

THE Freemason's Chronicle.

A WEEKLY RECORD OF MASONIC INTELLIGENCE.

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MASONIC APPLAUSE.

WE think a word may well be said now that we are starting on another Masonic season, in regard to the applause given to Brethren and others who endeavour to add to the enjoyment of their fellows, after the more important business of our Lodge meetings is disposed of, by contributing songs, recitations, &c., for the entertainment of the company of which they form a part. The Masonic principle of equality is quite as applicable here as in any other section of our proceedings, and that being so there are many who urge there should be no difference in the applause given at our Lodge gatherings to the efforts of different performers. The old principle of one knock for Masonic applause is no doubt a splendid idea, as it must tend to lessen the heartburnings that often follow a particular outburst in favour of some talented individual, and a strict observance of the rule would prevent many of the jealousies that occur when preferences are shown in so marked a way as seems to be now taking the place of the one knock so generally adopted in Freemasonry up to within the last few years.

On the other hand it may be urged that Masonic Brethren are as much justified in showing their preferences as any other section of the community, and it would be a great misfortune if Masonic applause—not only after efforts in the promotion of harmony, but at the Lodge meetings also—were to be kept within strict bounds, as it would then in all probability degenerate into mere formality and meaningless show, but in spite of this objection we believe there are few who really like the departure from the time honoured system in favour of the more boisterous mode of expressing approval, which has grown of late to such an extent as to really make some of our meetings excessively annoying to those who can best appreciate quiet enjoyment. By adhering to the old rule there can be no fear of offending, when it again becomes recognized that one knock is the correct form of Masonic Applause.

NEW TEMPLE IN SUSSEX.

AS will be seen from a report elsewhere in this issue the members of the Sackville Lodge, No. 1619, have had the good fortune to receive a gift of a piece of land for the purpose of erecting a Masonic Temple, the donor, Bro. Budd-Budd, also heading the building fund with a handsome donation. We tender our congratulations to the Lodge.

DEVONSHIRE.

SIR STAFFORD NORTHCOTE, Bart., C.B., M.P., Provincial Grand Mark Master has ordered the annual meeting of his Provincial Grand Lodge to take place on Tuesday, the 21st inst., at the Freemasons' Hall, Exeter, at 4.30 p.m. There are twenty active Mark Lodges in the Province, with a total of five hundred members.

BOYS SCHOOL.

SINCE the Voting Papers for the October election were printed another extraordinary vacancy has occurred, which has been filled by the Board of Management, who have admitted to the benefits of the Institution Arthur Douglas Eales, No. 7 on the List of Candidates for the coming election. The Candidates are therefore now reduced to forty-seven, from whom fifteen will be elected on Friday, 8th October.

WEST LANCASHIRE CHARITY.

ON Friday, 10th inst., in the Masonic-hall, Hope-street, Liverpool, a meeting was held for the purpose of receiving a report as to the position and progress of the West Lancashire Victoria Fund of Benevolence, instituted to commemorate the 60 years reign of her Majesty the Queen. There was a large attendance of members of the Craft, and the Province was influentially represented. Brother Robert Wyllie P.G.D. D.P.G.M. was voted to the chair.

Bro. W. Goodacre P.G. Sword Bearer and Provincial Grand Secretary, reported that up to the present time he had received upwards of £1,100 towards the fund, the object of which was to relieve poor and distressed Freemasons, their relatives, or other persons who may have been dependent upon, or closely connected with them, and for whom the existing Masonic Institutions did not provide assistance. Numerous promises of contributions had also been received from Lodges and individuals. About fifty Lodges had not yet subscribed, but this was in all probability due to the fact that no meetings had been held during the summer vacation. He had no doubt the fund would receive generous support.

Brother Wyllie said it must be very satisfactory to the Brethren to find that the fund had met with so large a measure of success. He was strongly of opinion that when all the subscriptions came in the fund would exceed £2,000.

Officers were then appointed as follow:—President: the Right Hon. the Earl of Lathom, G.C.B., Most Worshipful Pro Grand Master Prov. G.M. West Lancashire. Patron: the Right Hon. Lord Skelmersdale P.G.W. P.P.G.W. West Lancashire. Trustees: Bro. W. Goodacre, Bro. R. Wyllie, and Bro. S. G. Sinclair P.G.D. England P.P.G.W. Treasurer: Bro. T. Banner Newton Provincial Grand Treasurer. Secretary: Bro. W. Goodacre. Auditors: Bro. G. A. Harradon P.P.G.Tr. and Bro. J. Platt P.P.G.D. Solicitor: Bro. J. J. Lambert P.P.G.R.

Rules and regulations bearing upon the management and administration of the charity were next considered. Subsequently a meeting of the Benevolence and Charity Committee was held, and several petitions in favour of widows and deceased Brethren were considered and approved. It was intimated that the Bootle Wilbraham Lodge, No. 2463, will hold a church festival on Sunday, 3rd October, at St. John's Church, Knotty Ash, when the entire offertory will go towards the Victoria Fund.

OUTSIDE CHARITY.

REFERRING to the sum collected in Devonshire for the Indian Famine Fund, as recorded in our last issue, we now learn that all but five of the Lodges sent contributions, as did also some of the Chapters and Mark and Ark Lodges. Of course, this was in addition to individual donations, which were numerous, given in other channels, and in one case, that of Bro. John Chapman P.P.G.D., of Torquay, reached the handsome sum of £50.

CUMBERLAND AND WESTMORLAND.

ON Friday, 3rd inst., the annual Mark Lodge of the Province was held under the banner of Fletcher Lodge, No. 213, College Street, Whitehaven. Col. F. R. Sewell D.P.G.M. presided, supported by Provincial Officers present and past. All the Lodges in the Province were represented but two.

The Deputy Prov. Grand Master and his Officers were admitted and saluted according to rank. The Provincial Grand Treasurer read a statement of accounts for the past year, which showed a credit balance of £24 4s 7d, which was unanimously adopted, Bro. Dalrymple was unanimously re-elected Prov. Grand Treasurer.

The following Officers were then invested :

Bro. J. C. Thompson	-	-	-	Senior Warden
Dr. S. Braithwaite	-	-	-	Junior Warden
Henry Burns	-	-	-	Master Overseer
E. Jackson	-	-	-	Senior Overseer
J. M. Clark	-	-	-	Junior Overseer
Rev. Jas. Anderson	-	-	-	Chaplain
Geo. Dalrymple	-	-	-	Treasurer
J. A. L. Skerry	-	-	-	Registrar of Marks
James Gardener	-	-	-	Secretary
Wm. Bradley	-	-	-	Senior Deacon
Jas. Meneely	-	-	-	Junior Deacon
Geo. Scott	-	-	-	Inspector of Works
Geo. Johnston	-	-	-	Director of Ceremonies
J. C. Hellon	-	-	-	Assistant Dir. of Cers.
R. G. Sharp	-	-	-	Sword Bearer
Henry Hoggarth	-	-	-	Standard Bearer
R. D. Cook	-	-	-	Organist
J. J. Little	-	-	-	Inner Guard
W. W. R. Sewell	-	-	-	} Stewards.
J. Wood	-	-	-	
R. Monkhouse	-	-	-	
J. Neil	-	-	-	

An invitation was given from the Brethren of Whitwell Lodge, Maryport, to hold the next annual Provincial Grand Lodge under the banner of Whitwell Lodge, No. 151. The Prov. Grand Lodge was closed in due form, and the Brethren dined at the Black Lion Hotel.

Freemasons, like other people, owe a great deal indirectly and individually to the assistance which the Press gives to objects in which they are interested. A special appeal has been made to the Freemasons of Devonshire by representatives of the Press to assist in the election of a son of the late Mr. H. J. Sanderson to the Masonic Institution for Boys. Mr. Sanderson was on the "Western Morning News." He worked a good many years in Devonshire, and then became the London representative of our Plymouth contemporary. Under pressure of work he broke down, and the circumstances of his death were very sad. Mr. Sanderson left three children. The journalists themselves have already undertaken to provide for one. The application in connection with the Royal Masonic Institution for Boys is being made on behalf of a second boy. This is the third application, and the election is to take place in October. The Speaker of the House of Commons, the Earl of Rosebery, and Lord Glenesk are among those who support the nomination. A total of 1,299 votes has been promised. A little help extended by the Provincial Lodge of Devonshire would secure the election. It would seem, however, that the official vote of Devonshire is required for someone else. But there are a good many Freemasons in the county who have their individual votes, and it is hoped that this Devonshire case, supported by the members of a profession who are always very ready to assist the movements in which other people are interested, will command the support which is not forthcoming officially from the Province. Among others who will very gladly receive the votes of any individual subscribers to the charity are the Hon. Secretary of the Devonians in London, Mr. John Martin, of Lodge No. 1928, 11 Thorngate Road, St. Peter's Park, W., and Mr. G. Tarran, the W.M. of the Gallery Lodge, who resides at 35 Hillmarton Road, Holloway, N. From personal knowledge of the circumstances of the late Mr. Sanderson, and remembering the professional assistance he so often gave to Masonic movements in Devonshire, we hope that the appeal for a few votes from the county will be responded to by subscribers to the charity who may be among our readers.—"Devon and Exeter Gazette."

We have received from Bro. James Newton Provincial Grand Secretary of East Lancashire a Masonic calendar for

1897-8, being the forty-seventh issue, although the first which has appeared under Bro. Newton's editorship. Hitherto the work has been a useful guide to events for the year ending December, but a radical change has now taken place in its compilation, and the period embraced is that beginning and ending with July in each year. Whether the alteration will be for the better is not for us to determine, but we sincerely hope it will prove so. There is much valuable information in its thirty-two pages, not only in connection with Grand Lodge and the Lodges of the Province of which it is the organ, but also with regard to the Boys and Girls Institutions in London, that for the Aged Freemasons and Widows of Freemasons, and the East Lancashire Systematic Institution. The dates of the installation of Worshipful Masters of Lodges, and of Principals in Royal Arch Chapters are also given, a fact not generally noticed. The nights of meeting are also specified of the following, viz., 111 Craft Lodges, and 1 Lodge of Instruction, 40 Royal Arch Chapters, 36 Mark Lodges, 22 Preceptories, and 9 Rose Croix Chapters.

PRESENTATION AT COWES.

AT the monthly meeting of the Medina Lodge, No. 35, held on Thursday, 9th inst., at Cowes, the Worshipful Master Bro. Alfred Matthews presiding, the proceedings were varied by the presentation of a Jubilee Masonic jewel, with the Albert Hall bar attached, to Bro. George A. Mursell, who for many years has resided at Cowes, at the Gloster Hotel. This souvenir was accompanied by an address (surmounted by a representation of the Lodge banner and Masonic emblems), the text of which was:

"Presented to Wor. Bro. George Augustus Mursell P.M. P.P.S.G.D., by the Brethren of the Medina Lodge, No. 35, of Ancient, Free, and Accepted Masons, as a token of esteem and Brotherly love, and as a mark of their appreciation of the eminent services rendered by him to his Mother Lodge, as well as in recognition of his great exertions on behalf of the several charities, and for Masonry in general, for so many years.

(Signed) A. MATTHEWS W.M.

GEO. COTTELL P.M. S.W.

OLIVER CAWS J.W.

H. H. WHEELER P.M. P.P.G.S.W. Secretary."

The presentation was made by the Worshipful Master, and the recipient responded in suitable terms. During his long residence in Cowes, Bro. Mursell has been a generous friend to Freemasonry.

CLOSE OF THE HOLIDAY SEASON.

THE Midland Railway Company announce the last of their season's excursions, to be run next week, to Ireland, Scotland, the Isle of Man, the English Lake district and other parts of their system. The Irish trips start on Friday and Saturday next, to different parts of the Island, the tickets being available for a fortnight, while cheap excursion Tour Tickets will be issued to Belfast and the North of Ireland on Friday, the 24th.

The Scotch trip starts on Friday, the limit being eleven days, or, at a single fare for the double journey, tickets will be issued for return at any time within sixteen days. The trips to other parts of the Company's line are for varied periods, fuller particulars being given in our advertisement columns, and in the bills to be obtained at the different stations.

The Company will also run an excursion to Manchester for the races, the tickets being available from Friday midnight, for return on the Saturday or following Monday.

The Theatres, &c.

Lyceum.—8, Hamlet. Matinée, Saturday, 2.
 Drury Lane.—7-30, The White Heather. Matinée, Saturday, 1-30.
 Her Majesty's.—8-15, Rip Van Winkle, or Hansel and Gretel. 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.—8, In the days of the Duke.
 Garrick.—8-20, La Pêricole. Matinée, Saturday, 2-30.
 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 and Saturday, 2-30.
 Criterion.—8-30, The Sleeping Partner. Matinée, Wednesday and Saturday, 2-30.
 Strand.—8-15, The Greek Soprano. 9, The Purser. Matinée, Wednesday, 3.
 Shaftesbury.—8-15, The Wizard of the Nile. Matinée, Wednesday, 2-15.
 Duke of York's.—8-15, Francillon.
 Comedy.—8-10, The Guinea Stamp. 9, One Summer's day.
 Princess's.—7-45, Tommy Atkins.
 Grand.—Next week, The Girl I left behind me.
 Parkhurst.—Next week, at 8, Frivolity.
 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 Biograph, &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,

"A SPRIG OF ACACIA."

THE Vienna Correspondent of the "Daily Chronicle" telegraphs that Francis Pulszky, the great Hungarian writer and patriot, died at Budapest on the 9th inst., aged eighty-three. "Pulszky, who was Grand Master of the Hungarian Freemasons, was, next to Louis Kossuth, the most prominent leader in the political and literary life of Hungary for the last sixty years. He acted in England as journalist during the long period of his exile after the Hungarian revolution. Later he was with Mazzini, Cavour, Garibaldi, preparing the Italian movement. He wrote many books on England. His profession was archæology; and when pardoned by the Emperor he became Chief Inspector of Hungarian Museums and Public Libraries." The following memoir is published by Reuter's Agency:—M. Pulszky, who was well known as an author, was born in 1814, at Eperies, in the Saros district, and studied both there and at Miskolez. After completing his education he travelled abroad for some time. He was elected corresponding member of the Hungarian Academy, in recognition of a work which he published, entitled "Extracts from the Diary of a Hungarian Traveller through Great Britain." After representing his birthplace in the Diet for a period of five years, M. Pulszky occupied several important positions in the Hungarian Civil Service, and accompanied Kossuth on his tour through America. His observations on this journey were embodied in a work written by himself and his wife, entitled "White, Red, Black," which was published in three volumes, both in London and Germany. In 1852 he was condemned to death in contumaciam by court-martial at Budapest, on account of his participation in the revolt of 1848, and in 1860 joined Garibaldi's expedition, and suffered a month's imprisonment at Naples. Amnestied in 1866, he was again elected to the Reichstag, in which he continued to sit for another period of nine years. In 1869 he was appointed Director of the Hungarian National Museum, and in 1872 General Director of the Public Museums and Libraries in Hungary, which offices he held at the time of his death. In 1884 he again became a member of the Reichstag. Among some of the deceased writer's works are an historical novel, "The Jacobins in Hungary," his own autobiography, entitled "My Life and Times," and "The Copper Age in Hungary," the last two works being published both in the Hungarian and German languages.

MASONRY'S ATTRACTIONS.

IF traditions are part of history, as some authorities assert, then we have history on our side in the claim—the pretension, sometimes put forward—that our Fraternity had its origin at the time, and upon the occasion, of the construction of King Solomon's Temple. But I dare not venture the assertion that we have authentic records to prove that Freemasonry, as it exists in our day, had its origin at the time and upon the occasion which I have mentioned. If it were true, it would be about the only human Institution in existence to-day which has been able to weather successfully the perils and vicissitudes of the centuries which have intervened between that epoch and the present time.

The traditions of the Craft in that respect have influenced us no further than to create a justifiable belief—based upon fair and reasonable presumption—that there must have been a complete and perfect organization of the different classes of workmen engaged in that vast undertaking; that there must have been a system perfect in every detail; that there must have been an absolute authority to exact and maintain a rigid discipline, and that such a discipline must have been exercised by the broad, intelligent and skilled men who originated the system by which a work of such magnitude, and of such a peculiar character, could be successfully carried forward, and by whom it was successfully carried forward to completion. We are told that there was no sound of axe, nor hammer, nor gavel, nor tool of iron heard in its construction, and the almost absolute silence of the operations must have been of the most solemn and impressive character.

In the history of the Jewish people, anterior to that date, or subsequent to that date, there is nothing to assure us that with one mind, and with one purpose, they could without previous preparation and thorough organization, have prosecuted for so long a period of time, so considerable an undertaking with such signal success. It is difficult to believe that a people with such a record for waywardness and wilfulness could have been, by a common impulse, moved to a submission of will which required the exercise of such long continued patience. It is an easy way to dispose of the possible difficulties to say that those workmen there engaged were acting under divine inspiration and guidance, but, on the other hand, one must have studied history superficially, sacred as well as secular history, not to

have observed that that ancient people were not conspicuously consistent in following Divine guidance, or over-submissive to that authority; and one must be a poor observer indeed not to have discovered that the Supreme Being largely leaves to man the direction of affairs, even those more particularly intended for His glory, and for the up-building of His work on earth. The details of His work are left to be arranged and carried out by those into whose hearts He has put His desires, and to whom He has, in His own way, made known His mighty will.

In such an important undertaking as that of the building of the first Temple the instinct of association, common to the human race—the uncivilized as well as the civilized—must have led to the formation of different organizations among the workmen there employed, as well those organizations connected with particular lines of work, as of those more directly affecting their comfort or pleasure. It would be quite in the natural course of things that those workmen should become bound together by no common tie; should be led to consider the advantages of union for social fellowship, or for mutual assistance in time of need; and should, when they separated after the completion of their work upon the Temple, be unable to forget the lesson of their organization, and be unwilling to forego the advantages to be derived from its continuance.

From that time the work of constructing magnificent edifices has been steadily pursued through all ages. It is a fair presumption that the organizations which, in some form or another, must have been made during the work of the Temple, were carried into all lands by those skilled workmen, when freed from labour on its completion; were continued by them elsewhere in some form, and were handed down to their successors for all time to come. There is in man not only an instinct for association, but deny it as we will, a passion for mystery, and that instinct, that passion, strong in the oriental mind, would quite naturally lead to combinations in which systems and mysteries would be strong, would be powerful factors. It is from the analogies thus drawn, as well as from our immemorial customs and Craft traditions, that the claim I have mentioned, as to the origin of Freemasonry, has been urged with some show of reason.

But the Craft has other and higher claims than traditions for fair consideration. For it is not alone its antiquity, nor the beauty of its ritual, that so favourably impresses and captivates its votaries in this busy, practical, work-a-day age of the world in which our several lots are cast. Masonry, as a development of the principle of association, seeks to raise its votaries beyond the narrow limits of the individual, beyond the narrow limits of particular institutions, whether civil or religious, and to view in every son of Adam a frail brother of the dust. Powerful, as it is, in the vast number of its adherents; scattered, as it is, over a large portion of the globe; large as are its resources, if its objects were not humane, if its unity was not the result of individual satisfaction with those objects, it would not have existed for so long a period of time, nor retained so considerable a number of intelligent men in its ranks. It is in the best sense a mystic brotherhood, having a social and religious aspect, bringing together the good and true men of the community on a broad basis of social equality, devoting its funds to relieve needy Brethren in the manner peculiar to the Institution, and inculcating the doctrine that individual fraternal sympathy and assistance is far more beneficial than a cut and dried, tabulated assessment, which robs the dole of all claim to the sacred name of charity. It is our pride and boast that Freemasonry is not an almsgiving organization—yet its wide ramifications over the surface of the earth enable it to accomplish great things in the way of fraternal assistance in the application of its principles to individual cases, under its time-honoured rules.

To the upright man, zealous in good works, responsive to the calls of fraternal charity and social fellowship, Masonry has many attractions; and affords considerable scope for the display of intelligent activity. It is not alone in the world in its aims and aspirations, and it cordially welcomes all men of good will, moved with the same noble purpose and actuated with the same high motives. Above all, it recognizes at every step, and in every point and letter of its ineffable mysteries, the Great Architect of the Universe, as our Creator and Judge, and implores His blessing upon its work.—John P. Noyes, of Quebec, in "Voice of Masonry."

FREEMASONRY, A ROCK.

NO institution in existence to-day has been assailed by its enemies for so long a period of time as has the institution of Freemasonry. There has never been a time when the power of the Catholic Church has not been directed against it. Calumnies have been heaped on it, fanatics have attacked its portals in a vain effort to penetrate its mysteries; it has been threatened with dissolution when unscrupulous politicians

attempted to ride into power upon the wave of fanatical frenzy their cunning had fomented, appealing to the lowest passions of mankind in their efforts to fasten upon the institution a stigma that should destroy it.

Against all attacks it has stood like a rock in the ocean, upon which the waves dash in impotent fury. "Constant dropping of water," it is said, "will wear away stone," but the continued attacks upon Freemasonry only serve to strengthen its defences and settle it more firmly upon its foundation.

Its teachings are imperishable truths, and the system of morality which constitutes its foundation embraces everything that is calculated to attract the superior mind, which investigates and absorbs those qualities that lead to liberty of conscience and intellectual and moral light. It presents to the student mind a source of study that may be profitably followed for years without exhausting its riches. It furnishes innumerable themes upon which may be constructed the most beautiful and delightful expressions of which the English language is capable. Its archives contain the accumulated intellectual treasures of centuries, upon which the author and orator may unreservedly draw without fear of diminishing their substance.

It has never had a follower whose mentality was great enough to improve upon the system that has for centuries served to enlighten mankind and inculcate a love of freedom and equality.

Its membership embraces men brilliant in the world of letters, of divinity, of poetry, fiction, law and the liberal sciences; and after drinking at the fount of its knowledge, their intellectuality has been improved by the purity of its teachings, their ideas of mankind broadened by association with the Craft, and their conception of justice and charity enlarged by the true democratic principles which unite the Freemasons of the whole world into one common Brotherhood.

Every thought of which the mind is capable—embodying goodness, purity, love of fellow-being, charity, truth, equality, morality, temperance, fortitude and prudence, seem to have been exhausted in furnishing lessons from which the Freemason draws inspiration; and, when practiced as taught, he feels when life draws to a close that it has indeed been a blessing to him, teaching him to regard with reverence the works of his Creator, aiding him in his efforts to guide his children's footsteps into the paths of rectitude and honour, and giving him the hope of a glorious resurrection and immortality beyond the grave.

It takes man, blinded by the darkness of ignorance and superstition, and leads him to intellectual, moral and religious independence, unfolding to him successively the truths upon which it is founded, explaining the symbols which illustrate the great system of morality that has made it the foremost institution on earth, and which has attracted the best men of every age in every clime.

It inspires man to the attainment of wisdom, teaches him the highest regard for truth, imposes the necessity of guarding a good name with jealous care, and requires an appeal to the Supreme Being before entering upon any great or important undertaking. He who lives according to the teachings of Freemasonry, studying its precepts, exploring the storehouse of its intellectual treasures, analyzing its symbols, following the guiding line of its requirements and practising the charity it inculcates, wins the love and reverence of his fellow Craftsmen and the respect of his associates.

The mere conferring of the degrees does not make a man a Mason, any more than the conferring of holy orders upon him would make him a Christian. He must be first prepared to be made a Mason in his heart. If this preliminary step be lacking in his preparation, Masonry cannot supply the deficiency, and, if admitted, he becomes a Mason in name only.

The mission of this Institution is not to reform mankind, but to lead good men by paths that brighten their lives and show them the consequences of a well-spent life. It opens to their vision the happiness and contentment which is the reward of a moral and upright existence, urging them to the attainment of that wisdom which recognizes the Fatherhood of God and the Brotherhood of Man. For centuries it has taught mankind love of liberty and equality, and for this it was proscribed, and its followers made to feel the iron hand of a power that believed not in the expansion of those God given qualities, intelligence and conscience.

As "Truth is mighty and must prevail," so Masonry has prevailed against its enemies, for it is Truth personified. Underlying all its teachings is the grand principle, Truth, which has ever been, is now, and ever shall be, while the world stands. It is so interwoven with Masonry that every precept and principle of the grand old institution is proven to be unassailable. This is the secret charm that leads men to the Lodge room to hear it expounded and the repetition of which reveals new beauties of thought and expression to the understanding.

Among no body of men in the world does the friendly hand-clasp excite such a thrill of satisfaction as that experienced when

Masons meet and clasp hands. Within the tiled recesses of the Lodge all men are equal, there wealth and social position or exalted station are forgotten.

True manhood and sterling individuality are the only recognised factors in advancement.

All this being true, it is not strange that Freemasonry should have advanced to the proud position it occupies to-day. Having reached this eminence its future is assured, for the time will never again come when humanity will allow conscience to be enslaved. The watchword is "Forward," and, as this great body has exerted itself in the past for the enlightenment of mankind, it will continue to show the paths by which further advances may be made toward the accomplishment of its aims. Recall the unselfish devotion of those who stemmed the tide of oppression from 1826 to 1840, and learn from their unswerving integrity the lessons that must be part of a Mason's education. Suffer none to enter the outer portals of the Temple but those who are capable of appreciating the great honour bestowed upon them, of reading aright the symbolical meaning of what they see, and of understanding the grand and sublime mysteries that unfold themselves as they advance toward Masonic light.

Let the Craft read, study and be regular in attendance at Lodge, and life will be made happier, the mind will be improved, feelings of charity will be engendered, renewed faith in mankind will fill the heart, and each lesson taught will reveal the need of constant study in order to thoroughly understand them properly.

Freemasonry can never die. It is as imperishable as the earth itself, because it is founded upon faith in God, freedom of conscience and equality of mankind, three insuperable obstacles to its destruction.—"Tyler."

WHAT IS HIGHER?

THERE has been a good deal of talk of "higher" degrees, of "exalted" Masonry, of "advanced" grades and all such supposed elevated stations in the Fraternity, but the question has often suggested itself to us, what is the highest degree, the most exalted position, or the most elevated station in all the departments of Masonry? and we have been forced to the conclusion that the Master Mason's degree is the very pinnacle of the whole system. There is no truth brought out in any of the degrees above the Master Mason that is not embodied in either that degree or the two that precede it. Every phase of morality, every lesson of morality, every doctrine of immortality, every teaching of virtue and uprightness are contained in the dogmas of the Lodge.

The Entered Apprentice is borne into the light; the Fellow Craft is advanced toward its noontide effulgence; the Master Mason beholds the declining sun, till it is lost in the twilight and night of eternity. Thus in the first three degrees is contained the whole of human life; and human life embodies all that we actually know anything about. The future is an unwritten book, an unknowable condition. We may theorize as we will, conjecture as we please, but all of our theories and conjectures are worthless in the light of revelation. We may hope and we may anticipate, but hope and anticipation end in fruition, and fruition is often unsatisfactory and disappointing. The lessons of the Lodge room, if they mean anything, mean that we are to thoughtfully study our being. We are alive and in the world—what for? Is there a future? Each dawning morn with its glorious sunrise, shedding beauty upon all nature and flooding the world with life, is a demonstrated fact that there is a future. Will the time ever come when there will be no sunrise? when the universe will be shrouded in gloom and darkness? when order and symmetry will be destroyed? when the hand of God will not direct the wheels of the circling worlds? Will the time ever come when God will be dead? Ah, no. The mind revolts at the thought, and the heart fails when even the suggestion of such a terrible catastrophe is made. No: There is in the world no death, except to the material creation. The heart and soul of man, the mind with its lofty aspirations and immortal conceptions is never destroyed. Somewhere in the world the influence of a man's soul remains a factor for good or ill. Its wavelets circle out and out upon a limitless sea, and never cease their circling because there is no shore upon which to spend their force. We are controlled to-day by the mind's thoughts and acts of those who long since have passed away. These things are true whether we believe them or not. These imperishable doctrines are the lessons of the Lodge.

The higher degrees contain nothing that is new. Their ceremonies, beautiful, grand, impressive, are only illustrative gatherings that emphasize the Truth already presented. They fail in their purpose if they do not make a man a more earnest Master Mason, and lead him to regard the foundation of the fabric as of greater importance than the ornamental cornice at

the roof. Destroy the foundation and the whole structure falls. The varied thoughts of men respecting life, and the different shades of belief have led to the creation of many degrees in Masonry in the hope to make a more lasting impression for good. To the extent that these new ceremonies make plain and forceful the lessons of symbolic Masonry, they are desirable and useful. They only make the Master Mason's degree the sublimest of them all, and lead a man to regard his Lodge affiliation with the tenderest affection. These degrees of the York Rite and the Scottish Rite are higher only in number, not in importance. They only lift up the Lodge to the highest possible degree.—“New York Dispatch.”

NON-SECTARIANISM.

MASONRY at the present day exhibits a great liberality of sentiment in religious matters. Holding the great essential doctrines of revealed religion, in which “all men agree” who believe in God and His word, it permits its individual members to entertain their own peculiar opinions in matters not essential. So they are good and true, or men of honour and honesty, Masonry asks not whether they are Jews or Gentiles; the followers of Calvin or Arminius, of George Fox or Roger Williams; high churchmen, low churchmen or dissenters; whether they have been baptised or circumcised, or neither. They may worship God in Jerusalem or Jericho; in Geneva, or Oxford, or Moorsfield; in the Cathedral or in the forest—so they sincerely worship God. The question is not how they discharge this duty, but whether they discharge it at all. So they are good men and true men, men of honour and integrity, men who believe in God and obey His moral law, Masonry will not ask as to the particular creed, or sect, or party, they cling to.

This is one of the most beautiful and valuable features of Masonry. It contemplates a universal Brotherhood, meeting, uniting on a plane of action far above party, the petty and changing creeds which enter into the religious opinions of the world. It regards all men as children of one common parent; subject to the same supreme moral law; inheriting a common destiny, having an equal interest in the future. Uniting upon these broad and comprehensive principles, it brings all together before the altar of a supreme Divinity, where they may mingle their vows, their prayers and their charities, without discord or dissention. How often is the high church Episcopalian, the Presbyterian, the Jew and the Quaker, seen mingling in fraternal harmony in our Lodges? Brethren travelling on the same level and sharing the same hope; bending side by side before Him who looks at the heart and not at the creed, and who will ultimately “try our work,” not by the theory on which it has been formed, but by its completeness of finish and adaptation to a Temple “not made with hands.”

This feature in Masonry exhibits not alone its beauty, but the wisdom of its organization; and the incomparable strength of its union. It does not permit the discussion of creeds, either political or religious, within its peculiar circle. The great theme of discussion is—love to God and love to man, “faith in God, hope in immortality, and charity to all mankind.”—“Masonic Review.”

CORRESPONDENCE.

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

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

We cannot undertake to return rejected communications.

DE MORTUIS NIL NISI BONUM.

To the Editor of the FREEMASON'S CHRONICLE.

DEAR SIR AND BROTHER,—I observe in this day's CHRONICLE that in the United States Miss Lillian Pike has found it necessary to protest, even at this late stage, against the slanders published by priests and others against her deceased father's good name. I have no expressions strong enough to deprecate the wilful causing of pain to a fellow creature; fortunately it is so certain of punishment here, that even hardened villains have hesitated to burden their conscience with so hellish a sin. I sympathise with Miss Pike; she may be assured, however, that there has never been any doubt in the mind of anyone who knew Albert Pike, that the notorious “Diana Vaughan allegations” were false. They were too glaring monstrosities for any right-minded man to believe, Mason or not.

Many of my Masonic friends in the United Kingdom had, in connection with the highest degrees, closer relations with Albert Pike than I could ever have had. Throughout my Masonic career I have preferred to remain what I call a constitutional Mason; nevertheless, while of opinion “that pure Antient Masonry consists of three degrees and no more, viz., those of the Entered Apprentice, the Fellow Craft, and the Master Mason, including the Supreme Order of the Holy Royal Arch” (Book of Constitutions p. 16.) I know too many good men and true connected with those so-called higher degrees, to have a word to say against others taking them if they choose to do so, because I have no doubt as to their moral basis. I never saw the late

Bro. Pike, and, like scores of eminent Masons abroad, have had to judge of his character by his deeds, writings and utterances. From these I am convinced he was a good man, and I have moreover not the least hesitation in expressing my opinion that some day he will be acknowledged to have been the greatest Masonic “thinker” of his time. In his defence let me give a few of his expressions that occur to me at the moment:—

(1.) “None suffer for ever, nor for nought, nor without purpose. It is the ordinance of God's wisdom, and of his infinite love to procure us infinite happiness and glory.”

(2.) “There are hard lessons in the school of God's providence. . . . from patience is to come perfection, from the cloud of darkness the lightning is to flash that shall open the way to eternity.”

(3.) “If from prosperity we have learned moderation, temperance, candour, modesty, gratitude to God and generosity to men, then we are entitled to be honoured and rewarded. If we have learned selfishness and self-indulgence, wrong-doing and vice, to forget and overlook our less fortunate Brother and to scoff at the providence of God, then we are unworthy and dishonoured, though we have been nursed in affluence or taken our degrees from the lineage of a hundred descents; as truly so in the eye of heaven and all right-thinking men as though we lay, victims of beggary and disease, in the hospital, by the hedge, or on the dunghill. The most ordinary human equity looks not at the school, but at the scholar; and the equity of heaven will not look beneath that mark.”

(4.) “Every man should choose to have God for his master rather than man.”

(5.) “If your Masonry is a nullity, how can you exercise any influence on others? Continually you praise each other and utter elaborate eulogies upon the Order. Everywhere you assume that you are what you should be, and nowhere do you look upon yourself as you are. Is it true that all our actions are so many acts of homage to virtue? Explore the recesses of our hearts; let us examine ourselves with an impartial eye, and make answer to our own questioning. Can we bear to ourselves the consoling testimony that we always rigidly perform our duties—that we even “half” perform them?”

Space will not allow of further quotations, but let the vilifiers and desecrators of the tomb reconcile these with their allegations if they can. Albert Pike was a man on whose memory the tongue of slander could not long remain, and now that it has been openly acknowledged by the author that the infamous Diana “and all her works” were a gigantic hoax on the Roman Catholic Church, Miss Pike will do well and wisely by ceasing to distress herself; she can confidently rest satisfied that in every corner of the earth Masons will sympathise with her, while the disgraceful disclosures have but heightened in honest men's minds the character they were meant to destroy.

I am, Dear Sir and Brother,

Yours fraternally,

J. RAMSDEN RILEY.

11th September 1897.

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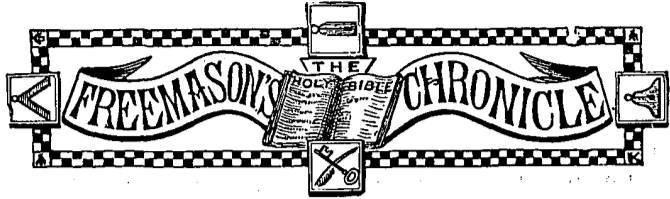
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SATURDAY, 18TH SEPTEMBER 1897.

LODGE CENTENARY.

CHARITY LODGE, No. 223, Plymouth, having been granted its Centenary Warrant, the interesting event was celebrated with much eclat on Wednesday, 8th inst. In spite of rain, nearly eighty ladies and gentlemen assembled in the morning at the Freemasons' Hall, and in four waggonettes, each drawn by four horses, they drove over Laira Bridge, through the villages of Brixton and Yealmpton, to the stately home of Flete, where in the handsome library Mr. and Mrs. H. B. Mildmay and their daughter received the company with a kindness that was keenly appreciated. The elegant mansion presented many points of interest. A classical subject by the late Lord Leighton, P.R.A., a fine landscape by Leader, A.R.A., and a series of family portraits (especially one of Mr. F. B. Mildmay, M.P., when a boy) were much admired. In the spacious music chamber Bro. W. Willoughby, Mus. Bac. Oxon, played selections on the fine-toned organ. On the terrace overlooking a grand woodland scene, through which the River Erme meanders, the party were photographed by Mr. H. Yeo; first the Brethren, and then the whole company. It had been intended to secure a group of the members of Charity in Masonic clothing and jewels, as a souvenir to hang on the Lodge walls, but the necessary dispensation from the Prov.G.M. had not been obtained. Fortunately the rain, which fell more or less all day, ceased for about half an hour whilst the photographs were being taken, and the visitors strolled through the beautiful grounds, vineries, and gardens, escorted by the steward. Before leaving Flete "The fine old English gentleman" was played on the cornets, and ringing cheers were given for Mr. Mildmay and his family, and the compliment was acknowledged by the ladies from an upper window.

Returning to Yealmpton, a capital luncheon was served at the Yealmpton Hotel, Bro. C. H. Tozer W.M. presiding, supported by his wife and daughter.

After the loyal toast, the health of Mr. and Mrs. Mildmay and their family was, at the call of the W.M., drunk with hearty cheers and musical honours.

Then Bro. Cornish, in felicitous terms, proposed the W.M., whose gratification at affording others pleasure was very evident. The toast was received with enthusiasm, and with one cheer more "for Mrs. Tozer and family."

Bro. Tozer returning thanks, said he felt it a very real honour to be W.M. of a Lodge one hundred years old, and still showing signs of a youthful vigour and a true Masonic spirit.

At the suggestion of Bro. Stenlake Treasurer, Bro. Robins was cordially thanked for his successful catering. Songs were sung by Bro. Biscombe and Bro. Webb.

In the evening the W.M. entertained at tea those who had joined in the outing, together with other members of the Lodge and their lady friends. Bro. Tozer also extended invitations to all the Worshipful Masters of the Three Towns Lodges, with a request that each would bring a lady.

An elegant high tea was served in the refectory, the tables being made gay with flowers. Whilst it was in progress a portion of the Royal Naval String Band played choice selections. Tea over, the company, which numbered nearly 200, adjourned to the spacious Provincial Lodge room, and there discovered that the W.M. for their delectation and comfort had had it transformed into a most beautiful drawing-room. An entertaining programme was carried through with much spirit by Bros. Willoughby and A. Webb. There were choice selections by the string band, admirable part-singing by a quartet, capital songs by Bros. Wright (bass), Biscombe (humorous), Mumford, W. Goad, H. J. Barter, A. Webb, and others, a charming duet by Bro. H. Yeo and Miss Yeo, while very acceptable variety was afforded by two dramatic selections by Miss Lavers, and recitations by Miss Tozer, Captain Reynolds and Bro. Hocking. Bro. Reynolds's recitation was "The Babies," and it vastly amused the company, especially the ladies. Another delightful contribution during an evening that passed all too quickly was the rendering of the inimitable quarrel scene from "The School for Scandal," Bro. W. W. L. Lavers taking the part of the jealous and irascible Sir Peter Teazle, and his daughter the bewitching coquette Lady Teazle. Mr. J. N. Pearce presided at the piano.

It fell to the lot of Bro. J. Hoyten, the Treasurer of the Lodge, to express the indebtedness of the company to the W.M.

for his splendid hospitality, and he seized the opportunity to sketch the chequered history of the Lodge. Founded on 7th September 1797, by the brethren belonging to the ship *La Revolutionar*, stationed at Falmouth, the Warrant was fifteen days later delivered to Brethren of Lodge No. 306, at the Prince George Inn, Plymouth Dock. Two years later the Warrant was purchased for a Plymouth Lodge by Brethren attached to the Royal Veterans Invalids' Corps, stationed at the Plymouth Citadel; the final meeting of the original members was held at the Earl Howe, in Clowen Lane, Plymouth Dock, on 17th November 1799; and the Lodge was established at the Welcome Home Sailor, Plymouth. In 1801, it was named the Royal Invalids' Lodge. In 1804 it was removed from the Fountain Tavern, the Parade, to the Fishing Smack, Southside Street; four months later to the Crown and Anchor, on the Barbican. The same month the Lodge went back to the Fountain Tavern, Parade, there to dine on St. John's day. In 1807 the Lodge met at the Salutation Inn, Higher Batter Street. In 1809 the name of the Lodge was changed to Charity, and in 1813, on the signing of Articles between the Grand Lodges of London and York, the number was changed from 306 to 389. In 1819 there was no election of Officers, and in the following year the same W.M. remained in office. In 1820 the Lodge was low in funds and numbers, and two years later it was removed to 2 Prospect Buildings, Millbay, and there continued to meet occasionally, for several years being almost in abeyance. Returns were, however, made for the few members (four to six) who held the Warrant and furniture. In 1824, a W.M. was installed for six months, and the same year a W.M. was elected and installed at the same meeting. In 1826, the Lodge removed to the Lamb Inn, Treville Street; in 1829 to the Freemasons' Hall, Cornwall Street; in 1832 to Treeby's schoolroom, Tavistock Place; and in 1833 to the Golden Fleece, East Street; the Lodge's number being changed to 270. In 1835, the Lodge had as its W.M. the late George W. Soltau, of Efford, and in the following year the late John Edmonds, solicitor, for many years the Borough coroner. Bro. Soltau in 1841 was Mayor of Plymouth, as well as W.M. of Lodge Charity. These two worthy Plymouthians seemed to have given new life to the Lodge, for in 1842 it could boast of a balance of £75, and six years later it had as its W.M. the present Earl Fortescue, who was then Viscount Ebrington, M.P. for Plymouth, and a son of a former Prov.G.M. of Devon. In 1856 it made still another move, this time to the King's Arms, Britonside, and in 1860 to 193 Union Street, which was its home for 27 years, the last remove of the Lodge in 1888 being to the new Freemasons' Hall, where it still meets. It was in 1862 that the number of the Lodge was changed to 223.

The vote of thanks to the W.M., coupled with hearty wishes for long life and happiness of himself and family, was passed with enthusiasm, and Bro. S. Jew increased the impression by singing "The fine old English gentleman."

Bro. Tozer made a feeling response, and proposed a vote of thanks to Bro. Evans, C.C., who had devoted much time and skill to the decoration of the Lodge-room and the approach.

Bro. Evans, responding, spoke of the great honour all must feel at belonging to a Lodge that had existed for a century, and trusted one and all would be stimulated to maintain its reputation by the promotion of those grand principles for the upholding of which it was originally established.—"Western Morning News."

A curious incident happened at a Madras Lodge recently which we should think is unprecedented. A candidate for initiation was balloted for in the usual way, and two black balls—the number specified in the bye-laws—were found against him. The result was communicated to the candidate in due course and the fee returned. After Lodge two Brethren approached the W.M. and stated that they had "pilled" the candidate accidentally and explained how it had been done. The bye-laws say that three months must elapse before a candidate who has been blackballed can be balloted for again. The circumstances of the pilling had, however, become known, and on the reading of the minutes at the next meeting it was proposed and carried unanimously that such portion as referred thereto should not be confirmed. It was held therefore, rightly or wrongly, that the candidate's disability was healed, and he was duly proposed and seconded, as if his name had never before been heard in Lodge. We should be curious to learn how the W.M.'s decision would fare on appeal, but of course no appeal is likely to be made as the Lodge was unanimous on the subject.—"Indian Masonic Review."

SPICERS AND POND LIMITED notify that the share transfer books will be closed from the 21st to the 30th instant, both inclusive, for the purpose of preparing dividend warrants for the first instalment of 4s per share (less income tax) on account of the dividend for the year ending 31st March 1898, which will be posted to the shareholders on the 1st of October next.

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.	2562 Papyrus, Criterion
720 Panmure, Balham	32 St. Geo. Harmony, Liverpool
901 City of London, Guildhall Tav.	82 Foundation, Cheltenham
2060 La France, Café Royal	117 Salopian of Charity, Shrewsbury
37 Anchor and Hope, Bolton	220 Harmony, Garston
77 Freedom, Gravesend	257 Phoenix, Portsmouth
148 Lights, Warrington	724 Derby, Liverpool
236 York, York	1039 St. John, Lichfield
248 True Love & Unity, Brixham	1343 Saint John, Grays
312 Lion, Whitby	1633 Avon, Manchester
353 Royal Sussex, Winhill	1723 St. George, Bolton
359 Peace & Harmony, South'pton	1756 Kirkdale, Liverpool
377 Hope & Charity, Kidderminster	1760 Leopold, Scarborough
382 Royal Union, Uxbridge	1809 Fidelis, Guernsey
424 Borough, Gateshead	1967 Beacon Court, New Brompton
455 Perseverance, Ketering	2019 Crook, Crook
466 Merit, Stamford Baron	2149 Gordon, Hanley
840 Scientific, Wolverton	2216 Egerton, Swinton
872 Lewis, Whitehaven	2320 St. Martin, Castleton
925 Bedford, Birmingham	2357 Barry, Cadoxton
949 Williamson, Monkwearmouth	2385 Godson, Oldbury
986 Hesketh, Croston	2444 Noel, Kingston-on-Thames
1030 Egerton, Heaton Norris	2448 Bradstow, Broadstairs
1141 Mid-Sussex, Horsham	
1146 De Moulham, Swanage	Thursday.
1199 Ariculture, Yatton	House Committee, Girls School, 4.30
1208 Corinthian, Dover	65 Prosperity, Guildhall Tavern
1255 Dundas, Plymouth	507 United Pilgrims, Southwark
1337 Anchor, Northallerton	766 William Preston, Cannon-st. H.
1443 Salem, Dawlish	1421 Langthorne, Ilford
1502 Israel, Liverpool	1563 City of Westminster, Café Royal
1631 St. Andrew, Gorleston	1658 Skelmersdale, Camberwell
1674 Carodoc, Rhyll	1816 Victoria Park, London Tavern
1814 Worsley, Worsley	2432 Sir W. Raleigh, Inns of C't Ho
1909 Carnarvon, Nottingham	78 Imperial George, Middleton
2069 Prudence, Leeds	202 Friendship, Devonport
2074 St. Clare, Landport	346 United Brethren, Blackburn
2081 Golden Fleece, Leicester	348 St. John, Bolton
2114 Prudence, Liverpool	410 Grove, Ewell
2208 Horsa, Bournemouth	594 Downshire, Liverpool
2289 Blundellsands, Great Crosby	787 Beaureper, Belper
2295 Scarisbrick, Southport	935 Harmony, Salford
2327 St. Oswin, North Shields	1163 Emulation, Birmingham
2349 West Lanc. Century, Blackpool	1345 Victoria, Eccles
2425 Ecclesburne, Duffield	1392 Egerton, Bury
2482 Duchess of York, Manchester	1404 Saint Vincent, Bristol
2557 Temperance, Newcastle-on-T.	1418 Fraternity, Stockton-on-Tees
Tuesday.	1437 Liberty of Havering, Romford
Board of General Purposes, Free-	1505 Emulation, Liverpool
masons' Hall, at 5.	1626 Hotspur, Newcastle-on-Tyne
704 Camden, Anderton's	1705 Prince of Wales, Gosport
857 St. Mark, Camberwell	1817 St. Andrew, Shoeburyness
1805 Bromley St. Leonard, Bromley	1971 Ald'shot, Army & Navy, A'shot.
2045 Wharfen, Willesden	2131 Brownlow, Ellesmere
2191 Anglo-American, Criterion	2184 Royal Vict. Jubilee, Rainham
213 Perseverance, Norwich	2214 Josiah Wedgewood, Etruria
223 Charity, Plymouth	2215 Anfield, Anfield
384 St. David, Bangor	2263 St. Leonards, Sheffield
418 Menturia, Hanley	2335 Cycling and Athletic, Liverpool
452 Frederick of Unity, Croydon	2375 Hilbre, Hoylake
476 St. Peter, Carmarthen	2387 Manchester Dramatic, M'chester
551 Yarborough, Ventnor	2462 Clarence, West Hartlepool
560 Vernon, Stourport	2463 Bootle-Wilbraham, Knotty Ash
667 Alliance, Liverpool	2474 Hatherton, Walsall
681 Scarsdale, Chesterfield	
830 Endeavour, Dukinfield	Friday.
958 St. Aubin, Jersey	Council, Boys School, F.M.H. 4.
1006 Tregullow, St. Day	602 North York, Middlesbrough
1089 De Shurland, Sheerness	810 Craven, Sipton
1225 Hindpool, Barrow-in-Furness	1295 Gooch, New Swindon
1276 Warren, Seacombe	1303 Pelham, Lewes
1424 Brownrigg of Unity, Old B'pton	1385 Gladsmuir, Barnet
1427 Percy, Newcastle-on-Tyne	1391 Commercial, Leicester
1551 Charity, Birmingham	1435 Annesley, Nottingham
1570 Prince Arthur, Liverpool	1712 St. John, Newcastle-on-Tyne
1764 Eleanor Cross, Northampton	1822 St. Quintin, Cowbridge
1787 Grenville, Buckingham	2415 Tristram, Shildon
1893 Lumley, Skegness	2431 Kingsley, Northampton
1903 Pr. Ed. Saxe Weimar, P'tsm'th.	
1941 St. Augustine, Rugeley	Saturday.
2146 Surbiton, Surbiton	1679 Henry Muggeridge, Anderton's
2155 Makerfield, Newton-le-Willows	2472 Walthamstow, Walthamstow
2316 Princes, Liverpool	1462 Wharnccliffe, Penistone
2360 Victoria, Southport	1531 Chislehurst, Chislehurst
2407 Hicks-Beach, Stroud	1579 St. James, Enfield
2572 Tyldesley, Tyldesley	1851 Ewell, Kingston
Wednesday.	1965 Eastes, Bromley
Board of Benevolence, at 5.	1982 Greenwood, Sutton
753 Prince Fred. Will'm., Frascati	2048 Henry Levander, Harrow St'n.
754 High Cross, Tottenham	2381 Bushey Park, Hampton Court
1017 Montefiore, Café Royal	2421 Carrington, Amersham
1056 Victoria, Guildhall Tavern	2460 Ascot, Ascot
1360 Royal Arthur, Wimbledon	2087 Electric, Hampton Court
2332 Borough of G'n'wich, E. G'wich	2309 Christopher, Eton
	2353 Broxbourne, New Barnet

ANTI-MASONRY.

THE following review of a recently published work appeared in our Catholic contemporary, the "Tablet":

"Die Freimaurerei Oesterreich-Ungarns." Zwölf Vorträge am 30 u. 31 März u. 1 April 1897, zu Wien gehalten. Vienna: Herder.

THE volume before us is the outcome, indirectly at least, of the Anti-Masonic Congress held at Trent, in September 1896. The Congress had expressed a wish that a historical sketch of the rise and progress of Freemasonry, especially in Austria, should be compiled from reliable sources. Accordingly a series of papers was drawn up and read at a series of special meetings held at Vienna on March 30 and 31, and April 1, of the present year, and these are now given to the public. Of the twelve papers which the volume contains, the most interesting to the English reader will probably be those of Dr. J. M. Raich, Dean of Mainz, on the Principles and Organization of Freemasonry, of Dr. Victor von Fuchs (Member of the Reichsrath), on Freemasonry under Joseph II., and that of Dr. Wilhelm von Berger, on Freemasonry and the French Revolution.

Dr. Raich begins by setting aside as mythical all those various legends which would trace the origin of Freemasonry to an earlier date than the second decade of the 18th century. There is, of course, a sense in which an earlier origin may be postulated, inasmuch as modern Freemasonry has borrowed much of the terminology, organization, and ceremonial, of the mediæval guilds of Masons. But this is a purely extraneous relation, and in no wise one of genuine continuity. Speculative Masonry was founded by Theophile Désaguliers, George Payne, and James Anderson, who after having established four "Lodges" in London, held a meeting on 24th June 1717, at which these four were united into one "Grand Lodge," which was the source whence all subsequent developments of Freemasonry have directly or indirectly flowed.

From the outset Freemasonry declared its real character, which has been pithily described by saying that, discarding faith and hope, it retained and made much of a kind of charity which was certainly not the Christian virtue described by St. Paul. The days of the foundation of Freemasonry were the days in which the English Deists Toland, Anthony Collins, Matthew Tindal, Thomas Chubb, Thomas Woolston, and Lord Bolingbroke were propagating their ideas in England, and the spirit of Freemasonry from the outset was the spirit of undogmatic and anti-supernatural Deism. The Constitutions, printed in 1723, consisted of three parts, viz.—I, A mythical history of the origin of the Craft, which thus early laid its foundations in falsehood; II, a treatise on the ancient duties of a free and accepted Mason; III, various ordinances for the present and future guidance and organization of the brethren. The "duties" of a Mason were restricted, practically, to the observance of the moral law; as for dogma it was his duty to profess "that religion wherein all men agree, and to regard particular religious beliefs as the private concern of the individual." A Mason is described as a "Noachite," and the Masonic chronology is dated from the supposed era of the creation of the world, the Christian era being ignored. For the rest Dr. Raich is not merely expressing his own personal opinion in connecting the origin of Freemasonry with the spread of Deistic principles in England. Findel, himself a Mason, in his classical history of Freemasonry, and Erdmann, in his history of Deism in England, insist on the close relationship between Deism and the Masonic Order. And Dr. Raich is doubtless right when he lays it down that the principle of indifference in matters of religion is the true "mystery" of Freemasonry. A mystery it was at the outset in the sense that, as Stiehling has remarked, such a principle could not, in the earlier days of the Craft, have been openly set forth with any hopes of attracting so large a number of adherents as the Order actually succeeded in gaining. All the other so-called "mysteries" of Freemasonry are, says Dr. Raich, nothing but a medley of fantastic ceremonial, mystic jargon, and artfully concocted legend, designed to impose on the weak-minded and the credulous.

We need not follow Dr. Raich in his sketch of the spread of Freemasonry in England and on the Continent, of the addition of the higher "Scottish" degrees to the original three grades of the Masons of St. John, and of the various developments of the Templar, Rosicrucian, and Egyptian Masonry. Coming down to our own times, this writer justly protests against the false notion of an absolute centralization whereby the Masons of all lands are secretly guided and directed by unknown leaders to some well-defined end.

The personal character, the religious and political convictions or views, the ordinary interests of individual Freemasons are too widely diverse, and too sharply opposed one to another, to allow of our imagining all these men to be banded together for some one object, the pursuit of which should override all other considerations.

Nevertheless, Freemasonry is fraught with a very real danger to human society. Its origin among men who were avowedly hostile if not to the doctrines at least to the exclusive claims of the Christian religion as they understood it, its fundamental principle of indifference, its free use—when occasion has served—of mythical stories and symbolical rites calculated to impose upon the imagination of the unwary, and above all its secret oaths, binding men to an allegiance which has no lawful sanction, and committing them to a co-operative responsibility for they know not what ulterior aims, these things alone are enough to condemn the system as unlawful. And the widely ramifying and elaborate organization of the Craft renders it an instrument which, more especially in times of religious or civil disturbance, may be turned by designing men to the worst ends. And accordingly from the very outset Freemasonry has drawn upon itself the condemnation of the Sovereign Pontiffs in a series of Bulls and other Papal documents commencing with the well-known "In Eminenti" of Clement XII (1738).

Nor are these dangers existent merely in the apprehension of men who, while rightly condemning what is theoretically unlawful, might conceivably have miscalculated the nature and the extent of the forces at work under that veil of secrecy which is the standing reproach of the Masonic system. To mention only the two instances already referred to, Dr. Victor von Fuchs and Dr. Berger have shown, by the irrefragable testimony of men who were themselves Masons, how important a part Freemasonry played in bringing about the anti-clerical legislation of Joseph II., and in preparing the way for, if not in actually carrying out, the horrors of the French Revolution. These two chapters of history would alone be sufficient, even if more modern instances were wanting, to brand the Masonic system as hostile—at least in the long run—to the religious, civil, and social well-being of a nation,

REPORTS OF MEETINGS.

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

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CRAFT: METROPOLITAN.

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ROYAL ALFRED LODGE, No. 780.

THE regular meeting was held on Friday, 10th inst., at Bro. W. T. Purkiss's, Star and Garter Hotel, Kew Bridge, under the presidency of Bro. C. J. Coombs W.M., who was supported by O. Robinson S.W., Justin Allen J.W., W. Eydman P.M. Treas., F. J. Larkman I.P.M. Sec., H. T. Gomm S.D., J. Halstead J.D., H. T. Johnson I.G., E. Eydman and T. H. Dorey Stewards, H. R. Worth D.O., J. Gilbert Tyler, also Bro. B. Blasby P.M., W. Gomm P.M., Lloyd P.M., W. T. Purkiss, H. J. Saunders P.M., Edwards, H. Ellis, C. Dorey, H. Perry, Hull, Herne, and several others.

Amongst the visitors were Bro. Clark P.M., Eydman, Tyler, and others. The Lodge was opened in due form, and the minutes were read and confirmed. The Lodge was opened to the third degree and afterwards resumed to the first, when Bro. William Edwards was examined and entrusted for the second. Lodge was again advanced, and that Brother was passed as a Fellow Craft. The excellent working of the Worshipful Master is well known; it is only necessary to say here that he was as proficient as ever.

After a few communications from the Secretary, and other items having been disposed of, the Lodge was closed. The Brethren afterwards adjourned to the banqueting room, where an excellent dinner was provided by Bro. W. T. Purkiss, the well known host of the Hotel.

Subsequently the W.M. proposed the usual Loyal and Masonic toasts, which were heartily received and responded to.

Bro. F. J. Larkman I.P.M. proposed the health of the W.M., which was honoured in most cordial fashion, every Brother being delighted to drink to the health of their ruler.

Bro. C. J. Coombs W.M., on rising to respond, had a very hearty welcome. He most sincerely thanked Bro. Larkman for proposing his health, and the Brethren for receiving it in such hearty manner.

The next toast was one the W.M. always had very much pleasure to propose, being that of the visitors. Guests were always welcome at the Royal Alfred Lodge, and they would always receive a hearty greeting.

Bro. Clark and other Visitors made suitable response.

The next toast the W.M. had much gratification to submit—that of the Treasurer, Secretary, Past Masters, and Officers. It was a delight and a pleasure to work with such an able body of assistants. This toast was also well received, and was responded to in graceful speeches.

Other toasts followed and were duly acknowledged, a very pleasant evening being brought to a termination with the Tyler's toast.

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UPTON LODGE, No. 1227.

THE installation festival of this excellent Lodge was held at the Great Eastern Hotel, Liverpool Street, on Thursday, 9th inst., when a large number of the members and their Masonic friends assembled to take part in this always interesting ceremony. The outgoing Master Bro. George Albert Peters opened the Lodge in due form, when the minutes of the last regular meeting, together with those of the emergency meeting of 12th August, were read and confirmed. The Lodge was opened in the second degree, when Bros. Ernest Claude Holmes, Joseph William Holmes, Oliver Greenland, David Sasserath and William Edward Greenhouse answered the questions of the Fellow Crafts. The Lodge was then opened in the third degree, when the W.M. resigned the chair in favour of Bro. E. M. Jeffery I.P.M., who performed the ceremony of raising the above mentioned candidates in an altogether admirable manner. The Brethren were invested as Master Masons, and took their seats in the Lodge.

Bro. Peters then resumed the chair, when the Auditors presented their report, which was discussed, accepted and adopted.

Bro. Henry Hyde S.W., having been elected as Worshipful Master for the ensuing year, was then presented by Bro. P. M. Jeffery, and signified his assent to the ancient charges and regulations. The Brethren having retired, a Board of Installed Masters, presided over by Bro. Toye, was formed, and Bro. Hyde was regularly installed in the chair of King Solomon and invested his predecessor as I.P.M. Upon the re-admission of the Brethren the newly made Master was proclaimed by Bro. Peters, and saluted in the various degrees.

The following Officers were appointed and invested:—William Athol Bray S.W., Arthur J. Millington J.W., Charles Gieseke P.M. Treasurer, Charles John Free P.M. Secretary, Augustus A. Butcher S.D., Henry J. Rowberry J.D., Walter J. Carroll I.G., Samuel Toye P.M. D.C., Robert F. Thomson A.D.C., Ernest C. Holmes Organist, Gustav A. Fischer, William Prior and R. C. Chapman Stewards, and Thomas Bowler Tyler.

The addresses to the Master, Wardens and Brethren were admirably given by Bro. Peters, and ensured the hearty commendation of those who attended.

The Brethren who were present included Bros. John Stroud P.M., Samuel Toye P.M., Edwin Hill P.M., Charles Gieseke P.M., Charles John Free P.M., E. M. Jeffery I.P.M., John Baker, William Prior, J. W. Holmes, D. Sasserath, S. W. Garter, E. C. Holmes, John Bell, C. W. Cooper, Frederick W. Ward, W. E. Greenhouse, G. Fischer, P. Hahn, R. F. Thomson, A. B. Noble, R. S. Chapman, and W. T. Hustwayte.

Visitors—H. Massey P.M. 619 1923, Robert Beswick P.M. 11, James Smith P.M. 933, Thomas A. Collins 2417, John Hooper P.M. 1320, W. J. Songhurst P.M. 227, Orilton Cooper P.M. 211, Charles Westwood P.M. 1343 P.P.A.D.C. Essex, John Spencer W.M.-elect 1437, G. Muller 1987, W. J. Rivers Wilson 2264, T. Robinson J.D. 2396, J. Anly S.D. 117, H. W. Bleany S.W. 1549, G. Croger 1549, R. J. Hamilton 781, W. T. Grimmett P.M. 15, Frederick Toye S.W. 1273, Percy Cooper I.G. 1694, George T. Miles S.W. 1351, and H. C. Cuttriss 217.

At the conclusion of the day's work the Brethren repaired to the banquet room, where a most enjoyable repast awaited them—one that was fully in keeping with the jovial good fellowship for which this Lodge has become so

famous. The newly installed Master presided, and thus early gave promise of proving a worthy successor to his immediate predecessors in the chair of the Upton Lodge.

The usual toasts in honour of the Queen, and of the Masonic rulers were regularly disposed of.

The I.P.M. Bro. Peters rose to submit the health of the Worshipful Master of the Lodge, and in doing so he felt the toast was sure to be well received, as all the members of the Lodge respected Bro. Hyde, knowing that ever since his initiation among them he had displayed such truly Masonic qualities as to make many friends. By his readiness to help the Lodge and assist in the work of Freemasonry he had acquired such a firm hold on the affections of the Brethren as time would not loosen; and he predicted for Bro. Hyde a happy and prosperous year while occupying the chair of their Lodge.

In acknowledging the toast Bro. Hyde tendered sincere thanks to the Brethren for the honour they had conferred on him by electing and installing him as Master of the Upton Lodge, and expressed a hope that he might be able to so manage its affairs as to ensure the success of the Lodge and the comfort of its members. He felt very proud of his present honourable position, and hoped he might be able to do credit to himself in discharging the duties attached to it.

The W.M. paid a well deserved compliment to his predecessor in the chair (Bro. Peters) when he submitted the toast of his health, briefly touching upon the work of the past year, and the continued good feeling experienced in the Lodge under the rule of the Brother whom they were about to honour in the toast of the Immediate Past Master. It was an especial pleasure to him to be called upon on that occasion to present to Bro. Peters the Past Master's jewel of the Lodge, which he hoped the recipient would live to wear for many years in their midst, winning fresh honours and new friends year by year as he had done in the past. In addition to this award for Bro. Peters a handsome diamond ring was provided for Mrs. Peters, by the initiates of the year, who thus followed in the footsteps of their predecessors in providing a memento of what may justly be termed the new work of the twelvemonth, and that too in a quarter where it is likely to be even more appreciated than would be the case if the gift had taken the form of a presentation to the Master himself, either in the form of a Past Master's collar or other adjunct of Freemasonry.

Bro. Peters, like so many others who have been overcome on similar occasions, was less ready than usual with words in which to express his feelings. That he was gratified was evident, and if his expression of thanks to the Lodge and the particular members of it who had been initiated during the year was brief, it was sincere and to the point.

The toast of the Visitors was honoured with enthusiasm, and was responded to by several of the guests.

Bro. Samuel Toye P.M. had an especially pleasant task to perform, in submitting the toast of the Charities, made particularly attractive on this occasion, as he was enabled to announce that one of the members—Bro. Millington—had promised to give £100 to the list of the Upton Lodge Steward for next year's Festival of the Royal Masonic Institution for Boys, when the centenary of that charity's establishment will be celebrated. This announcement was most heartily received, and later on the health of Bro. Millington was pledged, he being specially thanked for his munificent contribution.

The W.M. then gave the toast of the Past Masters of the Lodge, with whom he associated the Treasurer and Secretary. The Past Masters were justly considered the pillars of the Lodge, and their experience of Masonic matters enabled them to pilot the Master through the difficulties of his position. The Master bore a willing testimony to the efficient services rendered by Bro. Free, who was greatly beloved by the Brethren, and trusted that he might long be spared to them. Bro. Gieseke was an able Treasurer, and looked after their funds, as the Auditors had justly attested. Bro. Jeffery had assisted that evening by performing the ceremony of raising, and all the Past Masters willingly undertook any duty that might be required of them.

The compliment was acknowledged by the Brethren mentioned. Bro. Free said he was glad to remember that he had initiated Bro. Millington into the Lodge during his year of office.

The new Officers of the Lodge were then toasted, and suitably replied; after which Bro. Bowler gave the Tyler's toast, and the Brethren adjourned, having spent a very pleasant evening.

A capital entertainment was provided for the amusement of the Brethren after the banquet, and agreeably interspersed the speeches. Among those who took part in it were Bros. E. C. Holmes, Thomas W. Payne, Frank Martin, F. Cooper, and C. J. Free, together with Messrs. Will Ballard, Harry Greene, and H. Hudson.

Bro. Henry Hyde, the new W.M. of the Upton Lodge, was born in London, on 22nd January 1849, and was initiated into Freemasonry at a meeting of this Lodge held in August 1890. He was appointed I.G. the following year, and being an earnest student at the Lodge of Instruction, he was chosen to fill the various offices in succession until last August he was unanimously elected to the chair. He was exalted in Royal Arch Masonry in the Guelph Chapter, No. 1685, in June 1892. He has not neglected the Masonic Charities, and has ever given freely in the cause, while at the last Festival of the Girls School he represented the Upton Lodge and then distinguished himself by taking up the handsome sum of £157 10s. He is well skilled in the ritual and ancient landmarks of the Order, so his reign should be a happy and beneficent one. So mote it be.

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LODGE OF PERSEVERANCE, No. 1743.

THE members held their annual installation meeting on Saturday, at Anderton's Hotel, Fleet Street, under the presidency of Bro. H. C. Lonsdale Worshipful Master.

Mr. Alfred Rainy Barton was initiated by the W.M., who afterwards with great ability performed the ceremony of installation, Bro. Henry Watts being the elected candidate for the office of W.M.

Bro. Lonsdale was invested with the collar of Immediate Past Master, and the other Brethren selected for the different Offices were: H. G. Park Senior Warden, W. B. Cossham Junior Warden, Thomas Lovell P.M. Treasurer, G. J. Tollett Secretary, R. Perry Senior Deacon, J. Handley Junior Deacon, H. J. Bridgman Inner Guard, J. Flexman Director of Ceremonies, W. Farrant Assistant Director of Ceremonies, J. Cunningham Steward, J. T. Dormer P.M. 1571 Assistant Steward, William Lane (a Crimean veteran) Tyler. Bro. Lonsdale, at the conclusion of the investiture of the Officers, fluently delivered the addresses to the Masters, Officers, and lay Brethren; after which ceremony the Lodge was closed, and the Brethren were entertained at a choice banquet, says the "City Press."

This was followed by the proposal and acknowledgment of the usual

toasts, Bro. S. Cochrane P.G.Treas. and Bro. E. C. Mulvey G.Purs. replying to the toast of the Grand Officers, and complimenting Bro. Lonsdale on the way in which he had performed the duties of Installing Master.

Bro. Lonsdale next proposed the health of the Worshipful Master, whom, he said, he introduced to the Lodge eleven years ago, with the result that Bro. Watts had chased him through the various Offices, losing only by a short head. Whatever office Bro. Watts had occupied he had filled with credit to himself, and now that he had arrived at the highest point he was sure he would acquit himself equally well, and to the entire satisfaction of the Brethren.

Bro. Watts, in acknowledging the compliment, said he thought Bro. Lonsdale had spoken too highly of him; nevertheless, that day had been a red-letter day in his life. He had thought the same on the day he was initiated, but the present day surpassed the former. He had followed Bro. Lonsdale up the ladder. He had known him for fourteen years, and he had found him a good friend.

Without resuming his seat the W.M. proposed the health of the Initiate, which toast Bro. Barton responded to. Bro. Watts then proposed the Immediate Past Master, whom he credited with setting an example which any Worshipful Master should be proud to adopt for his guidance. On behalf of the Lodge he presented to Bro. Lonsdale a valuable Past Master's jewel.

Bro. Lonsdale, in thanking the Brethren, said that what he had done for the Lodge of Perseverance he had done with the greatest sincerity, and to the best of his ability. He was pleased to think that he had been enabled, with the assistance of the Brethren, to take up £115 as Steward at the ninety-ninth anniversary of the Masonic Boys School, and it was the second highest sum the Lodge had ever sent. He trusted his successor would double the amount.

The toasts of the Visitors, the Past Masters, the Treasurer and Secretary, and the Officers of the Lodge followed, the Tyler's toast winding up the evening, the success of which was contributed to by some good part and solo singing.

INSTRUCTION.

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CONSTITUTIONAL LODGE, No. 55.

ON Tuesday, at seven o'clock sharp, a very good meeting took place at the Apple Tree and Mitre, 30 Cursitor Street, Chancery Lane, W.C. Bro. T. B. Roberts W.M., F. Richardson S.W., E. Edwards J.W., C. W. Mayo P.M. Preceptor, H. Ansell P.M. Treasurer, J. D. Galloway P.M. Sec., T. Rendall S.D., C. Robinson J.D., J. Parker I.G., A. W. Jeffreys, Long, Haines, Holbron, Hanneday, Greenman, J. Wynman, Thomas Payne, and several others.

The Preceptor Bro. C. W. Mayo P.M., with the assistance of the Brethren, worked the first section of the lecture. Afterwards the W.M. intimated to the Brethren his intention of rehearsing the second degree, for which Bro. Jeffreys offered himself as candidate and was entrusted. The Lodge was advanced and the ceremony completed. The W.M. resumed the Lodge to the first degree, and Bro. Richardson S.W. was elected W.M. for next Tuesday. It was proposed and seconded that the annual dinner should take place on Saturday, 30th October, at the Holborn Restaurant, and Bros. Haines, Jeffreys, Clayton and Edwards were elected Stewards.

The ballot was drawn for the Masonic Benevolent Institution, which resulted in favour of Bros. Brock and Edwards.

The Lodge meets every Tuesday at seven o'clock, Bro. C. W. Mayo P.M. being the Preceptor. Brethren joining will receive all the attention they desire.

PROSPERITY LODGE, No. 65.

ON Wednesday, at the Weavers Arms, London Wall, there was a very good attendance of Brethren when Bro. W. Baker acted as W.M., assisted by Bros. L. Burt S.W., W. E. Knight J.W., D. Harlow P.M. Preceptor, H. T. Meadows P.M. Sec., T. G. Robeson S.D., C. Butcher J.D., C. C. Walsh I.G., J. Roberts P.M., J. Brown, G. Kinipple W.M. 65, S. Spencer, H. Farr, G. Stevenson, J. Wynman, W. J. Dixon, A. H. Sergeant, W. Bush, H. Parkinson, W. Lloyd, W. H. Jenkins.

The W.M. opened the Lodge to the second degree, when Bro. J. Brown offered himself as candidate. He was examined and entrusted, and the ceremony of raising was rehearsed. The W.M. closed the Lodge down in regular form.

Bro. L. Burt, of the William Preston Lodge, No. 766, and W. E. Bush, of the Prosperity Lodge, No. 65 were elected members. Brother L. Burt was chosen W.M. for the first Wednesday in October, next Wednesday being Officers' night, and the following one the Preceptor's night.

SYMPATHY LODGE, No. 483.

ON the 13th inst., at the Star Hotel, Gravesend, Bro. William Hawker (W.M. of the Mother Lodge) W.M., John N. Willis S.W., A. J. Walkin J.W., Ernest Ingman Secretary, H. Forss P.M. Preceptor, R. J. Beamish P.M., C. Hind P.M., H. Andrews S.D., J. Hewison J.D., J. A. Axcell I.G., C. P. Bowen, G. A. Pattison, and H. W. Webster.

The Lodge was opened by the W.M., when the minutes of the last meeting were read and confirmed. The Lodge was opened in the second degree. The W.M. announced that the ceremony of installation would be rehearsed. Bro. Beamish having offered himself as the candidate complied with the usual obligations. The Lodge was opened in the third degree, and the Brethren having retired, a Board of Installed Masters was formed and Bro. Beamish placed in the chair according to ancient rite. The Brethren were re-admitted, when the customary proclamations were made and salutations were given in each degree. Bro. Forss then worked the first section of the first lecture, with the assistance of the Brethren. Auditors were appointed to examine the Lodge accounts, Bros. Hewison and Axcell being selected. The Lodge was then closed, after which the fifteenth draw for a Charity Life Subscribership from the Benevolent Fund took place, the draw proving in favour of the Lodge.

WESTBOURNE LODGE, No. 733.

AN excellent meeting was held on Tuesday, at Bro. Barnes's, Oliver Arms, Westbourne Terrace North, Harrow Road. Bro. Miller acted as W.M.,

with Bros. Th. Mogford S.W., Brown P.M. J.W., H. Dehane P.M. Preceptor, R. J. Rogers P.M. Treas., G. Mogford P.M. Sec., G. Weaver S.D., Mann J.D., Crow I.G., Halston, Busby, Tucker, Thomas, Shield, Crookes, Knight P.M., J. Wynman.

The ceremony of initiation was rehearsed, Bro. Shield candidate. The W.M. gave the charge of the degree. Lodge was called off and on. Brother Shield was presented for the second degree, was entrusted, and the ceremony was rehearsed. The W.M. kindly vacated the chair in favour of Bro. T. Mogford, who rehearsed the ceremony of installation, Bro. Miller being duly presented and obligated. The W.M. opened the Lodge in the third degree and Bro. Miller resuming the chair invested his Officers. Bro. T. Mogford gave the three addresses, the working generally being rehearsed in that creditable manner which does great honour to the Westbourne Lodge of Instruction.

Bro. T. Mogford W.M. of the Bloomsbury Rifles Lodge was unanimously elected W.M. for next meeting, and his perfect working being so well-known an exceptional attendance is expected.

It was proposed by Bro. H. Dehane P.M. and seconded by Bro. R. J. Rogers P.M. that a hearty vote of thanks be put on the minutes for the excellent manner Bro. Mogford worked the ceremony of installation, which he did for the first time. Bro. Mogford thanked the W.M. and Brethren in a suitable manner.

WHITTINGTON LODGE, No. 862.

THE usual weekly meeting was held at the Red Lion, Poppin Court, Feet Street, on Wednesday, at 8 p.m., when the following were present:—Bros. Kemp W.M., Clarkson S.W., Kobelt J.W., Berry S.D., Pate J.D., Day I.G., Pauncefort Preceptor, Tilt Secretary, Collins and Hartley.

The Lodge was opened to the second degree, when Bro. Collins, who acted as a candidate to be raised to the third degree, was examined and entrusted. The Lodge was opened in the third degree and the ceremony of raising rehearsed, the W.M. giving the traditional history.

ST. JOHN LODGE, No. 1306.

ON Thursday a meeting was held at the Queen Victoria Tavern, Exmouth Street, Stepney, E., when Bro. C. J. Holmes W.M. 1306 Secretary of the Lodge of Instruction acted as W.M., with W. Harper S.W., C. Dawe P.M. J.W., T. A. Arter P.M. Preceptor, B. Holland S.D., J. Beard J.D., M. Goldner I.G., Phillips Organist, J. Wynman.

The W.M. opened the Lodge to the third degree, and resumed to the first, when the ceremony of initiation was most impressively rehearsed, Bro. J. Beard candidate. The W.M. intimated his intention of rehearsing the second degree, for which Bro. Beard also offered himself as candidate and he was examined and entrusted. The Lodge was opened in the second degree and the ceremony of passing was rehearsed.

The W.M. informed the Brethren of his intention of rehearsing the third degree, when Bro. Beard once more kindly offered himself as candidate and was entrusted, the ceremony of raising being rehearsed.

The ceremonies were given in a most satisfactory manner, and the W.M. received a well earned compliment for their rehearsal.

Bro. Dawe was elected W.M. for next meeting, when the Brethren may expect another Masonic treat. A vote of thanks was passed to Bro. Phillips for his valuable services as Organist, the music he dispensed proving an attractive addition to the ceremonies.

The Lodge meets every Thursday, at 8 o'clock, and Brethren wishing for instruction will find Bro. T. A. Arter P.M. an excellent Preceptor.

KENNINGTON LODGE, No. 1381.

ON Friday, 10th inst., a meeting was held at the Horns Assembly Rooms, Kennington. There were present Bro. B. Cohen W.M., E. Mitchell S.W., J. S. Bidmans J.W., J. O'Dea P.M. Preceptor, J. A. Cannon Secretary, M. W. Reid S.D., W. C. Benedict J.D., J. Butt I.G., G. Jameson Organist, J. Lewarne, H. Price P.M., Richardson P.M., F. Mash, E. Kent, G. Mash, J. Wynman, W. G. Cannon P.M., G. E. Cannon, W. T. Andrews, J. Jones, and Barry W.M.

The W.M. kindly vacated the chair in favour of Bro. J. Lewarne, who rehearsed the second degree, with Bro. Mash as candidate.

The W.M. resumed the chair, and the ceremony of initiation was rehearsed, Bro. Kent being candidate. By desire of the W.M. Bro. George Mash gave the ancient charge of that degree as he had previously done in the second. The Lodge was advanced to the third degree, when Bro. O'Dea Preceptor, with the assistance of the Brethren, worked the first section of the lecture. The W.M. resumed the Lodge in the first degree and Bro. F. Mash was elected a member, suitably responding to the compliment. Bro. E. Mitchell was chosen W.M. for next Friday.

HYDE PARK LODGE, No. 1425.

AT the Prince of Wales Hotel, Eastbourne Terrace, Bishops Road, Paddington, W., on Monday, Bro. G. Weaver W.M., J. Spinks jun. S.W., W. Smith J.W., H. Dehane Sec., W. H. Handover S.D., H. Chubb J.D., W. E. Jefferson I.G., C. Riemann Stwd., W. J. Stratton P.M. 753 acting Preceptor, G. D. Mogford P.M. 2362, A. Collman, H. Campbell P.M. 734, H. Crookes, A. J. Tapling.

The ceremony of initiation was rehearsed, Bro. Collman candidate. The Lodge was opened in the second degree, and Bro. Chubb, at the request of the W.M., assumed the chair.

The Lodge was opened in the third degree, and after the usual preliminaries the ceremony of raising was rehearsed, Bro. Riemann candidate. The Lodge was resumed to the first degree.

A vote of thanks was passed to Bro. Stratton, for acting as Preceptor, which compliment was acknowledged. Bro. Spinks was elected W.M. for next Lodge meeting, Officers to be in rotation. The four Boys and four Girls votes were then handed to Bro. Mogford, to assist the case of Jacobs at the next election. After hearty good wishes the Lodge was closed.

DUKE OF CORNWALL LODGE, No. 1839.

A VERY good meeting was held on Monday, at the Whittington Hotel, Moor Lane, Moorgate Street, when Bro. W. Wright took the chair as W.M., and was most ably assisted by the following Officers:—O. Heinekey S.W., W. Sawyer J.W., Walter Martin P.M. A.G.Purs. Preceptor, J. Almond

P.M. Sec., Percy Gray Deputy Sec., J. F. Perrins S.D., C. J. Davison P.M. J.D., Flock I.G., G. Stevenson, F. Robertson, Ashby, C. H. Knuth, J. Vincent Jull, W. J. Carroll, C. B. Cutchey P.M., J. Wynman, J. D. Myers, W. Harris.

After preliminaries Bro. Jull offered himself as candidate for the second degree and the ceremony of passing was rehearsed. The Preceptor Brother Walter Martin, with the assistance of the Brethren, worked the first section of the lecture. The Lodge was closed to the first degree, and Bro. Heinekey S.W. was unanimously elected W.M. for next Monday.

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TERRIERS LODGE, No. 2184.

ON Wednesday, at three o'clock, a meeting was held at the Sir Sidney Smith, Chester Street, Kennington, Bro. C. H. Randall W.M., C. Wetton W.M. 2087 S.W., B. Cohen J.W., A. Darch P.M. Preceptor, J. Holding Treasurer acting S.D., E. Sinclair Secretary acting J.D., G. Douglas I.G., Charles Castle, Jesse Burton, T. Holland, J. Wynman, and others.

The Lodge being duly formed the minutes were confirmed. The ceremony of initiation was rehearsed, Bro. Castle candidate. The W.M. vacated the chair in favour of Bro. C. Wetton, who opened the Lodge in the second degree, and intimated to the Brethren his intention of rehearsing the ceremony of raising, for which Bro. J. Holland offered himself as candidate. He was examined and entrusted, and the Lodge being opened in the third degree, the ceremony of raising was rehearsed.

Bro. Randall resumed his chair and in due course Bro. C. Wetton W.M. 2087 was elected W.M. for next meeting.

It was proposed that a hearty vote of thanks be recorded on the minutes to Bro. C. H. Randall for his kindness in having the working tools done up in such a beautiful manner, to which Bro. Randall suitably responded.

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HUGH OWEN LODGE, No. 2593.

THE usual weekly meeting of this Lodge of Instruction was held at the Restaurant Frascati, Oxford Street, on Friday, 10th inst., when the following were present: Bros. Jas. Barnett W.M., Ridgway S.W., Webster J.W., Marks S.D., Roberts J.D., Ramsbottom I.G., Holland P.M. Preceptor, Nicholls Treasurer, Schrader Organist, H. T. Kobelt acting Secretary, and Frith.

The Lodge was opened in due form and the minutes of the last meeting confirmed. The ceremony of initiation was rehearsed by the W.M., with great satisfaction. The Lodge was opened in the second and third degrees. The Lodge was resumed to the first, when Bros. Edward Cooper Steward 1158 and T. Anderson Marks 1681 were unanimously elected members. Bro. Ridgway was elected to occupy the chair at the next meeting, and appointed his Officers in rotation.

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PROVINCIAL.

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ST. LUKE LODGE, No. 225.

AT the meeting held at the Masonic Hall, Soane Street, Ipswich, on Wednesday, 8th inst., Bro. W. H. Cook P.A.G.P. Suffolk was the recipient of a handsome jewel and illuminated address on the occasion of his marriage. The W.M., in making the presentation, spoke in very high terms of the worth of Bro. Cook, and of the deep love and interest he had taken in Masonry, and also how he had endeared himself to the Brethren by his genial disposition.

Bro. Cook, in response, thanked the Brethren for the high compliment they had paid him, and assured them that it would ever be his aim to do his utmost for Freemasonry, and to merit the continued esteem of the Brethren.

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ARCHITECT LODGE, No. 1375.

THE regular meeting was held at the Masonic Hall, Chorlton-cum-Hardy, on Friday, 3rd inst. In the absence of Bro. T. A. Holland W.M. who, it was incidentally stated, was travelling in China, the principal chair was occupied by Bro. Alfred Pickford P.M., who conducted the business of the evening. The attendance was not very large, owing to a variety of causes, but at the festive board, which followed the Lodge proceedings, a very enjoyable time was spent, the following being contributors to the harmony, viz., Bros. W. T. Hesketh P.M. Secretary, C. H. Beever P.M., William Rushton Organist, Charles Klindworth, (who gave a laughable and remarkable exhibition of "thought reading"), J. Coupland, Councillor James J. Lambert P.M. P.G.D. England, and others.

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ZION LODGE, No. 1798.

THE regular meeting was held at the Grand Hotel, Manchester, on Wednesday, the 8th inst., Bro. Joseph Gershon W.M. The principal business of the evening was that of raising Bro. Jacques Higham Phillips to the sublime degree of M.M., the ceremony being performed by Bro. Geo. Board P.M. P.P.G.D.

At the festive board which followed, Bros. Harry Norris, J. H. Phillips, and Edward Roberts P.M. 1459, contributed to the entertainment, a pleasant evening being spent.

We may mention that amongst the various toasts was one by the W.M. in honour of Bro. Mark Hart, who is about to proceed to South Africa. Bro. Gershon, after reverting to his past services to the Lodge, expressed a hope that Bro. Hart would have a pleasant and successful journey, carrying with him as he did the best wishes of every member.

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WHITWORTH LODGE, No. 1932.

ON the 8th inst. the annual meeting took place in the Masonic Hall Spennymoor, there being a large attendance of members and visiting Brethren.

The principal business was the installation of Bro. Wm. Cowley S.W. as W.M. for the ensuing year, and the appointment and investiture of Officers. Bro. Cowley was presented by Bro. Brown P.M. to the retiring W.M. Bro.

J. Rutter, who performed the ceremony of installation impressively. Bro. Cowley afterwards invested the Officers.

The annual banquet was held in the Town Hall, the new W.M. presiding, and Bro. F. Raine occupying the vice-chair. After dinner the usual Loyal and Masonic toasts were honoured, the proceedings being pleasantly varied by musical contributions from the choir (Bros. Rosland, Chilton, and Bramley) and other Brethren.

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BLACKWATER LODGE, No. 1977.

THE annual installation festival took place at the Blue Boar Hotel, Maldon, on Monday, 13th inst., under the presidency of Bro. T. J. Grant P.P.G.Std. W.M. The ceremony of installing Bro. Ernest E. Eve S.W. into the chair of K.S. was most impressively performed by Bro. T. J. Ralling P.M. P.A.G.D.C. Eng. Prov.G.Secretary.

Bro. Wm. Rudrum, on behalf of the Lodge, presented Bro. T. J. Grant with a very handsome Past Master's jewel, in commemoration of Her Majesty's Jubilee. The jewel contained an enamel portrait of the Queen and bore a suitable inscription.

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DUKE OF YORK LODGE, No. 2449.

THE regular meeting was held at the Palatine Hotel, Manchester, on Thursday, the 9th inst., Bro. Clement John Hall W.M., there being a very good attendance. After the reading and confirmation of minutes, Bro. George Sawyer was raised to the sublime degree of M.M. by Bro. William T. Schofield P.M. P.P.J.G.D.

Lodge business over, the Brethren adjourned to the social board, where a very pleasant evening was spent, the services of most of the Brethren being brought into requisition.

Among the distinguished visitors present was Bro. Councillor Joseph Selby P.M. 1083 Prov.G.D.C. We may note that the Palatine Hotel has undergone a marked change since the last meeting of the Lodge, Mr. R. C. G. Bourner having succeeded to the management.

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HADRIAN LODGE, No. 2483.

THE annual installation meeting was held at the Devonshire Hotel, Bexhill, on Wednesday, 8th inst. The Lodge was opened by the W.M. Bro. W. R. Griffin, who was well supported.

The chief business of the meeting was the installation of Bro. James Wood as W.M. for the ensuing year, the ceremony being most ably performed by Bro. Griffin. The new W.M. was elected Charity Steward for the year.

Before the Lodge was closed the W.M. presented Bro. Griffin with an elegant Past Master's jewel, for services rendered during his year of office, which was suitably acknowledged.

The Lodge having been closed, the Brethren sat down to a banquet, under the presidency of the newly-installed W.M. The customary Loyal and Masonic toasts were honoured.

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ROYAL ARCH.

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WARRANT OFFICERS CHAPTER, No. 2346.

THE annual meeting was held at Freemasons' Hall, Great Queen Street, W.C., on Monday, 13th inst., when the Officers were invested for the ensuing year. Comp. W. A. Greene installed Comps. Williamson and Howe into the chair of J. in a very able manner, Comp. Malony installed Comps. Greene and Howe into the chair of H., the latter by dispensation from the M.E. the Grand Z.

Comp. Pugh then installed Comp. Greene in the chair of Z., also by dispensation, he not having previously served the office of H.

After the installation, the M.E.Z. presented Comp. Pugh with a P.Z. jewel, which had been unanimously voted to him by the Companions, for his services as First Principal of the Chapter during his year of office. Comp. Pugh thanked the Companions for this token of their esteem and regard.

It was afterwards proposed that a hearty vote of thanks be recorded on the minutes in favour of Comp. Jennings P.Z., for his valuable services to the Chapter, he having acted as its Treasurer from the foundation, and also that a Treasurer's jewel be presented him.

Also a hearty vote of thanks was accorded to the Installing Officers, for their services to the Chapter that evening.

The Chapter was then closed and the Companions adjourned to an excellent banquet at the Freemasons' Tavern.

The following is a full list of Officers for 1897-8:—Comp. W. A. Greene M.E.Z., H. A. Howe H., A. J. Williamson J., A. Molony P.Z. Treas., M. A. McInerny P.Z. Scribe E., J. P. Newsham Scribe N., A. Edis P.S., W. E. Bailey 1st Assist., J. A. Walter 2nd Assist., A. Fraser D.C., J. Lackland Janitor.

Amongst others present were Comps. Betts, Copsey, Benstead, and Dent, with Comp. H. Smith, of the James Terry Chapter, as a Visitor.

VIVE JUGLA!

In the west-end of great London, in a street called Coventry,
At number 24 you'll find a far-famed glovery;
The maker of those famous gloves, A Jugla is by name,
And 'tis more than half a century since he first to England came.
In this his adopted country, he has spared no pains nor cash,
To improve that useful article, without which none can "mash."
And 'tis well known on every side, success has crowned his work,
For in his manufacture no serious flaw can lurk;
His gloves are all made on the spot, as all with eyes can see,
And 'tis his boast that London now need fear no rivalry.
Quality considered, no goods are priced so low,
And for fit, finish and elegance, they're acknowledged "all the go."
Royalty and fashion will wear no other make,
And the brightest ladies in the land, say that Jugla "takes the cake."

—(Communicated.)

