

THE Freemason's Chronicle.

A WEEKLY RECORD OF MASONIC INTELLIGENCE.

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

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

VOL. XLVI.—No. 1183.
23rd year of issue.

SATURDAY, 11th SEPTEMBER, 1897.

PRICE THREEPENCE.
[13/6 per annum, in advance]

MASONS AT SIGHT.

THE equality of Freemasonry, on which so much stress is laid the world over, is never more forcibly illustrated than on the occasion of a candidate's admission into the Order. The peculiar methods of preparation then adopted are all intended to impress upon him the particular fact that in Masonry he is on an equality with his fellows, and that mere worldly possessions are of far less value than a good reputation and sincerity of purpose. We are accustomed to tell our initiates that each member of the Craft has experienced the same trials and been taught the same lessons as himself, and thus it is we should most strenuously oppose any departure from the established custom and routine of the past.

Masonry under the English Constitution has seldom, if ever, sanctioned what is regarded in America as the prerogative of Grand Masters—the making of Masons at sight, as it is called, that is, the conferring of the three degrees on distinguished men at the same sitting, and without going through all the forms and ceremonies of the Order, and we think the English section of the Craft is justified in holding itself up as a pattern in this and similar matters. How is it possible to convince a newly admitted member of the Fraternity that all must enter Freemasonry by the same routine, if he knows that all forms and requirements have been ruthlessly set aside in favour of some well known individual, whose chief qualifications for Freemasonry appeared to be his popularity in the outside world? It is absurd to preach equality under such conditions, and we are wholly at a loss to understand how Brethren who pride themselves on their strict adherence to the form and ceremonies of the Craft can justify the absurdity of making Masons at sight.

We are prompted to these remarks by the publicity given in many parts of the United States to the "unusual distinction conferred on Maryland's Governor, at Baltimore"—as one of the attractive headlines so popular with our transatlantic cousins puts it—in having been initiated, passed and raised the same evening, by the Grand Master and Grand Officers of the State, not because of any particular qualification he possessed for Masonic preferment, but because he happened to hold a position of distinction in the profane world. Surely this is a perversion of the best principles of Freemasonry, and we should like to see an official protest offered, with a view to restraining such undesirable enthusiasm in the future.

There is an old adage, however, that may be said to apply in this case—those who live in glass houses should not throw stones—and if the Grand Lodge of England were to point out to the Masonic rulers of Maryland that their action in this matter was unconstitutional there is no knowing in what way our American friends might retaliate, for there is much going on day by day in

English Freemasonry that is opposed to the new fangled ideas of our friends across the water. We at least enjoy the distinction of being older than they, however, and there would be very little difficulty in showing that making Masons at sight is not in accord with the original intention and spirit of our Brotherhood.

Should it become necessary to argue this question with the Freemasons of the new world it would be possible to strengthen our contention by reference to their opposition to the practice formerly common in Scotland, of conferring the three degrees on ordinary candidates the same day, but we can hardly imagine sufficient interest being aroused to lead to a conference on this or any similar question. Whatever reputation or distinction the Craft of Freemasonry may enjoy throughout the world its rulers can hardly be accused of interesting themselves in or interfering with the internal arrangements of other governing bodies in the Craft.

LODGES OF INSTRUCTION.

AS we have said on more than one occasion in the past we shall have much pleasure in placing space at the disposal of Brethren interested in Lodges of Instruction, with the view of making the CHRONICLE the means of communication between those useful Schools of Masonry during the coming season, and, it may be, thereby increase their membership and sphere of action.

In London, more particularly, the good work done by Lodges of Instruction is becoming more marked year by year, for not only are our regular Lodges better officered than was formerly the case, but a considerable amount of routine work is discussed and arranged by Brethren at these weekly gatherings, alike in matters concerning their individual Lodges as well as in connection with subjects which at one time were regarded as somewhat outside the scope of our Order. Only last week we had to record such an event, the presentation of a Lifeboat by the members of a Lodge (or rather Club, to be more precise) of Instruction, and scarcely a day goes by without our receiving proofs of the great assistance the Charitable Institutions of the Order receive, directly or indirectly, from the Lodges of Instruction around us.

There are some who argue that reports of such gatherings are all so much alike as to prove monotonous and most uninteresting, but on the other hand there are many who look, week by week, for the names of Brethren with whom they are personally acquainted and who they are anxious to see rehearsing their way through the different Offices of the Craft.

We look upon the regular attendance of the Officers of the Mother Lodge on particular occasions at the Lodge of Instruction, when they take their respective places and rehearse what will probably be required of them at their next assembly, as one of the best features of the

system, and should like to see this principle of "Officers' nights" extended until every Lodge of Instruction adopted it, and the Brethren concerned made a feature of supporting it to the fullest extent. So much of the impressiveness of our ceremonies depends on the careful and regular delivery of the ritual, that it seems almost imperative that the Officers who are to see a candidate through one or other of the degrees should have the opportunity of rehearsing actually with each other their respective parts, and no better occasion of doing this can possibly be found than in a Lodge of Instruction working under the sanction of the Lodge itself, and generally numbering a large proportion of the members among its patrons.

Some Lodge Officers prefer a private meeting for rehearsal before each assembly of their Lodge, but that course has many objections, not the least among which is the lack of Masonic surroundings, in the form of Lodge furniture, &c., which is generally then apparent, and which makes the whole assembly so unreal as to virtually rob it of most of the benefit that might otherwise accrue, besides which, the absence of one Brother may so far upset the arrangements as to put an end to any hope of useful instruction. Both of these objections are overcome when the Lodge of Instruction is made the meeting place—there the work can be gone through with virtually the same surroundings as will be found in the Lodge itself, and if a Brother is unfortunately detained there is sure to be someone present ready and willing to act as his deputy.

Our Lodges of Instruction have been neglected by many distinguished Masons in days gone by, but their usefulness is becoming more apparent day by day, and they are becoming more widely supported in consequence, so that there is no saying what good they may achieve in the future. We shall be glad to see their work extended and, as we have said, shall be pleased to devote our space, as far as possible, to aid in the good cause.

CORNWALL.

THE Provincial Grand Lodge held its annual meeting at the Public Hall, Liskeard, on Tuesday, 31st ult., under the banner of St. Martin Lodge, No. 510. The town was gay with bunting, and the local Brethren made excellent preparations for the reception of the visitors, who numbered about 400. The Brethren assembled at 10.45, and Provincial Lodge was opened at 11.15 under the presidency of the Earl of Mount-Edgumbe Prov.G.M.

About noon a procession was formed outside the Public Hall, and the Brethren proceeded to the Parish Church for divine service. The procession was a very long one, and was headed by the regimental band of the 2nd V.B. D.C.L.I., under Bugle-Major Phillips, immediately followed by the Sword Bearers. Then came the members of the various Cornish Lodges, with their banners, the rear being brought up by the Prov. Grand Master, and the Deputy Provincial Grand Master Sir Charles B. Graves-Sawle, Bart. Preceding the Chaplain came four Lewises of Past Masters of St. Martin's Lodge, bearing an open Bible, square, and compasses on a velvet cushion. The procession was a most imposing one.

The service at the church was short and hearty, and was attended by a large number of the general public as well as the Freemasons. Prayers were intoned by Rev. Canon C. E. Hammond, vicar of Menheniot, and the special lessons (1 Chron. xxii. 1-17 and 1 Peter iii. 8-13) read by Bro. the Rev. J. Norris, vicar, and Bro. the Rev. W. E. Waddington, curate. Clarke's anthem, "Behold, how good and joyful a thing it is, Brethren, to dwell together in unity," was well sung by the surpliced choir, Mr. T. A. Smythurst presiding at the organ.

The sermon was preached by the Rev. H. W. Millett, vicar of Millbrook, Prov. Grand Chaplain, from 1 Peter ii. 17,

"Honour all men. Love the Brotherhood. Fear God. Honour the King." His text, he said, contained four maxims, as plain and vigorous as they were short and pithy, and there was a ring about the words which went straight to a Freemason's heart. They were an epitome of the virtues which God required of men, and they were comprised under three heads—humility, love, and duty. Humility came first as the groundwork of all that was good. Then they must love every member of the Brotherhood, extending their sympathy to the lowly as well as to the high-born, to the poor as well as to the rich, to the erring as well as to the righteous. The Brotherhood of man was a name given to the children of men by God himself, not only to remind them of their common origin, but also to implant within them the principles of fraternal love, which should make nations respect each other, communities work together for the common good, and individuals live side by side in peace and affection. Christ, their elder Brother, taught not only the Brotherhood of man, but the Fatherhood of God. Freemasons called each other by the endearing word Brother because they recognised and acknowledged the divine teaching of the Brotherhood of man, and they endeavoured by God's help to give practical effect to that teaching.

At the conclusion of the Church Service Provincial Grand Lodge was resumed at the Public Hall.

The annual report showed that Freemasonry is exercising greater influence in Cornwall than on any previous occasion. There are thirty existing Lodges, containing an increased number of members, which now total 1,868. The liberal subscriptions of the Brethren have considerably increased the charity funds.

Bro. B. F. Edyvean Charity Steward, on presenting his statement as manager of votes for the Masonic Charities, expressed his thanks to Cornish Freemasons for their admirable support. His re-election to office gave universal satisfaction.

Bro. R. L. Randall was unanimously chosen Provincial Grand Treasurer for the ensuing year.

The distribution of the church collection, amounting to £16 5s, resulted in the Liskeard Cottage Garden Hospital, the Cornwall Masonic Benevolent Fund, and the funds of the Liskeard Parish Church benefitting thereby.

At 3 p.m. an excellent luncheon was provided at the Market Hall, by Bro. J. Cleave. The gathering was large, and after the usual formalities congratulatory speeches were indulged in.

Altogether Freemasons in Cornwall have every reason to be satisfied with their eminent success, says the "Western Mercury," and it must be admitted that the eulogies of the 31st were well deserved. To Bro. E. D. Anderton Provincial Grand Secretary the greatest praise is due for the efficient manner in which the Secretarial duties were performed.

WEST LANCASHIRE CHARITY.

A CONCISE and interesting historical sketch of the West Lancashire Masonic Educational Institution since its foundation in 1850 has just been written by Bro. Jos. H. Tyson, the joint Hon. Secretary, who appeals for continued and increased support for the excellent work which has and is being carried on for the education and advancement in life of the children of distressed Freemasons, says the "Liverpool Daily Courier." The first child was elected in 1853, in which year the receipts amounted to £909 8s 4d, the number of Lodges in the Province being then about twenty, as compared with 116 now on the roll. Last year 198 children were aided by the Institution, at a total cost of £1,484 2s 5d. The total receipts from the commencement of the Institution to the end of 1896 amounted to £58,272 12s 5d. The amount paid on account of children during that period was £31,708 16s 10d, while the present value of presentations stands at £1,451 10s, and the total invested funds and cash in bank at £23,079 18s 9d. Unfortunately, says Bro. Tyson, some Lodges do not at present show their zeal in the cause of this Institution, whilst they do not fail to avail themselves of its advantages. Though, as already indicated, the total payments for children during the forty-seven years aggregate to £31,708 16s 10d, the donations and subscriptions of Brethren and others have been more than £1,000 short of this amount. The above splendid record of work should stimulate the backward Lodges to which Bro. Tyson appeals to accord the fullest measure of support to so deserving an Institution.

SECRET SOCIETIES.

FEW people really understand the force and power of secret societies, especially in the Old World. They are numerous, and in many instances despotic, cruel and damaging to persons and property. Monarchs have been and are controlled by them. At their dictation war is declared and peace restored, precisely as it suits their plans. Such organizations are dangerous because they are political, and by their very secrecy are enabled to carry out their plans of destruction, striking at the very root of liberty and freedom. That the oppression of the past may have given some excuse for the formation of bands for mutual protection cannot be denied, but the object of their organization has been perverted, and from resisting tyranny they have become themselves tyrants.

It is said that the perplexity of the tottering throne of King George of Greece depends upon a society known as "Ethniké Hetairia." This society is said to have exercised such a power over the Greek king as to have compelled the invasion of Turkish territory in an unjustifiable manner, and precipitated the unfortunate war which has proved so disastrous to the classic Greeks. This society is also said to be very strong and powerful, with thousands of members scattered all over Asia Minor and in the leading cities of Europe.

The Carbonari of Italy exercised a great influence over, and even controlled the actions of Napoleon III., who was unable to escape the despotism of their decrees. In Russia the Nihilists have held such sway as to retard the progress of that great nation towards constitutional government and greater liberty. In Austria there are a number of these secret societies, which hamper the government and make things extremely uncomfortable. Of course, very little is known by the outside world of these societies, whose pernicious influence is damaging to every good organization in the world.

It is not to be wondered at that there should be opposition to every secret society, no matter what their purposes or aims, and from the evil done by the secret societies political in nature has arisen much of the prejudice against Freemasonry. Indeed, in some countries every secret organization is called Masonic. It cannot be doubted either that in Spain, France and Italy, bodies organized as Masonic have lost sight of their real purposes, and in the secrecy of their Lodge rooms have planned matters that have been injurious to government and society. Such actions on their part have stamped as injurious every true Masonic Lodge in those countries.

The Masonic Institution has no secrets the whole world might not know. There is nothing in their organization that could be subversive to good government. Every man who enters the Lodge room is taught to be loyal to his government, to discountenance rebellion and patiently submit to the constituted authorities. Such men, as a matter of course, could not be concerned in plots or conspiracies. The whole teaching of the Fraternity is peaceful and charitable.

We should not severely condemn those who oppose Masonry, when they have before them the disaster wrought by secret organizations, and whose opportunities to discriminate between the peaceful Mason and the warlike "Hetairia," or Carbonari, are not as favourable as ours. Bigoted prejudice in the light of the good deeds of Masons is inexcusable; but where Lodges meet in such secret places that the members themselves can scarcely find their way thither, and their charities, per force of circumstances, must be confined to a very few of their own, it is difficult to let the light shine. In this country, however, and in others where the benefactions are seen in the monumental charities of Homes and Asylums, the good that Masonry does is apparent to everyone, and commands the respect of all, no matter how prejudiced they may be.—"New York Dispatch."

PLATFORM OF FREEMASONRY.

THE cardinal virtues of Masonry are temperance, fortitude, prudence, and justice. Each one of these constitutes a plank of equal importance in the Masonic platform. Securely dovetailed together, after the plan of a wise architect and builder, and strengthened with the cement of love and unity, they form a structure not only strong but enduring. With its four corners resting upon four imperishable stones, brotherly love, belief, truth and charity, firmly planted upon the solid rock of fatherhood of God and brotherhood of man, it forms a foundation for the institution of Freemasonry that has stood the test of many centuries past, and that will endure till time shall be no more. It has needed no repairs in the past, does not need any in the present, and will never need any in the future.

Time but adds to its strength, and years to its durability. The waves of fanaticism break harmlessly over it, the winds of bigotry cannot shake it, nor the fires of intolerance destroy it,

All these elements of discord and dissolution are powerless to accomplish its destruction. Freemasonry has nothing to fear from its enemies without, so long as Masons are true to the noble principles which constitute its foundations, and which are found in every stone in this beautiful Mystic Temple, even up to the capstone itself. To be true to them they must have a thorough knowledge of their import, and this information is essential to a proper discharge of their duties as Masons. In Operative Masonry no one can become a skilful workman who does not apply himself diligently during the term of his apprenticeship, and the same is equally true in Speculative Masonry.

Masons must learn Masonry before they properly practice it themselves or teach it to others. This cannot be done in a day, a month, or a year; but years of study are necessary. Some learn the ritual quickly and think that is all there is of it. Others go through without learning anything at all. A few only ever become well-informed Masons. In this lack of Masonic knowledge among so large a portion of the membership lies the greatest danger to the Institution itself. They are in a position to do it much greater harm than those who assail it from without. Once inside they become an element of weakness, for they are just as liable to go wrong as right. They have never learned how to observe the cardinal virtues of Masonry, or to practice the tenets of their profession.

They are apt to think the platform needs some changes or repairs and imagine themselves competent to furnish the plans. Some seem to think the temperance plank of more importance than all the rest, and are ready to sacrifice prudence and justice in their efforts to enlarge its dimensions. Brotherly love and charity are rolled out from under it, leaving it to topple and break in pieces. The beautiful structure, contrived by wisdom, constructed by strength, and adorned by beauty, in their hands becomes a shapeless mass, with scarcely a trace of its former grandeur.

Let the platform remain with all the planks as originally placed in it. Let it continue to rest upon the four corner stones firmly planted upon the bed rock of Masonry. Then shall Masons everywhere continue to enjoy the rich blessings that have so long been their portion, and continue to show to the world how good and pleasant it is for Brethren to dwell together in unity.—"Masonic Advocate."

HUSTLING.

A GOOD Brother, earnest and faithful in Lodge work, remarked the other day, "now we must get out and hustle for members." Just what he meant by "hustling for members," or how he was going to "hustle for members," we are at a loss to fully comprehend. We hear a member called "a hustler" if he brings in a large number of petitions, and he is looked upon as a kind of superior Mason, because of his activity. He is regarded as a Brother whose zeal is worthy of imitation. But is that always the case? Does it always prove advantageous to the Lodge to have a "hustler" in it? Is it not from "hustling" that the unworthy are brought into the Fraternity?

Masonry is opposed to proselytism. It has no travelling "salesmen," no "drummers," no "missionaries." It is a purely voluntary association, and opposes any invitation on the part of members to those outside to enter its portals. No man who is solicited by his friend to join the Lodge can say absolutely that he is "unbiased by friends." The very solicitation, to a certain degree, affects his opinion. He must come of his "own free will and accord."

There is, we fear, too much "hustling," not that it is always done in an offensive way, but in too many cases the desire to increase membership or replenish the treasury leads to the use of undue influence to bring in candidates. Masonry is opposed in all its teaching to such a method. A man must appreciate the value of the institution from what he sees of its good effects. He will not be a Freemason if he does not come uninfluenced. No man can say he is free who listens to the suggestion or request of his friend to "join my Lodge." While it is natural for us to desire to have our friend associated with us in good work, and in no place is there a more tender friendship than in the Lodge, yet it is not the spirit of Masonry to solicit anyone to join. There is no doubt that friendship and association has very much to do with much of the "hustling" that is done. This fact also exists, that the friendship is cemented and made stronger when those whom we esteem and love have the Lodge secrets in common with us. There is a kind of kinship, an emphasised Brother, that is found nowhere else. But, with all this, desirable and pleasant as it is, the dearest friend we have must be a free man before initiation, and a Free Mason afterwards.

We rejoice at the prosperity of Freemasonry. We are glad when good men unite in the great work. The more such men we have the better the fraternity, and the better the world at large.

The wider the influence of the principles of the Institution, the more good will be accomplished. Let the lives of the members of the Craft be so imbued with the spirit of true Masonry, the ennobling and sublime tenets of our profession, that every one will be as "a city set upon a hill," which cannot be hid; or a "candle upon a candlestick," which sheds a light for all. Then will the good men be attracted to it, and the Fraternity will grow without "hustling." — "New York Dispatch."

COURTESY TO STRANGERS.

IF there is any one needs kind and courteous treatment, it is "a stranger in a strange land," or in a strange Lodge. He is away from home and kindred, and must depend upon his fellowmen, those whom he never saw before, or heard of perhaps, to make his stay in the place or Lodge pleasant. There is nothing that will make a man feel more uncomfortable than to be treated rudely by strangers. This is especially true of strangers in our Lodges.

They may come from England, Scotland, or Bombay, but being familiar with that universal language of Masonry, by which "one Mason may know another in the dark as in the light," they have a right to expect courteous treatment when they visit a Lodge. A kind word, a Brotherly grasp of the hand, and a friendly spirit, will make the stranger gratefully remember his visit to the Lodge. But a lack of attention will fasten in his memory an unpleasant experience, and when he chances to pass that way again, he will be sure to give that Lodge a wide berth, and refuse to visit.

An incident came to our knowledge recently of a Brother from Bombay who was staying in Philadelphia for a few days, and went to the Masonic Temple one evening for the purpose of visiting a Lodge. He sent in a card that the Tyler had instructed him to fill out. He gave on it the name of the Lodge in which he was made, and some other Masonic information requested. His card was given to him with some short answer that he could not visit. He was not even treated with the courtesy of having a committee or a Brother come from the Lodge to know who he was or by what right he claimed the privilege of visiting. With no reasons given for it he was turned away, and carries with him a very poor opinion of the Lodge that failed in a very simple act of courtesy due to any man claiming to be a Mason. If he had been found unworthy after making his statement or undergoing a proper examination, there would have been time enough to turn him away. A little care to be courteous to strangers wins friends, while acts of thoughtless unkindness make foes. — "New York Dispatch."

MASONIC PLEASURES.

IT is a pleasure to witness a degree well conferred. It is a pleasure so to confer a degree. It is a pleasure to study the mystery of the origin of Freemasonry and its history through the ages. It is a pleasure to learn the profound meaning of Masonic symbols. It is a pleasure to understand the teachings of Masonic jurisprudence. It is a pleasure to read weekly an earnest Masonic journal (as you are doing now). It is a pleasure to support the legitimate Masonic press and aid it to dispense true Masonic light. It is a pleasure, in Lodge and Grand Lodge, by resolution and speech, to guide the Fraternity, so that it shall be true to the ancient usages, customs and landmarks. It is a pleasure to go from labour to refreshment. It is a pleasure to be a Freemason and be recognised as such by the universal Craft. It is a pleasure to be alive in a Lodge. It is a pleasure to realise the universality of Freemasonry by finding, while travelling "round the globe," that in every land you have a home and in every clime a Brother. It is a pleasure to make a Mason. It is a pleasure to be made a Mason. It is a pleasure to witness the examination in open Lodge of a Brother seeking advancement, and observe how quickly he has learned the primary lessons of the Craft and mastered its lesser mysteries. It is a pleasure to be even a Masonic editor, and know that you are doing something for the Fraternity which has done so much for you. It is a pleasure to live a Freemason, to die a Freemason, to be buried a Freemason. And, thereafter, who can doubt that it will be the supreme pleasure of all to be raised by the Grand Master of the Universe. "Keystone."

ATTENTION!

WE have received some letters on the subject of what we may call demeanour in Lodge. Our correspondents are rather vague, but what we suppose is alluded to is the very slovenly manner in which, among other things, Brethren stand to

order and make the signs. These are matters which cannot be discussed in a public journal, but that the fault exists is only too patent to everyone who takes the trouble to think about it. There may be a little excuse in this country, where the climate tends to make Brethren languid, and occasionally even the exertion of standing up at all seems to be too much. Still, even before any secrets are communicated to him, the candidate is always told to stand upright, &c., and if it be true that the attitude of the body correctly symbolises that of the mind, we are afraid that the character of many Lodges will not bear strict investigation. Brother Secretary is a notorious offender. Somehow or other he is always taking notes when he ought to be standing to order. During the prayer you see him casting his eye round the Lodge to ensure he has got every Brother's name down. During the S.O. he is arranging and assorting letters to be subsequently read. Whilst the Lodge is being closed, he is making a note of the amount of the charity collection. — "Indian Masonic Review."

MASONRY'S ROLL CALL.

THE "Masonic Token" estimates that the number of Lodges in the world is 17,262, and the aggregate of subscribing members 1,054,036. Of these there are 11,943 Lodges, with a membership of 783,644, in the United States and Canada, the remaining 5,319 Lodges and 270,392 members being distributed throughout the rest of the world. England is credited with 2,196 Lodges and 110,000 members; Ireland with 396 Lodges and 20,000 members; and Scotland with 540 Lodges and 27,000 members.

ALBERT PIKE AND THE LUCIFERIANIS.

A FEW weeks ago an article appeared in one of the New York papers, containing extracts from "The Devil in the nineteenth century," a large volume in French, filled with pictures of devil worship. They are said to be the revelations of one Diana Vaughan, an ex-high priestess of the Luciferians or Devil Worshipers. She claimed that she was initiated into the order by Albert Pike, in Charleston, S.C., in April 1889. Miss Lillian Pike, daughter of General Albert Pike, in an article in the Washington "Post," according to the "American Tyler," says:

The slander is so absurd and monstrous to all who knew him (Albert Pike) that it would be unnecessary to notice it if it were not that credulous persons who did not know him might believe that it had some foundation in fact. My father was wont to say that "a lie has as many legs as a mulipede, and can run as fast, and Truth would need seven-league boots to overtake it." Also, "Human credulity is equal to any demand that knavery may make upon it, and always honours the draft."

She asserts that Albert Pike was in Charleston from Friday, 5th April, to Monday, 8th April 1889, inclusive, and was present at meetings of the Luciferians, and took part in her initiation on Monday, 8th April 1889, and gave her instructions. I aver that he was not in Charleston in April 1889, nor was he absent from Washington City during that year. As I resided with him I am a competent witness, though my statement can be verified without the least difficulty.

She evidently seeks to discredit Scottish Rite Masonry by connecting it with her diabolical imaginary sect, and by attacking the character of its great law giver, the Moses who led its hosts from out the land of bondage through the desert to the Promised Land. I leave it to Masons better qualified than I am, and whose province it is to defend their Order; but my father's name is my sacred trust, and will never lack a defender while I live. If this woman had broken God's commandment, "Thou shalt not bear false witness," only against the living she would have merited condemnation; but what punishment would be too severe for one who maligns the dead, for this ghoul who desecrated the grave?

There is scarcely an article written by my father that does not contain some evidence of his belief in the Creator of the Universe, in the immortality of the soul, and in the necessity for a righteous life, and his practice conformed to his precepts. He had charity for all true religious beliefs, but no tolerance for atheists, and as to such devil worshippers as this Diana Vaughan, he would have abhorred them. A man so honourable, so noble, so benevolent, of such strict integrity that his word was indeed his bond, and that not even his enemies could point to any mean or base action in all his life, is not to be maligned with impunity by such a disciple of the Father of Lies.

Miss Pike then selects from her father's writings, during a number of years, many passages which prove his belief in God, and his abhorrence of any such doctrines as would be found in the teachings of a sect of devil worshippers.

No one who ever had the good fortune to know Albert Pike personally, or who ever enjoyed his profound discourses, or read his able dissertations on Masonry, morality, religion, and every kindred subject, needs to be told that such a story as that told by the ex-high priestess is a sheer fabrication. Other prominent members of the Scottish Rite in the southern jurisdiction are also named in the book as members of the Luciferians, but we have personal letters from them, in which they say "an alibi can easily be proven."

We have received copies of Messrs. C. Sheard and Co's twenty-first "Dance" Album and twenty-second "Comic and Variety" Album, both of which are deserving of praise. In the latter there is a selection of the latest music hall ditties, in the former several lively dance tunes, the new "Washington Post" dance being illustrated and described for the benefit of those who may not yet have learnt this late addition to the attractions of the ball room. The Albums are published at one shilling each, and are not only very interesting, but marvellously cheap, considering the large amount of matter they contain.

MY GRAND LODGE CERTIFICATE.

IT is very old and worn now. It bears the scars of honourable conflict upon it. It has been rolled up and folded up. It is in creases in every possible direction. It has been inspected by numberless Lodge Secretaries and others who have tried to bar my entrance to a Lodge where I was not known, and who in a last endeavour to keep me out have asked for it, and who have always been discomfited by its invariable production. My signature runs down one side of it, "ne varietur," but it is almost illegible by this time, and quite useless for purposes of identification. The back of it is divided into sections. In one of these I put down all offices I have held, both Craft and Provincial, with dates. In another all the various Lodges I have visited, in two or three others I should say, for I strongly insist upon my right to visit when and where I please, and it is a source of satisfaction to me to know that I have sat in every Lodge which has met when I have been anywhere within reasonable distance.

But I am much afraid my Grand Lodge certificate's working days are coming to an end. I turned it up a day or two ago, and found, "horrible dictu," a rat had been at it. However, there are statements in a G.L. certificate that even a rat cannot swallow, and consequently some of it is still left. Now I maintain that the only place Masonry affords for a rat is within the Lodge organ. We tolerate him there, but when his thirst for knowledge induces him to consume my G.L. certificate, he must be sternly dealt with, and I am going to write home and suggest a special make for India, soaked in prussic acid or anything else that will make them respected by the tribes on the frontier. There is, however, no provision in the Constitutions—at all events that I have been able to turn up—and I may here remark in confidence that I never yet found the Masonic difficulty that could be solved by the Constitutions—which says anything about rats getting at the G.L.C., or about a new one being provided. I therefore, whilst still carrying the old one about with me as my most treasured possession, carry also for working purposes my no dues certificate which I persuaded Bro. Secretary to give me. These, my "Tit-Bits" (with its £100 insurance policy) and a pocket handkerchief constitute all my personal equipment when travelling. My son got at it a few days ago, and operated on it with a pair of scissors. He certainly told the truth on the subject, probably recollecting the well-known story which some of your readers may not have heard, Mr. Editor, how that great man George Washington once hacked at his father's cherry tree, but confessed it like a man when taxed with it, the result being that his father, instead of wielding the expected horsewhip, took the youth on his knee and an affecting scene followed. As to my son, I certainly took him across my knee, and, from his point of view, an affecting scene followed, though not exactly on the same lines. But this is a digression, Mr. Editor. Let us proceed to look at that certificate. It is not pretty. The most ardent Mason cannot say that. The legend on it is of the baldest description. The picture does not appeal either to the eye or the imagination. The legend is in English on one side, and in what I was told was Latin on the other. My own Latin studies have not carried me beyond Virgil and Cicero and a slight dip into Thucydides, so I did not know. It would have occurred to me that Hebrew or Greek or an inscription in cuneiform characters would have been more appropriate. It has the Royal arms at the top, not because of the Prince of Wales being M.W.G.M., but because the Queen is patron of the Order. Most prominent in it are the three columns of the Ionic, Doric and Corinthian Order, representing Wisdom, Strength, and Beauty, or S.K.I., H.K.T., and H.A.B., and denoting again the Master, Senior and Junior Wardens. There are two globes at the foot of the centre column representing the universality of the science—two, because it is well known that never more than half a sphere can be seen at the same time, so that, with the aid of two, the whole of the earth is shown, but it should be made clear that each displays a separate hemisphere.

There is an open volume also, which we trust is the volume of the sacred law, and a suitable passage might be shown on the open page. For anything shown to the contrary it might be a ritual, or a book of the constitutions. There is an arrangement at the bottom which looks like a cribbage board. There rests on it what I presume is meant to be the twenty-four inch gauge, but I am only able to make out twenty-three divisions on it. Possibly the steel plate wants touching up. The remainder of the fragment of tessellated pavement on which all this rests, is littered about with tools of all sorts. Leaning against the Doric column is the level, whilst the plumb line reposes against the Corinthian. The perfect and rough ashlar are also near the columns of the respective Officers to whom they are entrusted. Two of the three great lights lean against the Master's column, the third great light, the compasses, being for some unexplained reason left on the perfect ashlar. What the chisel and mallet have to do with the rough ashlar I am unable to make out, but there they are altogether. As a thing of beauty, therefore, my Grand Lodge certificate leaves much to be desired.

To turn once more to the legend inscribed on it, I find that the English version describes me as an Entered Apprentice and a Master Mason and gives the dates of those degrees. It must not be supposed from this circumstance that I am not also a Fellow Craft, but the omission might be injurious. The version in the foreign tongue—which as I have already mentioned is alleged to be Latin—repairs the omission, but fails to give any dates for my admission either into the second or third degrees.

Whatever pride I might feel in all this, however, is annulled by the qualification at the bottom:

"This certificate shall not entitle a Brother to admission to any Lodge, without due examination."

After a considerable amount of thought I have come to the conclusion that the production of a certificate only entitles a Brother to be examined, and I have acted on this principle during my tenure of the chair, with the untoward result that a vote of thanks in very qualified terms was passed in my favour on the recommendation of the audit committee, and no mention made of a P.M.'s jewel. The fact was, six visiting Brethren turned up one evening, each introduced by a well known member of the Lodge, who was willing to vouch for his guest. The instructions on my Grand Lodge certificate being very precise, I would not admit any of them without production of his certificate or without examination. Two of the visitors had never had a G. L. certificate, and presumably were not registered, whilst the other four were so lamentably ignorant of the first principles of Masonry that I found it necessary to rebuke the Brethren who had so rashly offered to vouch for them. There was then a bit of a squabble, or would have been, had I not sternly repressed it, but at dinner it broke out with vehemence. And in the course of recriminations it transpired that the vouching Brethren had never sat in Lodge with their respective vouchees and in fact had only their bare word on the subject. Why, Mr. Editor, I would not admit my own father into my Lodge on such terms. At all events my stern sense of duty has left me to suffer in the way described, and I claim the sympathy of the readers of the I. M. R.—"Indian Masonic Review."

We last week mentioned that the Herefordshire Charity Association had contributed a total of £1,002 15s to the three Institutions since its formation in 1878. This sum has been distributed as follows:

	£	s.	d.
To the Boys School	414	15	0
To the Girls School	283	10	0
To the R.M.B. Institution:—			
Male fund	162	15	0
Female fund	141	15	0

The District Grand Lodge of Queensland has determined to employ a reporter. Doubtless in future a Collar in that District Grand Lodge will be reserved for some Brother of phonetic distinction.

GAIETY RESTAURANT,

STRAND.

LUNCHEONS

(HOT and COLD)—At Popular Prices, in BUFFET and RESTAURANT (on 1st floor). Also Chops, Steaks, Joints, Entrées, &c., in the GRILL ROOM.

AFTERNOON TEA—

Consisting of Tea or Coffee, Cut Bread and Butter, Jam, Cake, Pastry, *ad lib*, at 1/- per head; served from 4 till 6 in RESTAURANT (1st floor).

DINNERS IN RESTAURANT—

From 5-30 till 9 at Fixed Prices (3/6 and 5/-) and à la Carte. In this Room the Viennese Band performs from 6 to 8. Smoking after 7-45.

AMERICAN BAR.

THE GRILL ROOM

is open till 12-30.

PRIVATE DINING ROOMS FOR LARGE AND SMALL PARTIES.

SPIERS AND POND, Ltd., Proprietors.

GREAT WESTERN RAILWAY.
CHANNEL ISLANDS VIA WEYMOUTH.
NEW DAY-LIGHT SERVICE.
Quickest and best route.

Shortest Sea Passage.
TWO EXPRESS SERVICES DAILY.

WEYMOUTH to GUERNSEY in about 3½ hours.
 GUERNSEY „ JERSEY „ „ 1½ „

SEPTEMBER SERVICE.

Day Service (Sundays excepted).—Paddington depart 8.50 a.m., Weymouth depart 1.30 p.m., reaching Guernsey about 5.0 p.m. and Jersey about 7.0 p.m.; and returning from Jersey at 8.30 a.m., and Guernsey at 10.0 a.m., reaching Paddington by Special Boat train about 7.15 p.m.

Night Service (Sundays excepted).—Paddington depart 9.45 p.m., Weymouth depart 2.15 a.m., reaching Guernsey about 6.45 a.m. and Jersey about 9.0 a.m. There is no night service from the Islands.

Excursions will leave Paddington Station as under:

Every Saturday, 8.50 a.m. (Special Day Service Express) and 9.45 p.m. (Night Boat Express), for Guernsey and Jersey, for 3, 8, 10, 15 or 17 days.

RETURN FARE, Third Class and After Cabin, 24s 6d.

Passengers pass direct between the Trains and Steamers at Weymouth.
 Steamers lighted by electricity.

DURING SEPTEMBER, SPECIAL FAST

EXCURSIONS will leave **PADDINGTON STATION**, as under:

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

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

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

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

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

9.30 a.m. and 4.45 p.m. for Douglas (Isle of Man), for 3, 8, 10, 15 or 17 days.

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

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

12.40 noon for Clevedon, Weston-Super-Mare, Bridgwater, Taunton, Minehead (for Lynton and Lynmouth), Barnstaple, Ilfracombe, Wellington (Som.), Tiverton, &c., for 3, 10 or 17 days.

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

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

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

A FORTNIGHT IN IRELAND.

Thursday, 23rd September, 3.35 p.m. for Cork and Killarney.

Friday, 24th September, 6.10 p.m. for Waterford, Dungarvan, Lismore, Clonmel, Tipperary, Kilkenny, Killarney, &c.

4.45 p.m. for Belfast, Armagh, Enniskillen, Larne, Giant's Causeway, &c.

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

Lists of Lodgings, Tickets, and full particulars can be obtained at the Company's Stations, and at the usual Receiving Offices.

J. L. WILKINSON, General Manager.

WHITTINGTON HOTEL,
Moor Lane, Moorgate Street, E.C.

EXCELLENT accommodation for Lodge meetings. Banquet Room holds over 100 guests. Brethren wishing for fresh quarters will find every convenience, combined with comfort.

WINES, SPIRITS, and CIGARS of the best quality.

The Rooms can be had also for Instruction Lodges, Suppers, Concerts, Dinners, &c. For further particulars apply to

Bro. George Stevenson, Proprietor.

Early application is requested.

The Café Royal,
68 Regent Street, W.

This old establishment contains
Superior Lodge Accommodation,
 with large Banqueting Rooms.

HIGH-CLASS CUISINE.

THE FINEST CELLARS IN THE WORLD

Telegraphic Address: Restaurant, London.

Telephone: No. 35,414.

THE RAILWAY HOTEL, HARROW,
 ADJOINING THE L. & N. W. R. STATION.

The Railway Hotel, now entirely re-decorated and furnished contains the best and

Most Comfortable Lodge Accommodation,
 with ample Ante-Rooms, Large Banqueting Rooms and every convenience.

THREE LODGES ALREADY MEET HERE.

SPECIMENS OF MENU, WITH PRICES, SENT ON APPLICATION.

Proprietor - - - - - C. W. HOWELL.

THE CASTLE HOTEL, EAST MOLESEY,
 Adjoining Hampton Court Station,
 FACING THE RIVER AND PALACE.

Special Provision for Lodge and other meetings, including

A MASONIC TEMPLE

with ample Ante-Rooms, Banquet Hall, and every convenience.

FIVE LODGES ALREADY MEET HERE.

Ample accommodation in the new wing of this old-established and noted **Riverside Hotel** for Banquets for any number up to 100. Every convenience for Ladies' Gatherings. Spacious landing to river, whence Steam Launches can start. Specimens of Menus, with prices, sent on application.

TWO BILLIARD TABLES. GOOD STABLING ACCOMMODATION.

Tariff, &c. of Bro. JOHN MAYO, Proprietor.

STAR & GARTER HOTEL, KEW BRIDGE

Brother Capt. W. T. PURKISS, V.D., Proprietor.

The accommodation at this Popular Establishment for

MASONIC LODGES AND CHAPTERS

Will be found of the Most Complete and Perfect Character.

The Lodge Rooms are Commodious and well Appointed. The Banquet Hall will seat over 100 Guests.

The Culinary Arrangements embrace every modern feature.

Special Facilities for Wedding Breakfasts, Soirees, Concerts, Balls, and Evening Parties.

The Stock of Wines comprises all the Best Known Brands, and will be found in Perfect Condition.

Private Rooms for Large or Small Parties. Good Stabling.

Scale of Charges and further particulars on Application.

The Royal Alfred Lodge, Chiswick Mark Lodge, Loyalty and Charity Lodge, Rose of Denmark Chapter, St. Mary's Chapter, and Royal Alfred Lodge of Instruction hold their meetings at this Establishment.

THE "SAFE" PURSE.

PATENTED BY THE HON. MRS. PERY.

PREVENTS all danger of losing money while carrying it about. Cannot be snatched from the hand. Adjusted to size, leaving fingers and thumb free for other purposes. Safe and convenient for frequent use. No scrambling for pockets, no time lost in opening bags or other receptacle. To be had at all Fancy Goods Warehouses. Wholesale at the Depot, where sample purses can be obtained by enclosing 3d extra in stamps, at prices from 1/- to 42/-.

DEPOT: **SAFE PURSE SYNDICATE, LTD.,**
 7 WOOD ST., LONDON, E.C.





IMPORTANT—Please note that A. JUGLA'S
Trade mark is as under:—

GOLD MEDAL
Jugla

ALFRED JUGLA—(a candidate).

A well-known electioneering agent writes as follows:—"A. JUGLA heads the poll a long way as the best man in London for perfectly fitting genuine Kid Gloves, and my wife declares that his black gloves are the only really black gloves to be had in London; the others are black and white, or so badly dyed that they stain the hand like ink."

HIGHLY FINISHED PERFECT FITTING SHIRTS
made to measure or ready made.

GLOVES TO MEASURE OR FROM STOCK,
if by the doz. or $\frac{1}{2}$ doz. subject to a discount of 6/- per dozen.

A. JUGLA, 24 Coventry St., London, W.C.

The Freemason's Chronicle.

A Weekly Record of Masonic Intelligence.

—:o:—

Published every Saturday, Price 3d.

—:o:—

THE FREEMASON'S CHRONICLE will be forwarded direct from the Office, Fleet Works, Bulwer Road, New Barnet, on receipt of remittance for the amount.

The Terms of Subscription (payable in advance) are—

Twelve Months, post free £0 13 6

Postal Orders to be made payable to W. W. MORGAN, at the New Barnet Office. Cheques crossed "London and South Western Bank."

—:o:—

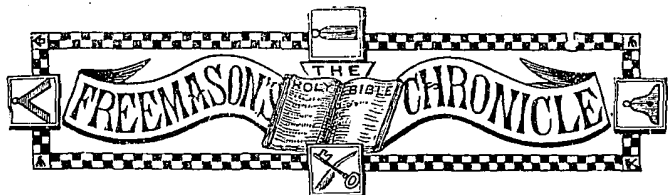
Scale of Charges for Advertisements.

—:o:—

Page £10 10 0

Births, Marriages, and Deaths, 1s per line.

General Advertisements, Trade Announcements, &c., narrow column, 5s per inch. News column Advertisements 1s per line. Special terms for a series of insertions or special positions on application.



SATURDAY, 11TH SEPTEMBER 1897.

DEVONSHIRE.

THE Provincial Grand Master Sir Stafford H. Northcote, Bart., C.B., M.P., has ordered that the annual meeting of the Provincial Grand Lodge be held at the Freemasons' Hall, Princess Square, Plymouth, on Wednesday, the 22nd inst., at 3 p.m. The Provincial Grand Master will preside, and a very large attendance of Brethren is expected. There are now fifty-seven Lodges, and some 3,500 members, so that the Province is larger and more prosperous than ever. An excellent report of the installation of the Hon. Sir Stafford Northcote as Provincial Grand Master by Lord Ebrington, at Exeter, on 12th August 1896, is being circulated with the usual summons convening the ensuing assembly, as well as particulars of the amounts contributed by the Lodges to the Indian Famine Relief Fund. To this special and additional appeal the amount of £203 was sent by the Provincial Grand Master to the Lord Mayor of London, and gratefully acknowledged. This includes £95 contributed through the medium of the Western District Masonic Association. Various reports will be read, and propositions will be considered, concerning Her Majesty's sixty years reign, and matters affecting the Province in particular. The Provincial Grand Lodge Officers for the ensuing year will be appointed, and the Provincial Grand Treasurer elected. Probably also additional appointments to "past rank" will be made, to the number of eight, in commemoration of Her Majesty's Diamond Jubilee. The efficient Provincial Grand Secretary is Bro. John Stocker, of St. Thomas, Exeter, says the "Western Morning News."

CHURCH SERVICE.

ON Sunday, 29th ult., the annual service in connection with St. John's Lodge, No. 697 (I.C.), Warrenpoint, was held in the Warrenpoint Parish Church.

The service commenced with the singing of the hymn, "With one consent let all the earth." Evening prayer was said by Bro. Rev. Dr. Naylor, and the lessons were read by Bro. Rev. Dr. Glenny.

At the conclusion of the service, Bro. Rev. T. M. Benson Provincial Grand Chaplain Derry and Donegal, Rector of Ballymoney, ascended the pulpit and preached an able and appropriate sermon, selecting as his text Proverbs ix., 9—"Give instruction to a wise man, and he will be yet wiser." By the help of God, he said, they had met in that Christian temple, a band of Brothers, to worship Him who had revealed Himself as the "One God and Father of all"; and like wise men to seek instruction, that they might become wiser. And that they had met, by invitation, in a Christian church, in the full light of day, showed that the foolish, ignorant slanders concerning them that once prevailed were no longer credited, but that the tongue of report spoke well of the Brethren of the mystic Craft. But that they were still misunderstood by many could not be denied, and, therefore, he had chosen as a suitable passage on which to address both of them—his Masonic Brothers—and also his baptised brothers and sisters of the Holy Christian Church, an aphorism of King Solomon, who was both a Grand Master of the Order and an ancestor of our Lord and Saviour Jesus Christ. Now, many people had many ideas as to Freemasonry. As these were generally all wrong he wanted the instruction that he was anxious to impart that evening to assume the form of answers to the following questions:—1. "What Freemasonry is not"; 2. "What Freemasonry is"; 3. "What is the use of Freemasonry in the present day?"

Freemasonry was emphatically not a benefit society. No Mason could claim as his right in return for the heavy initiation fees, yearly subscriptions, and constant contributions to the charities, any return whatever. And yet their charities were among the finest in the world. As a rule the Masons of England voluntarily subscribed and dispensed for charitable purposes somewhere between £70,000 and £80,000 per annum. And here in Ireland—poor Ireland—their Girls School, of which they were justly proud, fed, clothed, and educated in 1896 one hundred girls, at a cost of £2,500; and their Boys School discharged the like duty for eighty boys, at a cost of £2,288—in all of which the Province of Down bore its part. But their charities were not by any means the chief reason for their existence. A candidate joined Freemasonry not for what he could get out of it, but to render himself more generally useful to others.

Again, Freemasonry was in no sense a political society. Men of the most opposite views might be found seated together in any Lodge in the country; and yet he was by no means sure that the Craft did not exert a very deep-seated and far-reaching political influence. The constant association at Lodge and banquet of men of all classes and views on a footing of perfect equality, each thus learning to appreciate the good points of each other, tended to awaken an enlightened liberalism; whilst, on the other hand, their own high antiquity as a society and the respect for old customs, unconsciously inspired by their venerable ceremonies, produced a marked tone of conservative thought and a dislike of change for change sake. The admirable and persistent, though tentative and deliberate, march of all British reforms—reluctant to forget, but willing to learn—owed probably not a little to the widely diffused spirit of Freemasonry.

Again, Freemasonry was not a Religion. It admitted men of all religions, without questioning their truth or admitting their validity. But the candidate must be a believer in God.

Once more, Freemasonry was not a secret society. The Pope said that it was, and nearly every Pope from Clement XII., in 1737, onwards, had on that account excommunicated them, although Pope Pius IX. was himself a Freemason. But the Pope had excommunicated the Anglican Church and denied the validity of Anglican orders; yet nobody paid any attention to him, nor believed his denial because it was unhistorical and contrary to fact. And so the Masonic Order, honourable in its principles, benevolent in its purposes, and wishing well to all, smiled amiably at the impotent thunders from the Vatican, and as the party that ought to know denied that it was a secret society. He merely stated a well-known fact when he said that the Jesuits formed the greatest secret society upon earth, and one most powerful for harm. It therefore ill became the Pope, in one and the same breath, to curse the Craft and bless the followers of Ignatius Loyola. Now, the Freemasons answered to none of the requirements of a secret society. They were known to their neighbours, and there was no rule requiring them to conceal their membership. Their Halls and Lodge Rooms were public, and well known, and every Lodge, once a year, sent a complete list of its members to the Clerk of the Peace.

The aims and objects of Freemasons were no secrets. Their principles had been printed over and over again, and their doors were never closed against a properly qualified candidate; all such could apply, and be made free of the mysteries, provided they be good men and true. No; Masonry was no secret society, but it possessed secrets of its own, which was quite another thing. Those secrets would be of no use whatever to outsiders, although of great service to Freemasons. If they could be of the slightest benefit to mankind in general they should have made them public long ago, for the primary charge to a newly made Mason insisted strongly on the discharge of his duty, not only towards God and himself, but just as strongly upon that due to his neighbour.

And now to turn to the positive aspect of the question—what was Freemasonry? It was a society of men of all classes in the social scale, of all nations, races, colours, and creeds. They must be believers in one sole personal God. Further, they must be of good position—i.e., following some respectable calling. They must be of adequate means—i.e., their income must be in excess of their actual necessities. They must be of good repute or morals. That did not imply that every candidate should be absolutely faultless, but what was known of him must be, on the whole, to his credit. They must be free; they must be sound men, physically and mentally; they must be educated men; they must be of a charitable disposition.

Time would not permit him to enter upon such questions as "why we meet," "the origin of Freemasonry," or "whence came our symbolism?" But he would conclude by pointing out to them what was the use of Freemasonry in the present day. It was of value to (a) the community, (b) to the State, and (c) to humanity at large. A—In the Masonic Lodge all classes mixed and learned to know and respect each other, and the great doctrines of fraternity and equality were practically exemplified. No greater boon could be granted to a town than such a society, nothing more conducive to the harmony of the community could be devised. B—Political rivalry easily degenerated into personal animosity. Set class against class and sooner or later civil war ensued. But bring the two parties together, convert bitter opponents into generous rivals—provide a common ground on which all could meet in loving kindness, and bitterness would cease. Teach each class to respect the other, and their revolutions would be reforms. That was the mission the Craft performed in the State, and it was a blessed one. C—If the influence of Freemasonry be good to the individual, the community, and the State, they had but to spread its influence widely to benefit humanity; and the greatest boon of the Craft was its insistence on the holy doctrine of liberty—liberty, not licence. They, British, first won their own liberty, personal by Magna Charter, and spiritual by the Reformation, and they had sent out Freemasonry into many lands to proclaim to others how they might win it too.

A collection was then taken up on behalf of the Masonic Orphan Schools, and a substantial amount was realised.—"Newry Telegraph."

GAINSBOROUGH MASONS AT SCOTTER RECTORY.

THE Rector of Scotter, in addition to his many virtues, happens to be a Freemason, and is attached to the Yarborough Lodge at Gainsborough, also holding the high office of Provincial Grand Chaplain of Lincolnshire. It occurred to him as a happy thought that a day in the country, and especially in the salubrious atmosphere of Scotter, would be a pleasant change for the Brethren from the heated atmosphere of the sun-baked streets of Gainsborough, and his suggestion was accepted with alacrity. At noon on Wednesday, 18th ult., a considerable proportion of the members of the Yarborough Lodge assembled at the White Hart Hotel, and were driven by the medium of Bro. Oldham's char-a-banc to the Rectory, where a hearty welcome awaited them from the genial Rector and his friends.

A short service at church had been arranged, the surpliced choir attending, and Bro. B. T. Adlard presiding at the organ. In the course of an interesting address, founded on David's conception as to the building of the Temple, the Rector stated that there were few things more wonderful in the history of the world than the building of the magnificent Temple by King Solomon. Interesting as that building was to the world at large, surely it was ten times more interesting to them as Masons, because their ancient Brethren in times gone by were called upon to take part in the performance of that glorious work. In the idea of Brotherhood there were differences of degree, but there was an equality and dignity in the sight of God because each one laboured together for His glory, and they did their best work for him who had prepared them for it. They should all be working together for the main good, each doing what he could for the benefit of the whole. Their lives as men and as Masons should be exceedingly magnificent in their uprightness and their honour. Few things had excited so much curiosity and interest in the outer world as Masonry. Some had thought that it existed solely for the purpose of social undertakings or social pleasures. It was well they should show by the magnificence of their lives that truth and honour that did exist between all true members. It was well they should show the world that a good Mason was a man whose life was governed by the best of principles, by virtue and uprightness of conduct. It gave him great pleasure to see them there that day. Most of them were Brethren, some were going to be Brothers. He trusted they would live together in harmony and work together on the principles of true Brotherhood, and that not only Masonry in general but their own Lodge might go on and increase and prosper, and that its great work might spread its wide, noble, and beneficent influence into the world at large. At the request of the Brethren, an offertory was made, which realised £5 11s towards the foundation of a Chapel of Ease at Susworth.

A high-class luncheon was served in a marquee, and at the conclusion the W.M. of the Yarborough Lodge Bro. W. H. Hanson gave the toast of the Queen and the Craft, stating that the many virtues of Her Majesty had been so frequently dilated upon of late, and they so thoroughly appreciated what had been said, that he need not add any words of his.

The toast having been drunk with enthusiasm the W.M. rose again and in an eloquent address expatiated upon the kind hospitality of their worthy Brother and host, the Rector, wishing him health, long life and prosperity. He felt that day they were in a very atmosphere of Masonry, everything about them and around them tending to remind them of Benevolence, kindness, and consideration for everybody. He felt sure that high as the Masonic standard was there was no Brother who had the cause warmer at heart than had their Bro. Blew. It was indeed a red letter day for the Yarborough Lodge when he joined their ranks, and from his first joining and becoming a true and faithful Brother amongst them his object had been to promote the interests not only of Masonry in general, but of their Lodge in particular. He had assisted them in every way, he had joined them in their festivities, and now he had crowned his efforts by giving them such a happy day. He thanked Bro. Blew from the bottom of his heart, and on behalf of the Brethren, for the eloquent address he gave them in church. The Masonic spirit he displayed then showed the feeling he had towards the Craft and everything belonging to it. The Rector had earned the gratitude, the respect, and love of everyone of them. Personally he desired to offer the Rector the best wishes for his domestic happiness. Masonry did not enjoin celibacy, and he was quite sure that the parishioners of Scotter would be glad to welcome a help-mate at the Rectory. The Rector was about to extend his work in the parish, and he felt sure that he would require someone to help him. Masons had many prejudices, but they were not at all prejudiced against wedding festivities, and given an opportunity they would be glad to co-operate in such festivities. They would be glad not only to assist in laying the foundation stone at Susworth, but also to co-operate in the festivities for the foundation of a happy family at Scotter Rectory. He asked them to join in drinking long life, health and prosperity, and immediate domestic felicity to Bro. Blew.

The Rector said it had given him great pleasure to see them all there at Scotter. In the country, where one did not see much of Masonry, it was an especial pleasure to have a Masonic day. They all thought a great deal of Masonry, and they all appreciated it as a great honour to belong to the Masonic brotherhood, the most ancient order in the world, and one that had contained the most honourable names. The Order traced itself back till it was lost in the mists of ancient times. The order of Kingdoms could be traced to their beginning long after Masonry, and one of the greatest honours a man could have in this life was to be a good Mason, belonging to one of the good orders of Masonry. He appreciated the great honour, and felt it a great pleasure to see them all there that day. He alluded to the fact that in Scotter Church had been found a Masonic mark which showed that some of those who lived in Scotter years ago were Brethren of the Craft, and he had no doubt if they looked at the foundation stone they would find it was laid by a Masonic Brother. He was at Lincoln recently, and saw upon a stone a Master Mason's mark, so that Lincoln Cathedral was built by Masons and was erected by the Master of the Lodge at that time of day. Wherever they went throughout the world they would find the glories and usefulness of Masonry. He had a gentleman staying with him in the winter, who had been travelling through Persia, where they had exactly the same Masonic ceremony as they had in England, with certain small exceptions. The ceremonial was much the same as ours, and when this friend had been at the Lodge he was safer in that out-of-the-way place in Persia than he might have been in Regent Street, London. The Master of his Mother Lodge also told him that he was in the wild parts of India among the natives one day when he saw certain evidence which proved to him that a Masonic Lodge was going to be held. He went into the Lodge and joined in the whole ceremonial with those people whose language he did not speak, but they understood each other through their Masonic signs. There was one problem he should like to suggest for solution. These Indians had no reason for their Masonry from the Jews or any European country. Where did they get it from? A fact like that disarmed scepticism and doubt as to the ancient origin of Masonry. It now only remained for him to hope they would have a pleasant afternoon.

On the completion of the toast list the visitors strolled into the gardens and admired their beauties. Tennis was played by some, others essayed their skill at the angle, but the most interest was attached to a cricket match.

A cup of tea on the lawn in the cool of the evening terminated the day's entertainment, and the visitors returned to Gainsborough by the four-in-hand, arriving about nine o'clock, having passed a delightful afternoon and heartily expressing their great appreciation of the hospitality of the Rector of Scotter.—"Gauntlet," in the "Retford News."

There is still hope of our collection in Masonic literature being enriched by a revised and smaller edition of Bro. D. Murray Lyon's "History of Freemasonry in Scotland," says the "Mallet," in "Glasgow Evening News." It is no doubt difficult, continues our contemporary, in the midst of the multitudinous secretarial duties which occupy Bro. Lyon's attention, to find time to devote to the work necessary for the publication, but with the assurance that the possibility is not lost sight of there is still hope.

"A SPRIG OF ACACIA."

ON Monday afternoon the remains of the late Bro. William Burns, who died at his residence, 114 Walton Road, Kirkdale, were interred at Antfield Cemetery. The deceased was well-known in engineering circles, being many years with the late firm of Messrs. James Jack and Co., and the Waterford Steamship Company. The Ancient Union Lodge, No. 203, was represented by Bros. D. Nicholson W.M., J. Craig I.P.M., J. H. Hounsell P.M. P.P.A.G.D.C., J. Worthington P.M., A. Allsop J.W., S. Fletcher S.D., C. Birch jun., S. G. Owen, W. H. Stevens, J. Hughes, P. Spiers, E. Rowlands, H. Geach, G. Campbell, W. Thomas, C. Davies, T. Cuff, S. Edwards, J. M'Ewen, G. H. Ashton, and G. Armstrong; while there were also present Bros. T. Jones 1756, J. Bateman 1035, G. Thomas 1570, and others.

REPORTS OF MEETINGS.

—:o:—

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.

—:o:—

CRAFT: PROVINCIAL.

—:o:—

SYMPATHY LODGE, No. 483.

ON Wednesday, Bro. William Hawker W.M. presided for the penultimate occasion of his year of Mastership of this Lodge, at the Royal Clarendon Hotel, Gravesend, when the following Officers and Brethren were present:—Henry Forss I.P.M., Charles Matthews S.W., John N. Willis J.D., Thos. T. Hogg P.M. Treasurer, Alfred J. Walklin S.D., W. Spencer Bowen J.D., Ernest Ingman D.C., J. A. Gillett I.G., C. T. Lavis and Thomas Smith Stewards, and George Martin Tyler. Also R. J. Beamish P.M. P.P.G.D., W. J. Hayward P.M., C. P. Bowen, T. E. Braine, H. Andrews, A. E. Lockhart, H. White, J. Townrow, C. G. Rayfield, H. Drake, W. H. Upton, J. A. Axccl, E. J. Allen, J. Hewison, J. W. Sweet, A. Webb, George A. Grant, and H. L. Thurnell.

Visitors.—Bros. Joseph Solomon P.M. 77 and Orlton Cooper P.M. 211.

The minutes of the previous meeting were read and confirmed, after which the Treasurer's report, showing the very healthy state of the exchequer, was received.

The ballot was taken for Mr. George Silvester, Trinity House Pilot, which proved unanimous, and he being in attendance was admitted and duly initiated into the mysteries and privileges of ancient Freemasonry.

Bro. Alfred Webb, a candidate for the third ceremony, was regularly raised to the sublime degree of Master Mason, and took his seat in the Lodge. Both ceremonies were performed by the W.M., assisted by his Officers.

As a mark of appreciation and affectionate regard the Lodge, upon the proposition of the W.M., decided to present Bro. Thos. T. Hogg with his Provincial Grand Lodge clothing, upon the occasion of his being appointed as P.G. Standard Bearer of Kent. Never was such a compliment better deserved, for Bro. Hogg has devoted much time and rendered good services to the Lodge, which owes its present proud position in a great measure to his efforts.

Bro. Hogg returned thanks, and stated that the honour conferred upon him reflected credit upon the Lodge; still, he accepted the present in the spirit in which it was given, and would do all in his power to promote the prosperity of the Lodge.

This being election night according to the Bye-Laws, the Brethren then proceeded to elect the Master, Treasurer, and Tyler for the ensuing year, with the result that Bros. Charles Matthews, Thomas T. Hogg, and George Martin were selected for the respective offices. Having been officially informed of their election they severally returned thanks.

Bros. Percy Bowen, J. A. Axccl, and J. Hewison were elected as Auditors.

A Past Master's jewel was voted to Bro. Hawker, upon the termination of his year of office, together with a collar and jewel of Past Master.

Three candidates were proposed for initiation, and that concluding the business of the evening, the W.M. received the hearty good wishes of the Brethren, and the Lodge was closed in perfect harmony.

o o o

ST. JOHN AND ST. PAUL LODGE, No. 615.

THE annual festival was held at the Masonic Rooms, Belvedere, Kent, on Tuesday, when Bro. Josiah Turton the outgoing Master installed his successor Bro. George W. S. Kendall. The following Officers were appointed:—Charles S. Hithersay S.W., William S. Hithersay J.W., William Solkhon Treasurer, Joseph D. Brooks Secretary, E. J. D. Valon S.D., William Francis J.D., John H. Owen I.G., G. H. Letton P.M. D.C., Richard Orchard and T. E. Tinker A.D.C., E. J. Hartland Organist, W. L. Doddrell, F. Mayall, and F. D. Gaywood Stewards, and C. R. Gale Tyler. The banquet subsequently took place at Belvedere Hall.

o o o

ROYAL VICTORIA LODGE, No. 1013.

THE annual installation meeting in connection with this Lodge (which enjoyed the special privilege of being the only one holding the honoured name under the register of the Grand Lodge of England) took place on the 1st inst., at the Masonic Hall, Hope Street, Liverpool, when there was a gathering of about sixty members and visitors.

The chair at the opening of the proceedings was occupied by Bro. J. B. Jones W.M.

Presented by Past Masters M'William and Jones, Bro. E. A. Davies was installed Worshipful Master in a highly impressive manner by Bro. Cooke P.M. The Officers were subsequently invested.

In the course of the proceedings the retiring W.M. was presented with a valuable Past Master's jewel, in recognition of his services to the Lodge.

After business an excellent banquet was served by Bro. Casey, and subsequently a choice programme of music was supplied by Bros. G. Broadbent, W. H. Jones, R. W. Pierpoint, J. Settle, G. Proudman, W. J. Parkinson, E. Beeson, A. J. Mackay, Howard, and J. Jack.

A Jubilee collection in aid of the West Lancashire Masonic Charities was made in the course of the evening, the result of the contributions being highly satisfactory.

o o o

OBEDIENCE LODGE, No. 1753.

ON Monday, 30th ult., the annual installation took place at Okehampton. Bro. Fred Edwards S.W. being placed in the chair in succession to Bro. John W. Reed. The ceremony was performed by Bro. Samuel Edwards P.M. 53 P.P.G.R. Somerset, uncle of the incoming Worshipful Master, and he officiated in an impressive manner, receiving a hearty welcome from the Brethren of the Province of Devon. There were fifty-two Brethren present.

The Brethren, to the number of forty-four, afterwards attended the installation banquet in the Assembly room of the hotel, Mr. and Mrs. Heywood catering in a manner that reflected much credit, and fully maintaining the reputation of this well-known hostelry.

After the dinner a short toast list was disposed of. During the ceremony of installation, and at the banquet, Bro. J. C. Pierce Organist P.M. 1753 P.P.G.A.D.O. presided at the organ with much ability, and acted as accompanist.

o o o

DOROTHY VERNON LODGE, No. 2129.

THE annual festival was held on Tuesday, 7th inst., when visitors were present from Chesterfield, Alfreton, Tibshelf, Pilsley, and other places. Bro. W. S. Frost was installed Worshipful Master, and he invested his Officers.

Afterwards there was a banquet at the Rutland Arms Hotel, the usual toast list being gone through.

o o o

EXMOOR LODGE, No. 2390.

AT the meeting on Thursday, 19th ult., at Minehead, Bro. Walter Ludlow S.W. was unanimously elected Worshipful Master for the ensuing year. Bro. G. Hayward was unanimously re-elected Treasurer for a fifth year, and Bro. J. McDonald was re-appointed Tyler. The installation will take place on the 16th inst.

o o o

METROPOLITAN: INSTRUCTION.

—:o:—

WESTBOURNE LODGE, No. 733.

AT Bro. Barnes's, Oliver Arms, Westbourne Terrace North, Harrow Road, W., on Tuesday, Bro. W. H. Handover W.M., G. Miller S.W., T. W. Mogford J.W., H. Dehane P.M. Preceptor, G. D. Mogford P.M. Secretary, R. J. Rogers P.M. Treasurer, J. Wynman S.D., J. Sweet P.M. J.D., Tucker I.G., J. Knight P.M., and others.

The Lodge was opened and Bro. Tucker was examined and entrusted, the ceremony of passing being rehearsed, with that Brother as candidate. The Lodge was called off and on. By request of the W.M. Bro. T. W. Mogford took the chair and rehearsed the ceremony of initiation, Bro. Tucker being candidate. Bro. Handover resumed the chair, and Bro. G. Miller was unanimously elected W.M. for next meeting.

o o o

ST. JOHN LODGE, No. 1306.

THE regular meeting was held on Thursday, at the Queen Victoria Tavern, Exmouth Street, Stepney, E.

Bro. Oxley P.M. occupied the chair of K.S., and was most ably assisted by the following Officers and Brethren:—C. J. Holmes W.M. 1306 Secretary S.W., E. P. Staples J.W., T. R. Arter P.M. Preceptor, J. G. Twinn P.M. S.D., J. Wynman J.D., J. Beard I.G., J. James, and others. The ceremony of initiation was rehearsed, Bro. James candidate. The first and second sections were worked. Bro. Holmes W.M. of the Mother Lodge will preside next week.

o o o

PERSEVERANCE LODGE, No. 1743.

THIS well-known Lodge of Instruction will resume its working on Monday next, at 7 o'clock, at the usual place, Ridler's Hotel, Holborn, E.C. With such a comfortable and central place of meeting it should be one of the most flourishing Lodges of Instruction in London. Bro. Peore P.M., well known amongst the Craft for his perfect working, is the Preceptor, and Bro. G. S. Dauntton P.M. Secretary.

o o o

DUKE OF CORNWALL LODGE, No. 1839.

THE members of this well known Lodge of Instruction—which has won a high reputation under the able Preceptorship of Bro. Walter Martin P.M. Assistant Grand Pursuivant—assembled for the first time at their new quarters, Bro. George Stevenson's, the Whittington Hotel, Moor Lane, Moorgate Street, on Monday, when Bro. J. Vincent Jull W.M.-elect 1264 occupied the chair, supported by Bros. W. Wright S.W., C. Heinekey W.M. 1839 J.W., Walter Martin P.M. A.G.Purs. Preceptor, Percy Gray Deputy Secretary, W. Sawyer S.D., C. J. Davison P.M. J.D., C. V. DeCruz I.G., G. Stevenson, F. Smallbone, Frank Robertson, William Harris, J. Wynman, and a goodly number of others.

The Lodge was opened in due form by the W.M. at 7 o'clock sharp, when the ceremony of initiation was most impressively rehearsed, Bro. Smallbone candidate. The Lodge was called off and on. Resuming the working the W.M. opened the Lodge in the second degree, and vacated the chair in favour of Bro. Heinekey Worshipful Master of the Mother Lodge. At this point Bro. W. Martin Preceptor informed the W.M. that a previous engagement prevented his staying for the rest of the evening, and he asked Bro. C. J. Davison P.M. to fulfil his duties. The W.M. re-opened the Lodge in the first degree, and intimated his intention of rehearsing the second ceremony, for which Bro. Frank Robertson offered himself as candidate. He was examined and entrusted, and the ceremony rehearsed.

The W.M. resumed the Lodge to the first degree, and the following Brethren were elected members: G. Stevenson, Cricklewood Lodge, No. 2163; Frank Robertson, Citadel Lodge, No. 1897; and William Harris, Trinity Lodge, No. 2595. After a few more transactions Bro. W. Wright was unanimously elected W.M. for next Monday, which compliment was duly acknowledged.

The Lodge meets every Monday at 7 o'clock. Brethren wishing to join will receive a hearty welcome. The Preceptor Bro. Walter Martin deserves special compliment for the patience he shows to every Brother alike, and we can say with confidence that it will be difficult to find a better Preceptor than he.

o o o

TERRIERS LODGE, No. 2184.

ON Wednesday, at 3 o'clock, a meeting was held at the Sir Sydney Smith, Kennington, when the following Officers and Brethren were present: C. Wise P.M. W.M., C. H. Randall S.W., E. Sinclair P.M. J.W., A. Darch

P.M. Preceptor, B. Cohen S.D., J. Holden Treas. J.D., Douglas I.G., H. J. Watts, J. Burton, J. Wynman, and others.

The Lodge being duly formed the minutes of last meeting were confirmed. The W.M. opened the Lodge in the second degree, and the first and second sections were worked. Resuming to the first degree Bro. Holden was entrusted, and the ceremony of passing was rehearsed.

A letter was read from Bro. E. Horton Secretary, tendering his resignation, and Bro. E. Sinclair P.M. was unanimously elected to the post. Honorary membership was conferred on the new Secretary, and also upon Bro. J. Wynman (FREEMASON'S CHRONICLE), which compliment was duly acknowledged. Bro. Burton was elected a member, and Bro. C. H. Randall chosen W.M. for next Wednesday.

This Lodge meets every Wednesday, at 3 o'clock, and Brethren wishing for instruction will find Bro. A. Darch P.M. an excellent Preceptor.

WORK IN CALCUTTA.

A CORRESPONDENT, writing to the "Indian Masonic Review" of his visit to Calcutta, gives us this peep into a Lodge room in that city:

Proceeding upstairs, we arrive at the vestibule to the Lodge. In this it has been the pious custom of the Bengal Masons to erect small tablets to departed Brethren of rank and merit, and by this practice a rather fuller scope is permitted in the matter of symbolical ornamentation. In addition to this it is a happily conceived idea to perpetuate the memories of illustrious Brethren in this way within the walls of that building which was ever their principal sphere of action.

It was formerly customary (till March in the present year) to confer the third degree in a special room, painted dead black, with accessories of a very realistic kind, crossed swords, &c. The Master's light, bearing a shade inscribed "Know thyself," the top being cut so as to cast a star upon the ceiling of the room. I was fortunate enough to see what must have been the last use of this room, and also the very next night to see the old custom replaced by working which resembles that in vogue in the Madras Lodges and in England. Perhaps the principal drawback to the separate room was that two degrees were frequently being worked by one Lodge simultaneously, which naturally gave rise to questions as to the Warrant or the Master's light.

The Lodge Room itself is rather longer than the breadth would justify, lighted throughout, even to the Master's and Wardens' lights, with gas. The latter are placed immediately in front of and not at the side of the pedestals which rather obscures the principal Officers while in the discharge of their respective duties. The Warrant of the Lodge at work is always placed in front of the Master's pedestal, the Master himself sitting some twelve feet behind his pedestal on a dais raised three steps higher than the usual dais which is occupied by the P.M.s.; he has thus to rise and come down these steps for ceremonies. On each side of the three chairs are columns emblematical of the W.M. and Wardens, standing fully six feet high; these are distinctly fine works of the carver's art and lend dignity to the room.

The chairs in use are very old and curious, the oval cushions at the back being enclosed by the "endless serpent," which is gilt.

Immediately after the entry or departure of a Brother the Lodge is proved tyled, and no ceremony is proceeded with till this is done. Of the Lodges which I visited in this building, none was more impressive than the working of the native Lodge Anchor of Hope; the smartness and regularity of the Officers and Master were indeed beyond all praise, and would form a very high standard for the imitation of other Lodges. Not a few of the P.M.s. of this Lodge wore the Cooch Behar Founder's Jewel, which literally blazed with brilliants. Another curious custom obtaining in Bengal is that of remaining seated while drinking the health of the newly-initiated Brother, and the good old custom of musical honours rendered Masonically, one particularly being "Hip, heart and hand," which a Brother tells me must be a corruption of "Lip, heart and hand."

The District Grand Lodge of Bengal has some 75,000 rupees set apart towards building a Masonic Temple. The Bengal Masonic Association generously cares for forty-two children, and has 115,000 rupees to the credit of its capital account.—"American Tyler."

Among important rules recognised from the earliest period in the government of the Craft are the following: Never solicit any man to become a Mason. Never recommend an applicant unless you know him to be a man of upright character. Never cast your ballot for a candidate unless you have confidence that he is worthy, and that he will conform to the laws and precepts of Freemasonry. How much trouble would be saved if members of the Fraternity would always conform to these rules!—"Free masons Repository."

We may direct the attention of the correspondent who recently wrote us in reference to the "un-Masonic" character of many "Masonic" sermons to the report given this week of one preached by the Provincial Grand Chaplain of Derry and Donegal, and which is nearly free of doctrinal references that would make it out of place if delivered in a Lodge where members of different religions were assembled, indeed if we cut out the one reference to the Reformation we think much of it may be recommended as a well arranged Masonic Oration.

Bro. Peter Le Page P.M. and Secretary 243, a Mason well known in Guernsey and the Channel Islands, is interesting himself on behalf of Bertie Frank Webb, an approved candidate for the benefits of the Royal Masonic Institution for Boys, and he will be pleased to receive any proxies our readers can spare on behalf of the lad, who is the son of the late Bro. James Webb, who was initiated in No. 168, at Guernsey, in 1883, and

subsequently joined Nos. 349 and 2074, subscribing altogether for a period of twelve years. Our Brother died in 1896, leaving his widow and children unprovided for.

Freemasonry inculcates broad and generous views of humanity. As organised into a society it chooses its own members and establishes a close bond of connection between those thus selected. It does its work in prescribed methods—a work of goodly fellowship and service in behalf of its own household of faith,—but its interests and its sympathies are world wide. It has a right to adopt the motto: "Humani nihil alienum," selected by Dr. Winslow Lewis for the seal and banner of the Grand Lodge of Massachusetts. The celebrated line in Terrance from which the foregoing words are quoted may be freely translated as follows: I am a man; and all that pertains to human interests comes home to me. Freemasonry rests upon this foundation, viz.: The brotherhood of man—the solidarity of the race. So it is the true Mason keeps himself in touch with the world about him, is sympathetic, tolerant, and large hearted, being always responsive to that "one touch of nature which makes the whole world kin."—"Repository."

ENTERTAINMENT NOTES.

—:o:—

Terry's.—"The French Maid" is still running her successful course, which she so amusingly inaugurated last Easter, and to judge by the delighted audiences who crowd the theatre every evening, there appears no reason why she should not dance away merrily until such time as Bro. Edwd. Terry sees fit to show us the light of his countenance. Of course so bright and lively a piece, full of witty dialogue, pretty music, and innocent fun, was sure to make its mark, but it is now seen in its highest state of perfection, as time has enabled the various artistes to develop their characters, and extract the greatest possible amount of humour. Miss Kate Cutler is the daintiest of soubrettes, whose sweet voice is only equalled by her graceful dancing. Mr. Richard Green is an experienced exponent of such parts as Lieut. Harry Fife, and renders his songs with the requisite dash and go. Mr. Murray King, as Charles Brown, is capital, and Mr. Joseph Wilson makes the most of the character of Jack, his song "Her portrait next my heart" being given with delightful humour. Miss Louie Pounds, Miss Hilda Jeffreys, Messrs. H. O. Cleary, George Mudie, Windham Guise, and Percy Percival contribute to the general merriment, while Mr. Eric Lewis, as Monsieur Camembert, and Miss Alice Barth, as the Admiral's wife, complete the list of an altogether excellent caste. Mr. W. H. Griffiths, the present manager, may be congratulated upon securing one of the very best entertainments in London.

Criterion.—Miss Martha Morton seems to be a little uncertain whether she intended "The Sleeping Partner" to be a domestic drama or a farcical comedy, but if that point were decided, and the necessary alterations made, there is no reason why the play should not achieve a success that it at present fails to attain. It is certainly a happy thought to turn the tables upon the male sex, and make the father-in-law take the place of the much maligned mother-in-law. We are unable to reconcile the steady-going city man with the interfering busy-body Henry Bassett, but something must be allowed for imagination, and his exaggerated fondness for his newly married daughter causes plenty of fun in the discomfiture and disgust of her husband. Mr. James Welch represents the father-in-law (a far better title for the play), more in a humorous vein, with pathetic touches that appear incongruous, but this is hardly his fault. Miss Lena Ashwell is charming as the young wife, divided in her affection between husband and father, and Mr. Fred Terry is an easy and natural John Temple. Of the remaining supplementary characters Mr. F. H. Tyler, who is to be commended for his impersonation as Mason, the butler; Mr. Richard Lambert and Miss Audrey Ford, as a pair of lovers; Miss Paget, as a lady florist; and Mrs. E. H. Brooke, as Aunt Janet, all do the most with their respective characters, but—the inevitable but—the pith of the piece is wanting.

Palace.—The programme presented at this handsome house always represents the variety theatre "in excelcis," every item is the best of its kind, novelties are constantly produced, while nothing approaching vulgarity is permitted. On our last visit we found several old favourites in the persons of Gus Elen, with new songs; Sadie Jerome, wonderfully improved from an artistic point of view; the Gardenias, in their refined entertainment; and the American Biograph, with a new series of pictures. The new comers include Miss May Howard, ballad singer; Wilson and Waring, two clever sketch artistes hailing from the States; Mays and Hunter, remarkable banjo players; and Madlle. Deyo, a pretty little dancer. But the chief attraction in our eyes was to see the cheery face of Bro. Charles Morton, just returned from an all too brief holiday, courteously looking after his patrons and exchanging a pleasant word with old friends.

Parkhurst.—The high class entertainments provided at this house week by week should prove the source of attraction and enjoyment to increasing numbers of North London residents, who are able to witness most of the best performances of the hour almost at their own doors, amid most comfortable surroundings, and at reasonable cost. As it is the rule with the management to change the piece each week it is somewhat out of place to refer to what is being presented at the time of writing; it is best to generalise, and say that the pieces selected for representation are of the best, while the performers invariably occupy high places among the travelling companies of the day. We were present on Monday at the first performance here of the "Kangaroo Girl," and were delighted at the heartiness with which the piece was presented. Every member of the company worked well together, and each took full advantage of the many lively situations with which the piece abounds, while the appreciation of the audience was shown in frequent applause and most hearty laughter. Mr. Perfect is able to announce some special favourites among his future arrangements, including "Four little Girls," to be given next week; "Frivolity" for the week commencing 20th inst., and "From Scotland Yard" for the following one.

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.

1366 Highgate, Midland Grand H'tl.
1922 Earl of Lathom, Camberwell
2426 Wood Green, Wood Green
40 Derwent, Hastings
68 Royal Clarence, Bristol
75 Love and Honour, Falmouth
102 Unanimity, North Walsham
104 St. John, Stockport
105 Fortitude, Plymouth
106 Sun, Exmouth
151 Albany, Newport, I. of Wight
189 Sincerity, East Stonehouse
237 Indefatigable, Swansea
240 St. Hilda, South Shields
292 Sincerity, Liverpool
296 Royal Brunswick, Sheffield
297 Whitham, Lincoln
302 Hope, Bradford
303 Benevolent, Teignmouth
307 Prince Frederick, Hebden Bridge
314 Peace and Unity, Preston
330 One and All, Bodmin
388 Prudence, Halesworth
411 Commercial, Nottingham
543 Cleveland, Stokesley
589 Druid Love & Lib., Redruth
632 Concord, Trowbridge
643 Royal, Fife
665 Montagu, Lyme Regis
699 Roscavea, Chacewater
721 Independence, Chester
737 Wentworth, Wellingboro'
797 Hauley, Dartmouth
827 St. John, Dewsbury
884 Derwent, Wirksworth
893 Meridan, Millbrook
941 De Tabley, Knutsford
985 Alexandra, Sutton Bridge
1168 Benevolence, Sherbourne
1174 Pentangle, Chatham
1221 Defence, Leeds
1237 Enfield, Enfield
1271 F'dship & Unity, Bradford-on-Avon
1272 Tregenna, St. Ives
1302 De Warren, Halifax
1350 Fernor Hesketh, Bootle
1380 Skelmersdale, Liverpool
1408 Stamford & Warrington, St'yl'ge
1436 Castle, Sandgate
1449 Royal Military, Canterbury
1477 Sir Watkin, Mold
1486 Duncombe, Kingsbridge
1611 Eboracum, York
1618 Handyside, Saltburn-by-Sea
1656 Wolsey, Hampton Court
1730 Urmston, Urmston
1748 Castlemartin, Pembroke
1792 Tudor, Harborne
1885 Torridge, Great Torrington
1895 Thames, Henley
1914 St. Thomas, Kildgrove
1948 Hardman, Rawtenstall
1952 High Peak, Chapel-en-le-Frith
1966 Fidelity & Sincerity, Wellington
1977 Blackwater, Maldon
2144 De Tatton, Altrincham
2185 Ardwick, Manchester
2373 Hardwick, Chesterfield
2376 Carnarvon, Leyland
2422 Ebbisham, Epsom
2457 St. Anne, St. Anne's-on-Sea
2505 County Palatine, Birkdale
2584 Queen Victoria, Manchester

Tuesday.

167 St. John, Hampstead Heath
1269 Stanhope, Camberwell
1769 Clarendon, Guildhall Tavern
80 St. John, Sunderland
93 Social, Norwich
126 Silent Temple, Burnley
131 Fortitude, Truro
184 United Chatham, New Bro'pton
241 Merchant, Liverpool
272 Harmony, Boston
284 Shakespeare, Warwick
293 King Friends, Nantwich
319 New Forest, Lymington
371 Perseverance, Maryport
373 Socrates, Huntingdon
378 Loyal Welsh, Pembroke Dock
386 Unity, Wareham
448 St. James, Halifax
473 Faithful, Birmingham
494 Virtue and Honour, Axminster

495 Wakefield, Wakefield
496 Peace & Harmony, St. Austell
567 Unity, Warwick
573 Perseverance, Hales-Owen
593 St. Ann, Alderney
603 Zetland, Cleckheaton
650 Star in the East, Harwich
696 St. Bartholomew, Wednesbury
723 Panmure, Aldershot
764 H'rbour of Refuge, W. H'tlep'l.
779 Ferrers & Ivanhoe, Ashby Z'ch
829 Sydney, Sidcup
877 Royal Alfred, Jersey
897 S. Helen of Loyalty, St. Helen's
903 Gosport, Gosport
967 Three Grand Principles, Penryn
1021 Hartington, Barrow-in-Furness
1028 Royal Alfred, Alfreton
1073 Greta, Keswick
1120 St. Milburga, Ironbridge
1138 Devon, Newton Abbot
1220 Solway, Aspatria
1250 Gilbert Greenall, Warrington
1266 Honour & Friendship, Blandford
1267 Kenlis, Egremont
1314 Acacia, Bromley
1402 Jordan, Torquay
1476 Blackpool, Blackpool
1522 Olicana, Ilkley
1528 Fort, Newquay
1545 Baildon, Baildon
1587 St. Giles, Cheadle
1713 Wilbraham, Walton-on-the-Hill
1782 Machen, Colleshill
1837 Lullingstone, Willmington
1847 Ebrington, Stonehouse
2099 Ethelbert, Heme Bay
2104 Whitwell, Stockton-on-Tees
2134 Wilberforce, Hull
2222 Frederick West, East Molesey
2324 Horwich, Horwich
2492 Concordia, Wendover

Wednesday.

1278 Burdett Coutts, London Tavern
1382 Corinthian, Cubitt Town
1624 Eccleston, Criterion
2241 Cordwainer Ward, C'non St. Ho
2266 Cator, Beckenham
20 Rl. Kent Antiquity, Chatham
121 Mount Sinai, Penzance
137 Amity, Poole
178 Antiquity, Wigan
200 Old Globe, Scarborough
210 Duke of Athol, Denton
221 St. John, Bolton
243 Loyalty, Guernsey
246 Royal Union, Cheltenham
261 Unanimity & Sincerity, Taunton
285 Love & Honour, Shepton Mallet
290 Huddersfield, Huddersfield
311 South Saxon, Lewes
325 St. John, Salford
342 Royal Sussex, Landport
376 Perfect Friendship, Ipswich
451 Sutherland, Burslem
537 Zetland, Birkenhead
581 Faith, Openshaw
591 Buckingham, Aylesbury
592 Cotteswold, Cirencester
610 Colston, Bristol
662 Dartmouth, West Bromwich
726 Staffordshire Knot, Stafford
750 Friendship, Cleckheaton
823 Everton, Liverpool
865 Dalhousie, Hounslow
934 Merit, Whitefield
938 Grosvenor, Birmingham
950 Hesketh, Fleetwood
962 Sun and Sector, Workington
972 St. Augustine, Canterbury
1040 Sykes, Driffield
1086 Walton, Liverpool
1129 St. Chad, Rochdale
1136 Carew, Torpoint
1161 De Grey & Ripon, Manchester
1179 Rutland, Ilkeston
1212 Elms, Stoke Damerel
1246 Holte, Aston, Warwicks
1301 Brighouse, Brighouse
1334 Norman, Durham
1353 Duke of Lancaster, Lancaster
1403 West Lancashire, Ormskirk
1511 Alexandra, Hornsey
1529 Duke of Cornwall, St. Columb

1634 Starkie, Ramsbottom
1638 Brownrigg, K'gston-on-Thames
1734 Trinity, Rayleigh
1774 Mellor, Ashton-under-Lyne
1797 South Down, Hurstpierpoint
1868 Unity, Oldham
1988 Mawddach, Barmouth
2135 Constance, Consett
2153 Hope, Gosport
2203 Farnborough & N.C., Farnboro'
2258 West. Dist. U.S., E. Stonehouse
2259 St. Nicholas, Thorne
2412 Ashfield, Sutton-in-Ashfield
2475 Border, Blackwater

Thursday.

813 New Concord, Guildhall Tavern
1365 Clapton, Great Eastern Hotel
1420 Earl Spencer, Lavender Hill
1613 Cripplegate, Albion
1623 West Smithfield, Freemasons'-h.
1716 All Saints, Poplar

42 Relief, Bury
56 Howard B'ly Love, L'hampton
57 Humber, Hull
98 St. Martin, Burslem
132 Unity, Ringwood
203 Ancient Union, Liverpool
215 Commerce, Haslingden
230 Fidelity, Devonport
245 Mechanics, Jersey
267 Unity, Macclesfield
268 Union, Ashton-under-Lyne
286 Samaritan, Bacup
322 Peace, Stockport
324 Moira, Stalybridge
343 Concord, Preston
345 Perseverance, Blackburn
350 Charity, Farnworth
363 Keystone, Whitworth
367 Probity & Freedom, Rochdale
394 Southampton, Southampton
425 Cestrian, Chester
430 Fidelity, Ashton-under-Lyne
489 Benevolence, Bideford
523 John of Gaunt, Leicester
600 Harmony, Bradford
625 Devonshire, Glossop
659 Blagdon, Blyth
663 Wiltshire of Fidelity, Devizes
758 Ellesmere, Runcorn
802 Repose, Derby
900 St. George, Tewkesbury
940 Philanthropy, Stockton
971 Trafalgar, Batley
1000 Priory, Southend
1011 Richmond, Manchester
1037 Portland, Portland
1042 Excelsior, Leeds

1247 St. John, Plymouth
1184 Abbey, Battle
1299 Pembroke, Liverpool
1332 Unity, Crediton
1386 St. Hugh, Lincoln
1393 Hamer, Liverpool
1432 Fitz-Allan, Oswestry
1459 Ashbury, West Gorton
1514 Thornhill, Huddersfield
1534 Concord, Prestwich
1562 Homfray, Risca
1594 Cedewain, Newtown, Mont.
1776 Landport, Landport
1821 Atlingworth, Brighton
2268 Hallamshire, Sheffield
2305 Stour, Ashford, Kent
2325 Rose of Lancaster, Southport
2341 Clemency, Oldham
2390 Exmoor, Minehead
2430 Runnymede, Wraysbury
2523 Roll Call, Hounslow
2555 England Centre, Weedon

Friday.

Board of Management Boys School, at 2.30.
975 Rose of Denmark, Kennington
2346 Warrant Officers, F'masons'-hall
152 Virtue, Manchester
347 Noah Ark, Tipton
541 De Loraine, Newcastle-on-Tyne
993 Alexandra, Levenshulme
1108 Royal Wharfedale, Otley
1311 Zetland, Leeds
1330 St. Peter, Market Harborough
1357 Cope, Sale
1773 Albert Victor, Pendleton
1794 De Vere, Nottingham
2005 Brooke, Chingford
2063 St. Osyth Priory, C't'n-on-Sea
2231 Talbot, Stratford
2380 Beneventa, Daventry
2447 Palatine, Manchester

Saturday.

1329 Sphinx, Camberwell
1767 Kensington, Kensington
2308 Viator, Anderton's
1126 Oakwood, Romiley
1326 Lebanon, Feltham
1556 Addiscombe, Croydon
1597 Musgrave, Hampton Court
1871 Gostling Murray, Hounslow
2035 Beaumont, Kirkburton
2318 Lennox Browne, B'khurst Hill
2437 Downshire, Wokingham
2508 Thomas Ralling, Chingford

The Theatres, &c.

Lyceum.—8, Hamlet.

Drury Lane.—On Thursday next, 16th inst., The White Heather.

Her Majesty's.—8.15, Rip Van Winkle. Matinée, Saturday, 2.30.

Haymarket.—8.20, The Tarantula. 9, A marriage of convenience. Matinée, Saturday, 2.30.

Globe.—8.15, Our bitterest foe. 9, "Miss Francis" of Yale. Matinée, Saturday, 2.15.

Lyric.—8.15, The Sign of the Cross. Matinée, Wednesday and Saturday, 2.30.

Adelphi.—7.50, In the days of the Duke.

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. Matinée, Saturday, 2.

Terry's.—8.20, The French Maid. Matinée, Wednesday, 2.30.

Criterion.—8.30, The Sleeping Partner. Matinée, Wednesday and Saturday, 2.30.

Strand.—On Monday, 8.15, The Greek Soprano. 9, The Purser.

Shaftesbury.—8, The Wizard of the Nile. Matinée, Wednesday, 2.

Duke of York's.—On Saturday, Francillon.

Comedy.—On Wednesday, One Summer's day.

Grand.—Next week, A night out.

Princess's.—7.45, Tommy Atkins.

Parkhurst.—Next week, at 8, Four little Girls.

Alhambra.—7.50, Variety Entertainment. The Tzigane. Victoria and Merrie England. Cinematographe views of the Jubilee Procession.

Empire.—7.50, Variety Entertainment. New Ballet, Monte Cristo, &c.

Palace.—8, Variety Entertainment, New American Biography, &c.

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

**Estimates, Sketches, Specimens, &c., free on application to
W. W. MORGAN, Printer, New Barnet.**