industrial achievements have given renown in each of the three kingdoms. This edition, which contains about 2,000 quarto pages and 1,200 original illustrations, will be completed in twenty-two weekly parts, and will cost less than one-third of the amount at which the work has hitherto been procurable.

A new and enlarged edition will be commenced early next month of "The Queen's London," Messrs. Cassell's popular pictorial work, which on its first appearance attained a circulation of over 50,000 copies. The forthcoming edition will be enlarged by nearly one hundred pictures, and the first part will consist of views of the Diamond Jubilee Procession from start to finish. In addition to these over sixty other new plates are being prepared, and these will represent the most recent public buildings and other remarkable sights and scenes of London and its environs, so that the work in its new form will fully represent London in the Diamond Jubilee Year.

Mr. Fred Whishaw, who has been highly successful as the author of boys' books, as well as in other departments of fiction, has written a new serial story which commenced in the number of "Chums" published on 25th inst. It is entitled "Clutterbuck's Treasure: Neck and Neck for £100,000," and will be illustrated by Mr. Paul Hardy. In the same issue was commenced a new serial story by Mr. Robert Overton; and a series of Articles on Circus and Fair Life of to-day, by Mr. T. W. Wilkinson.

The Theatres, &c.

Drury Lane.—On Thursday, 16th September, The White Heather.
Her Majesty's.—On Monday, 1st November, The Silver Key.
Haymarket.—On Saturday next, at 8.20, The Tarantula. 9, A marriage of convenience.
Lyric.—8.15, The Sign of the Cross. Matinée, Wednesday and Saturday, 2.30.
Adelphi.—8.15, Secret Service.
Daly's.—8.15, The Geisha; A story of a Tea House. Matinée, Saturday, 2.30.
Vaudeville.—8.15, Round a Tree. 9, A Night out. Matinée, Wednesday, 3.
Prince of Wales's.—8.15, La Poupée. Matinée, Saturday, 2.30.
Savoy.—7.40, Old Sarah. 8.20, The Yeoman of the Guard. Matinée, Saturday, 2.30.
Gaiety.—8, The Circus Girl.
Terry's.—8.20, The French Maid. Matinée, Wednesday, 2.30.
Criterion.—8.30, The Sleeping Partner. Matinée, Saturday, 2.30.
Grand.—Next week, Under the Red Robe.
Princess's.—7.45, Tommy Atkins.
Parkhurst.—Next week, at 8, Popular Play.
Alhambra.—7.50, Variety Entertainment. Fregoli, &c., &c. The Tzigane. Victoria and Merrie England. Cinematographe views of the Jubilee Procession.
Empire.—7.50, Variety Entertainment. New Ballet, Monte Cristo, &c.
Palace.—7.45, Variety Entertainment, New American Biography, &c.
Tivoli.—7.30, Variety Entertainment. Saturday, 2.30 also.
Royal.—7.30, Variety Company. Saturday, 2.30.
Egyptian Hall.—3 and 8, Mr. J. N. Maskelyne's entertainment.
Crystal Palace.—Varied attractions daily.
Royal Aquarium.—Open, 10 a.m., close 11.30 p.m. Constant Amusement

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