

THE Freemason's Chronicle.

A WEEKLY RECORD OF MASONIC INTELLIGENCE.

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WELL DESERVED RECOGNITION.

ELSEWHERE we give some particulars of a meeting recently held at Liverpool, to make arrangements in connection with a proposed Masonic memorial to the late Lady Lathom, wife of our esteemed Pro Grand Master. We are pleased to hear that so large a sum as £500 is available for the memorial, it being proposed that a cheque for that amount be handed to Lord Lathom, to be devoted to some one of the charities in which the late Countess was interested.

A suggestion of equal or even greater interest to us as Freemasons follows the announcement referred to, it being proposed to recognise the completion by Lord Lathom of twenty-five years service as the Provincial Grand Master of West Lancashire, by the presentation of a piece of silver plate suitably inscribed which, as the Lord Mayor of Liverpool pointed out, would be a lasting memorial and an heirloom in his lordship's family.

We must of course recognise that the event it is thus intended to honour is of particular local interest, but at the same time we believe there are many Brethren in other parts of the country who would have liked to take their part in contributing to one or both of the funds, in view of the great popularity enjoyed by the esteemed Brother second in command of the English Craft.

NORTH WALES.

THE Provincial Grand Master Lord Harlech presided at the annual meeting of this Grand Lodge, held at Newtown, on the 11th inst., and appointed and invested the following as his Officers for the ensuing year :

Bro. E. O. Vaughan Lloyd	-	-	Senior Warden
T. A. Forster	-	-	Junior Warden
Rev. T. Hughes	-	-	Chaplains
Rev. W. D. Roberts	-	-	Treasurer
J. G. Tuxford	-	-	Registrar
W. D. Henderson	-	-	Deputy Registrar
J. Porter	-	-	Secretary
Edward Roberts	-	-	Senior Deacon
C. Gwilt	-	-	Junior Deacons
D. Davies	-	-	Superintendent of Works
C. Rowland	-	-	Director of Ceremonies
J. L. Tanqueray	-	-	Assistant Dir. of Cers.
J. R. Pritchard	-	-	Sword Bearer
R. A. Gregory	-	-	Standard Bearers
William Rowlands	-	-	Organist
John Hughes	-	-	Assistant Secretary
James Tomlins	-	-	Pursuivant
R. Jones	-	-	Assistant Pursuivant
C. Rowland	-	-	Stewards
J. O. Morris	-	-	Tyler.
J. W. Bishop	-	-	
W. P. Matthews	-	-	
T. Williams	-	-	
Owen Rowland	-	-	
W. Wright	-	-	
C. W. Norton	-	-	
E. Elwell	-	-	
W. McKenzie Williams	-	-	

Bros. J. H. Rees and R. H. Pritchard were appointed Auditors, and the other business of the year was regularly disposed of.

In the evening the Brethren sat down to a banquet at the Public Hall, Lord Harlech being in the chair.

GLOUCESTERSHIRE.

THE meeting of this Provincial Grand Lodge to be held at Nailsworth, on the 6th October, will have an added interest, from the fact that the Consecration of the new Lodge, which is the primary object of the meeting, will be followed by the laying of the foundation stone of a new church, with Masonic ceremonial, by the Provincial Grand Master the Right Hon. Sir Michael Hicks-Beach, Bart. The consecration will take place at 11.30 a.m., and the installation of Master will follow at 1.30. At 2.30 Provincial Grand Lodge will be opened, and at 3 the foundation stone of St. George's Church will be laid.

The wedding of Miss Florence Davies, the Lord Mayor's second daughter, with Dr. C. N. Barton, will take place at Bishopsgate parish church on Wednesday, 12th proximo.

Bro. Sir A. F. Godson, M.P., Provincial Grand Master of Worcestershire was introduced into the Royal presence on Saturday, 6th inst., when Her Majesty conferred the honour of Knighthood on our esteemed Brother and others.

The Grand Master of Scotland counsels the Lodges under his rule to endeavour to attract the upper classes of the population to the Lodges. Why, he asks, should our wealthy men go to England to become Freemasons? Their admission, he adds, does not exclude the poorer candidates.

The will of the late Bro. Alfred Albert Pendlebury, of Kimberley, Westley Road, Boscombe, late Assistant Grand Secretary of England, was proved on the 11th inst., says the "City Press," by Mrs. Louise Juliane Charlotte Olga Helene Pendlebury, the widow and executrix, the value of the estate being £1,886 5s 8d.

On Saturday afternoon, 6th inst, Mrs. Shurmur, wife of Bro. William Shurmur P.G.S.B. Eng. and P.P.G. Treas. of Essex, presented the prizes to the fortunate winners in the Monoux School Sports at Walthamstow, one of the rewards being a handsome silver cup presented by the Lady. In the evening Bro. Shurmur presided at a meeting for the purpose of presenting a testimonial to Mr. William Russell, of the Walthamstow Post Office, who has been promoted to a more lucrative appointment in London. The gifts consisted of a gold watch from the sub-postmasters of the district, a marble timepiece from the Walthamstow postmen, and an illuminated testimonial. It is no wonder that Bro. Shurmur's name is a household word in Essex.

The reports of the annual meetings of the Provincial Grand Lodges of Freemasonry show that the Craft has never been in a more flourishing condition, writes a distinguished Grand Officer, in the "Daily Telegraph." The financial position of the Lodges is, without an exception, quite sound, and, what is more, they have either all maintained their numerical strength or are steadily increasing it. What, however, has given particular satisfaction to the executive Officers is the fact that the philanthropic activity of Freemasons has had a more satisfactory expression this year than probably ever before. This has been particularly the case in connection with the two central scholastic Institutions. The Prince of Wales is known to have expressed his great gratification with this fact.

FREEMASONRY versus CHRISTIANITY.

(Continued from page 52).

WHEN we inserted the first of Mr. William Foster's papers under this heading, from the "Baptist," we expressed the opinion that he would have to adopt a very different tone of argument in his subsequent articles, if he even hoped to succeed in his mission. A perusal of his later writings has only served to confirm the opinion then expressed. We consider Mr. Foster has not only failed in his self imposed task but, if anything, has made out a fair case for the Craft he sought to crush. We append copious extracts from Mr. Foster's work, in the "Baptist," so that our readers may judge of its merit for themselves. There is one point we should especially like to refer to: Mr. Foster gives many quotations wholly unknown in the ritual of the Craft, and entirely opposed to the views of its members. Before attempting to criticise our Order he should have satisfied himself that his material was reliable. It is fair to say that much of what he accepts as gospel truth is little more than a burlesque of Freemasonry, the extent of which may be gauged from what he says about the means occasionally adopted to scare candidates; they are quite foreign to our Craft.

III.—THE POSITION OF WOMEN UNDER FREEMASONRY CONTRASTED WITH THE POSITION OF WOMEN UNDER CHRISTIANITY.

Freemasonry acknowledges that "the Almighty as His last and best gift to man, created woman," and yet it is a well-known fact that Freemasonry does not admit the female sex within its borders; and we agree that the nature and the ceremonies of Freemasonry do not allow of their admission with any sense of decency and decorum. Let us contrast this with Christianity, which finds a place, and that a large one, for women—women's work, women's intellect, and women's heart. Now, since Freemasonry claims to be a moral force for good, it is surely a serious detraction therefrom that no place is found within it for women; but that at one stroke

MORE THAN HALF THE HUMAN FAMILY IS CUT OFF FROM ITS FELLOWSHIP.

There is another fact which we refer to here as being appropriate to the subject, and that is that the youth of the nation (prior to their coming of age) cannot be admitted within its ranks. Here again is a serious fact in regard to the influence for good (as it professes) that can come within its sphere of action. And if we go still further and deduct from its possible membership those who are too poor to pay the initiation fees, and those who conscientiously object to become members, we shall see that Freemasonry must always work within a prescribed circle, whereas Christianity is open to all.

Neither can we overlook the fact that untruths have sometimes been told to a wife respecting the nature and ceremonies of Freemasonry. Women are naturally inquisitive, and a young wife cannot understand why her husband should need to be out late at night, or why he should prefer the "festal board" from home rather than at home; and when he cannot satisfy his wife's curiosity on this and other points, he often gets over it by the subterfuge of joking or lying. Again, many women are not only inquisitive but nervous, and who shall say the harm that has been done to many a good woman upon this score? Finally, are there not women of good birth and education who, knowing something of the nature of the indulgences in the way of eating and drinking at the Masonic banquets, are led to taking little private indulgences in their own homes, and thus evil habits are contracted, and grow until the peace of the home is broken up?

We have no wish to sermonise, but in order to prove the point of

THE HIGH POSITION GIVEN TO WOMEN IN THE GOSPELS, we simply mention that in every case where Jesus Christ is referred to in connection with women some blessing is imparted, material or spiritual; some confidence is bestowed, or some word of encouragement spoken. See Matt. viii. 14 and 15; Mark v. 22-43; vii. 24-30; Luke xiii. 10-17; John iv. 7, 26; xi. 20, 45, &c., &c.

IV.—THE INITIATORY RITES OF FREEMASONRY ARE DEROGATORY, WHEREAS THE INITIATORY RITES OF CHRISTIANITY ARE ELEVATING.

Let us speak first of the initiatory rites of Freemasonry, and we say that

THEY ARE OPPOSED TO THE MANHOOD OF MAN.

In the first degree of an entered apprentice the candidate applying for initiation has to sign a declaration that he wishes to do so; and on its being presented to the Lodge and the candidate approved, which is done by ballot, he is then prepared for the ceremony by the Tyler or Outer Guard.

The nature of the ceremony is sufficiently indicated by what is said to the candidate after the ceremony.

Further, as though the ceremony itself were not sufficiently degrading, we hear that some objectionable customs are from time to time indulged in, as performing an act upon the candidate with the twenty-four inch gauge "to his great surprise, if not alarm"; dropping a large cavalry sword at the moment when the candidate avows his trust in God; also during the perambulations, when the candidate is passing the fire-place, to rattle the fire-irons, or ostentatiously thrust the poker into the fire; or for the Junior Warden to give a loud-sounding knock upon his pedestal, "startling to a strong man, alarming to a weak one."

* * * * *

IN THE THIRD DEGREE OF FREEMASONRY

the preparation of the candidate is very similar to the previous one, but the ceremony itself is totally different. The nature of the ceremony is indicated in the opening prayer.

Notwithstanding that meanings are placed upon the above ceremonials (we refer to the three degrees) which, no doubt, in the eyes of a Freemason, would appear to make them justifiable, we cannot help feeling that they are puerile and derogatory to man as man.

We are also firmly persuaded that these ceremonials are particularly opposed to Christianity in its purest principles and essentials. A true Christian is a bond-servant of Jesus Christ (Eph. vi. 6); why then should he consent to a rope being placed around his neck in signification of his "bondage to another." If his steps have been arrested and that Light has shone upon his path which arrested Paul when on his way to Damascus, what need is there now to turn to the beggarly elements of law and observances (Gal. iv. 9) as symbolised by the winding staircase of Solomon's Temple? And if as a Christian he has been buried with Christ in baptism wherein also he has risen with him (Col. ii. 12), having become a new man in Christ Jesus, of what need or interest can a Christian have in that death, the resurrection of which is only to the light and life of Freemasonry?

ON THE OTHER HAND

the initiatory rites of Christianity are simple and beautiful, and although Christians differ considerably in their method of carrying them out in the present day, there are but few who will not admit that baptism was an act in the early Church, by which the candidate was plunged or dipped into the water as a symbol of death, and that the emergence therefrom was a symbol of the resurrection unto newness of life (Col. ii. 12).

The "breaking of bread," or as it is variously called (by Protestants) "The Communion," and "The Lord's Supper," was a simple ordinance to be kept in remembrance of Him who loved them and gave Himself for them (1 Cor. xi. 23-26).

Here everything is elevating and based upon historical fact; whereas Freemasonry is a binding of the conscience to the will of man, and is compelled to ride upon the lame horse of "tradition." But we will deal with this more particularly in the next chapter.

V.—THE MORAL TEACHING OF FREEMASONRY CONTRASTED WITH THE MORAL TEACHING OF CHRISTIANITY.

Christianity claims to be based upon the truth and upon historical facts (2 Peter i. 15-18; 1 John i. 1-3); and it has always been the desire of the exponents of Christianity, or at least of the exponents of Protestant Christianity, to show that it is clearly and definitely based upon the truth; as the Apostle Paul said, "I speak the truth in Christ, I lie not, my conscience also bearing me witness" (Rom. 9, 1), but as Freemasonry cannot be made to agree with the Scriptures, the exponents thereof have to be content with basing their teachings in a large measure

UPON TRADITION,

as the following quotation referring to the second Tracing Board will show:—

"The objections to the second Tracing Board may be stated thus: The explanation of the second Tracing Board,

as given in the Rituals generally in use, is almost from the beginning to the end a series of statements having little or no foundation in fact; and in several of its details it is diametrically opposed to the descriptions in the Bible of the things alluded to." Thus it is as Christ said of the Jews, "Ye made the commandment of God of none effect by your tradition" (Matt. 15, 6).

In the form of Obligation in the Third Degree a clause is inserted with respect to

CHASTITY.

* * * * *

So far so good, but we may well ask is it only to these relatives of a M.M. that this chastity is to be strictly respected? and what of those who are outside these relationships of Freemasonry altogether!

We need scarcely point out (the fact being so well known) that Christianity is not satisfied with including less than the whole female sex under its sheltering arm (see Acts 15, 20; Eph. 5, 3; 1 Tim. 5, 1 and 2).

While writing the above we make no sweeping charge against the morality of Freemasons, believing, as we do, that many of them are Christians; at the same time we affirm that, judged from its own standpoint, it is weighed in the balance and found wanting.

We must now proceed to consider the attitude of Freemasonry with reference to the consumption of

INTOXICATING DRINKS.

It is acknowledged that men "of the older generation could not but be aware of occasional deviations from the strict observance of temperance"—nay, the writer goes much further and says: "At the time mentioned, there is no doubt that, in some of our Lodges, certain Brethren did, by late hours and by excess at the monthly meetings, bring the Craft into considerable disrepute; and occasioned on the part of many wives and mothers a strong prejudice against Freemasonry, and in very many cases a serious objection to their husbands or their sons becoming Freemasons." The writer then goes on to say, "Happily, the prejudice and the cause of it are now things of the past."

We note, however, in the chapter upon "The Festive Board," that at a recent approved anniversary banquet, no less than fifteen toasts are given, all of which are expected to be duly honoured.

As a final answer to all objectors, the writer finds consolation in the fact that "we have even total abstinence Lodges on the Register of Grand Lodge." We are afraid, however, that these are few and far between.

And we do say emphatically that the Temperance Party has its strongest foe in the customs sanctioned and supported by Freemasonry, and we are persuaded that the moral tone of Freemasonry will never rise above its social surroundings; and the only hope of the Temperance Party for the freedom of this country from the curse of strong drink must be in the consciences and sympathies of Christians as such (see Eph. 5, 18; 1 Peter 4, 3; Rom. 14, 21).

Before closing this chapter, there is one other subject we wish to refer to, namely, the habit of

SMOKING.

We give the following quotation, not only to show that smoking is freely indulged in, but also to show that Freemasonry takes its "cue" from no higher source than the social customs of the world for the time being.

"—immediately after the toast of permission is given to the Brethren to smoke; then, and not till then, cigars and other means and appliances for the enjoyment of the nicotian weed are brought into requisition."

"No apology can be needed for the mention of tobacco in connection with the symposia of our Order, the habit is so generally, indeed universally, practised at our meetings. Still less need we hesitate to allude to the subject in these days, when, from the lordly club or social gathering in which princes occasionally disport themselves, down through all grades—to the working men's political or social club—smoking concerts are, as our American cousins would aptly say, in 'full blast'."

It may be a matter of opinion as to whether weeds grew in the "Garden of Eden," but we will venture to assert that, if so, they were not smoked, and that nowhere, from Genesis to Revelation, is there any sanction given to the uses here referred to of the narcotic weed.

Medical science also shows unerringly that many baneful influences follow its habitual use, and the general rule is that a small indulgence of this kind soon becomes a habit.

VI.—THE EXCLUSIVE MATERIAL BENEFITS OFFERED BY FREEMASONRY CONTRASTED WITH THE COMMON MATERIAL BENEFITS OFFERED BY CHRISTIANITY.

One of the great attractions of Freemasonry is, no doubt, that it offers material advantages to those joining its Fraternity; it certainly makes a strong claim upon professional men, for, since he cannot, by the rules of his society or by custom, advertise his business, he must adopt some means to make himself known; moreover, it is essential that he should receive the confidence of his clients, and that confidence Freemasonry professes to bestow.

It may be said that there is no direct obligation laid upon a Freemason to trade with, or employ, those of the Craft, although, for all practical purposes, this preference is largely given, as is well known, and that it is sometimes made an obligation is evident from the following quotation:

"No such clause is inserted in either of the two former O . . . s. It should never be used, any more than the form of words which the writer has often heard, pledging the candidate to prefer a M.M. in all his dealings; but these words, so suggestive of the small shopkeeper, are now seldom used."

Moreover, we cannot overlook the fact that when a person is received as a Freemason he takes a certain position in Society which he would not otherwise have; thus, in most municipal functions, a Freemason is invited to take a part therein from no other reason than because he is a Freemason; and we are also aware that nominations for most public offices are largely brought about in Masonic circles of influence. We do not wish to complain of a person receiving the benefit of his associations—we simply point out that it is a wordly advantage received from Freemasonry apart from Christianity.

It may be said, in reply, if Christians are not satisfied, have they not the remedy in their own hands? What! by becoming Freemasons? We answer Never! for that would be to give up some of our most cherished convictions of the principles of Christianity. But does Christianity seek to dominate the controlling influences of this world, and was it ever intended to do so? We reply that if the kingdoms of this world are to become "the kingdoms of our Lord and of His Christ"—and they surely shall! (Rev. xi, 15)—that then the kingdoms must be governed by Christians as such, and not by the influence of Freemasonry; therefore, also, we say that some organisation must arise, probably to be perfected (as all great reforms have been) by gradual means; it may be by such organisations as "the Church Council," and more especially by "the Free Church Council," when this force shall have gained sufficient power to be able to nominate and present for election approved men for all important and representative offices in the municipality and State.

That the sympathies of Jesus Christ were always upon the broadest possible basis is fully proved from such passages as Matt. xiv, 14-21, Luke x, 25-37; indeed, the whole teaching of the Gospels is opposed to secrecy, class legislation, exclusive rights and privileges.

It may be said that Freemasonry seeks the good of all men, and that in the charge given in the Ceremony of Exaltation the following words are used:—"Let me impress on your minds, and let it be instilled into your hearts, that every human being has an undoubted claim to your kind offices; we therefore strictly enjoin you to do good to all, while we more particularly recommend to your care the household of the faithful." We reply that it is rather late to teach this lesson when a Freemason is supposed to have made all his arrangements to put off this mortal coil; and that even in the ceremony of Installation in the Third Degree a very different spirit is taught, where the candidate is made to promise "to respect genuine and true Brethren, and discountenance impostors and all dissenters from the original plan of Freemasonry."

VII.—THE CLIMAX OF FREEMASONRY CONTRASTED WITH THE CLIMAX OF CHRISTIANITY.

The Final Degree in Freemasonry is that known as "The ceremony of Exaltation in the Supreme Order of the Holy Royal Arch."

A great deal of traditionary lore is given as to the finding of the true secrets of Freemasonry.

It is not necessary to enter into details of the whole "Ceremony of Exaltation"; suffice it to say that in our humble opinion it is the most strange admixture of "traditionary lore" and "Bible history" that was ever put together by the brain of man.

The following is an extract from the Chapter headed :—
“The Climax of Royal Arch Masonry.”—“This sublime degree is the climax of Masonry, and is intimately blended with all that is near and dear to us in another state of existence.”

UPON WHAT, THEN, DOES CHRISTIANITY REST, and what is the climax of Christianity? (1) It is founded upon the fact that Christ lived upon this earth for a certain number of years, that He died for our sins, and that He was raised again for our justification (1 Cor. xv, 3 and 4; Rom. iv, 25). This is altogether ignored throughout Freemasonry.

(2) The truth of the Christian religion rests upon solid, reasonable, accredited facts, and the defenders of Christianity have always been ready to give it up as an error if it could not be so proved. Such works as the “Evidence of Prophecy,” by the Rev. Dr. Keith, “The Bridge of History over the Gulf of Time,” by Thos. Cooper, and the “Impregnable Rock of Holy Scripture,” by the Right Hon. W. E. Gladstone, show that Christians rest their beliefs upon historical facts and not upon traditionary lore. Freemasonry, on the other hand, is based upon tradition.

(3) Christianity brings men to Jesus Christ as the only true light. When Andrew found Christ, he at once communicated the fact to his brother Peter in the joyful words, “We have found the Messiah which is being interpreted the Christ, and he brought him to Jesus” (John i, 41 and 42); again, when certain Greeks came seeking the light they said to the disciple Philip, “Sir, we would see Jesus,” and it is immediately following this introduction when Christ uttered these remarkable prophecies concerning his death, destiny, and glory, including those far-reaching words, “I, if I be lifted up from the earth, will draw all men unto Me” (see the full passage John xii, 20-36). Whilst Freemasonry talks about Adam and Abraham, Moses and David, Solomon and Ezekiel, it never gets so far as to the Christ, and when it makes confession of sin it brings not the repentant sinner to the only Saviour of the world.

(4) What, then, is the climax of Christianity? It is indeed an introduction to another state of existence, first as regards this life (John iii, 1-13), but, above and beyond all that it can do for us in this life, its climax must be looked for in a future state, and yet we must be excused for not dwelling upon the subject here, for we feel that the theme is too grand and too sacred to be dealt upon in a book of this description, which touches chiefly upon the practical interests of this life, and we will content ourselves with the following quotation :

“Eye hath not seen nor ear heard, neither have entered into the heart of man the things which God hath prepared for them that love Him. But God hath revealed them unto us by His Spirit” (1 Cor. ii, 9 and 10. See also 1 Peter i, 3-5).

In conclusion, we put it to our readers—Can a Christian who knows anything of the glories that await us in Christ Jesus be satisfied with the dross offered by Freemasonry? The Apostle Paul could refer the Christians of Galatia to “the weak and beggarly elements” to which they had formerly been in bondage; and what shall we say to this mystery of signs, observances, and traditions which is offered to us in Masonic Rites and Ceremonies? Verily, that we have a better and more enduring substance in Jesus Christ? that His Word alone is sufficient for our guide through life, and to our inheritance in glory, and that to become a member of the Masonic Fraternity is a conformity to the world—that world which is separate from Christ.

We seek “the light of the knowledge of the glory of God in the face of Jesus Christ” (2 Cor. iv, 6), and may all those who seek it otherwise speedily learn the error of their ways, and be led to Him whose life is the light of men.

THE END.

PEACEFUL MISSION OF MASONRY.

MASONRY takes humanity just as it comes from the hand of the Creator, just as she finds it in the world, and seeks to guide it, but not to re-create it. It is not a man's beliefs, but his actions, that she contemplates. She does not weave a network of intricate and abstruse doctrines about him, to confuse and hamper his mind, but leaves him free and unfettered, to choose his religion, his politics, and his course of social life. She simply asks that he be a man, a whole man, and nothing but a man. She stands outside, unassociated from politics, from churchism, and from social distinctions. But, with the rough mallet and chisel of precept and discipline, she seeks to hew off the rugged edges of human selfishness, and the immoral tendencies of human

character, and build it up into the symmetry and beauty of the perfect man.

Masonry has not emblazoned her triumphs upon the pages of history, because she creates no revolutions; she attacks no governments; she enters into no conspiracies; she sheds no blood. Her mission is a mission of peace. Her motto is Fraternity. The field of her labour is moral, not physical. The temple she seeks to build is not made with hands. It is the character and conduct of her votaries that she seeks to improve. She does not point to battle flags and fields of carnage as an incentive to loyalty to her subjects. War, red, cruel war, has no place in her teachings. She has always been the harbinger of peace, the advocate of justice and the exponent of truth.

We may look back through the dim vista of the world's past history, and among the slumbering centuries we may see her passing on from her inception to the present day, with Truth for her guiding star, and Morality the object of all her plans. Calm and undisturbed amidst the tempests of political and social commotions; calm and serene amidst the upheavals of kingdoms, empires and nations; serene and calm amidst the furious conflicts of political and theological disputants; unmoved by the kaleidoscopic changes that mark the face of history—changes in custom, changes in governments, changes in theology, changes in science, changes in everything—but, clothed with the panoply of single truth, she had marched down through the ages leaving no trail of blood behind her, and remains unchanged, with the same great lights shedding their radiance upon the candidate of to-day as in the long buried past, with the same symbolism, teaching the same imperishable truths as in the dark ages.

The unchangeableness of Masonry is a wonder among its best friends, but the reason is very simple. She laid hold upon great fundamental truths that are commensurate with human existence; truths that will be applicable as far and as long as the human race exists—“Brotherly love, relief and truth.” The day has never been and never will be, when “brotherly love” will not be a necessity and a virtue among men. The day has never been, and, in the present order of things, will never be, when relief will not be a necessity and a virtue. “The poor ye have always with you” is as true to-day as it was nineteen hundred years ago. To succour and relieve the distressed, to rescue the perishing, to warn in danger, to aid in counsel, to feed the hungry and clothe the naked, have just as widespread opportunity and just as much the imperative duty of the Mason of to-day as when the first great lights shone down upon her sacred altar. And truth, which has long been buried beneath the mass of human error and superstition, is slowly emerging from debris of exploded theories and distorted fancies, and is rising, like a refulgent sun upon a dark sky, to illumine the minds and permeate the hearts, and to dominate the lives of men. But to achieve the victory truth will need her supporters, for error never dies of old age. Nothing but “light,” “more light” and “further light” can dispel the gloom and dissipate the fogs of error and superstition.—“Masonic Sun.”

Tivoli.—We managed to obtain a view of the stage from the promenade on the occasion of a recent visit to this popular music hall, but every seat and box in the house was occupied, thereby proving the excellence of Mr. Vernon Dowsett's entertainment. In addition to such old favourites as T. W. Barrett, Dan Leno, Charles Coborn, James Fawn, and Fanny Leslie, there are special novelties, including Marzella, with her wonderful performing parrots; and the Harvey Boys, in their boxing exhibition. The two principal turns are Mr. Bransby Williams, who effectively portrays a number of characters from Dickens' works; and the Gotham Comedy Quartette, four eccentric artistes with splendid voices, especially the bass, whose songs, negro ditties, and imitations of instruments met with a deserved ovation. “A screaming farce” (how reminiscent of the old play-bills) by the Albert and Edmunds Troupe concludes a very enjoyable programme.

Crystal Palace.—The “One and All” Flower Show to be held at the Crystal Palace to-day (Saturday), in connection with the National Co-operative Festival, promises to exceed even the gigantic proportions of previous years. Last year the Crystal Palace authorities were unable to find accommodation even in their great building both for the Victoria Jubilee Exhibition and this great annual industrial Flower Show at the same time, and the Flower Show had to be housed in a gigantic tent, over one-tenth of a mile long and the whole width of the great terrace of the Palace, specially erected for its temporary accommodation. This year, however, the “One and All” Show is able to get back to its old quarters, where it will fill the whole centre of the Palace from end to end. The enthusiastic horticulturist who intends to conscientiously inspect every exhibit should be warned that if he is to walk down each side of all the long tables he will have over a mile to walk before his task is accomplished. The competition for the challenge cup instituted this year by the Countess Grey promises to be very keen, the entries in the Industrial Section being heavier than usual, we are informed by Mr. Edward Owen Greening, the Hon. Secretary. The two classes for Vegetable Marrows in this section exceed 50 entries in each class; there are over 175 entries for the four classes of Potatoes, and other entries of vegetables being in equally remarkable proportions. But in addition to the large entries for the commoner kinds of vegetables usually grown by working men, the entries in the classes for the choicer vegetables grown by well-to-do amateurs and professional gardeners, such as Tomatoes, Celery, and Cucumbers, are remarkably well filled, and the interesting comparison between the produce of these simple amateurs and the better equipped gardeners of the second section of the show has by no means in previous exhibitions always been to the advantage of the latter.

BETWEEN THE SQUARE AND COMPASS.

By Bro. Ermilo G. Canton, Mexico, translated for "The Tyler" by Bro. Eli Broad.

AN institution so ancient as Masonry, respected by all civilised people, and aided by all governments that render cult to liberty and to noble and generous ideas, has not unjustly merited the honourable title of being eminently moralising. Let us survey the world from east to west, and from south to septentrion; there will not be found one single centre of culture, a solitary point where the virtues of the human heart are not in action, where Masonry does not exercise with the mystery which characterises it, the beneficent influence that at all times has placed it in the first rank of moral forces regenerating humanity. And by virtue of what causes has it offered such a beautiful reality amid so many corruptions as have detained the progress of the people? By reason of its purest doctrine and of its principles, which do not clash with religions, because it respects them all; nor with the governments of nations, because it acknowledges and obeys them; nor with the sciences, because it studies them and helps them, as its mission is not to bring war to the people, but peace and light. It has selected man's reason as a vast and fecund field, where to develop its activity, and universal moral as a light to guide it in the path it has taken—a light that will never be eclipsed, because it is eternal, like the principle from whence it emanates. And what indispensable and absolute conditions does it exact from the profane who desire to be initiated into its august mysteries? That they must be free and of good customs, we reply; that is to say, that their minds must be free from absurd prejudices; that religious and political or any other kind of fanaticism is not a shadow that obscures their reason, and they cease to be just; that they must be men of probity, tolerant, friends of universal progress, and capable of feeling the flame of love towards their fellows, and for them impose some sacrifices upon themselves; that they must be the owners of their own conscience, so as not to enslave it to vile interest, nor to the flattery of pleasure and vice; nor to the haughtiness of fortune; that honest labour—magic talisman that permits man to realise the greatest wonders for himself and society—has facilitated them the means of realising felicity with independence; that their procedure has never been placed in contradiction with the precepts of honesty; that their customs, pure at home, pure in contact with the outer world, pure in all the senses that morality embraces, makes them worthy of wearing the apron of the Masonic Craftsman—a white apron as a symbol of purity, and on which the smallest stain is noticeable. See here the secret of why Masonry has maintained itself powerful at all times; all has depended on its principles, its doctrine and its severe practices. Masonry is nothing more than duty in exercise, morality in action without pride or boasting. The Mason should be such not only within the precincts of its temples where he goes to submit his passions and to excavate a sepulchre for his vices; but also without those serene regions; in the midst of the world's din; in the midst of the vortex that can powerfully draw him to its unfathomable abyss; in the midst of all the things that surround him, seduce his fancy and burn his heart and exalt him; in the midst, finally, of all that can offer inveiglement to his nature, which, being human, is weak.

The Square and Compass are symbols of moral rectitude to the son of the Masonic Institution. The Mason who, unfortunately, does not understand that by deviating from the precepts which those symbols outline for him with singular eloquence, he fails to his most sacred and essential duties, let him cast off his vesture then profaned, let him flee from the temple of mysteries in whose naves solemnly resounded his vows; let him hide his brow, which should be coloured by shame, because Masonry—which accorded him a fond reception full of immense joy—rejects him as unworthy of wearing the insignia that opened the doors of universal fraternity unto him. No; Masonry cannot be tolerant with the unfulfilled moral and social duties of those who belong to it. It is the school of moral perfection; is a light that guides man in the midst of all obstacles that obstruct his path; is like a beautiful and placid oasis planted in the midst of the candent sands of the profane world, and to fulfill its very noble and high mission must be zealous of its principles, which it preserves and will maintain with incolumity throughout time. Our Order has, therefore, a sure means of knowing who are its true sons, who love it and honour it: to watch those who do not deviate from its wholesome teachings; those who with their worthy and meritorious deeds augment the prestige which from ancient times has been recognised by history, and which proclaimed its fame; those who have offered on the tables of its altars their intelligence, their fortune, their labours, their tranquility and all kinds of sacrifices for a pure sentiment of love and charity towards their Brethren. Masonry reckons upon an immense number of its members who have lavished on humanity all sorts of comforts and riches. In France, England, Germany, Belgium, Italy, Greece, in the United States, and even in Mexico,

the profane world contemplates with astonishment the great works of Freemasonry, and its benevolence—always concealed—but not for that reason less grand, noble and generous. Inquire in any of those countries where the abandoned orphans have been sheltered; those in which food has also been given to the spirit; those that have taken care to offer to valetudinary age sweet repose to await with resignation the end of their existence; those, which, in the tremendous catastrophes produced by nature, by the revolutionary fever of the people, and in the sorrowful and dreadful days of implacable epidemics, haste, always mysteriously, to alleviate suffering, to protect misery and to lavish consolation, and you will find that Masonry is the tutelar angel that hurries spontaneously to the relief of all kinds of misfortunes. Yes, those are the Masons: the Masons, those condemned, those perverse men, those criminals, who only serve to barbarise civilised people, and from whose banquets the poor do not obtain even the leavings, according to the recent and perverse declamation of a profane clerical paper of this city of Mexico.

It is well known that Masons have contracted the duty in a serious and formal manner of practicing all virtues, and to do good during all moments of their lives; to present themselves as models of moderation and of dignity, because only thus are they worthy to carry the credentials of the institution to which they belong. He who does not feel any love towards his fellow creatures is not a Mason. He who does not contribute within the circle of his faculties to increase the advancement of the Societies, and he who becomes daunted by the adversities that furiously irritate him, is not a Mason. He who attempts a crime against the honour of his fellow being, injuring him in his most profound soul, and against his well-being to raise his own position on his ruins, is not a Mason. He who forgets fraternal harmony to satisfy his passions is not a Mason. He who does not understand that his hands must always be clean of any unworthy action is not a Mason. In one word, he who has not been able to make himself conversant with the fact that Masonry has a more transcendental end than that of giving the obolus of its charity to the necessitous brother, and to preserve in mystery its signs, words, and tokens, is not a Mason. He is a Mason who can display that title with honour, who, united by a sacred bond to the Order, practices all virtues, and marches, therefore, between the Square and the Compass—symbols of rectitude, perfection and labour.

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During August and September, Special Fast Excursions will leave Paddington Station, as under:

Every Wednesday.—To Swindon, Cirencester, Tetbury, Chalford, Stroud, Gloucester, Cheltenham, Hereford, Clevedon, Weston-super-Mare, Bridgwater, Taunton, Minehead, Wellington, Tiverton, &c., for a week, a fortnight, &c., and to Shrewsbury, Leominster, Hereford, Welshpool, Aberystwyth, Llangollen, Corwen, Bala, Festiniog, Dolgelley, Barmouth, Rhyl, Llandudno, Bettwys-y-Coed, Carnarvon, Llanberis (for Snowdon), &c., for 6, 9, 13 or 16 days.

Every Wednesday Midnight.—To Chepstow, Monmouth, Newport, Cardiff, Swansea, Llanelly, Carmarthen, Pembroke Dock, Tenby, Cardigan, Old and New Milford, &c., for 8 or 15 days; and to Chester, Birkenhead, and Liverpool, for 5, 8, 12 or 15 days.

Every Thursday.—To Newbury, Savernake, Marlborough, Devizes, Trowbridge, Warminster, &c., for a week, a fortnight, &c.

Every Thursday, Friday Midnight, and Saturday.—To Exeter, Dawlish, Teignmouth, Plymouth, Bodmin, Wadebridge, Fowey, Truro, Falmouth, St. Ives, Penzance, &c., for a week, a fortnight, &c.

Every Thursday and Saturday.—To Minehead, Lynton, Lynmouth, Barnstaple, Ilfracombe, Yealmpton, Tavistock, Launceston, Torquay, Dartmouth, &c., for a week, a fortnight, &c.

Every Friday.—To the Scilly Islands, for a week, a fortnight, &c.

Friday, 26th August.—To Frome, Shepton Mallet, Wells, Yeovil, Bridport, Dorchester, Weymouth, Portland, &c., for a week, a fortnight, &c.

Every Friday Night.—To Weston-super-Mare, for a week, a fortnight, &c.

Every Friday and Saturday.—To Chippenham, Bath, and Bristol, for a week, a fortnight, &c.

Every Friday Midnight and Saturday.—To Douglas (Isle of Man) for a week, a fortnight, &c.

SPECIAL SATURDAY EXCURSIONS TO THE BRISTOL AND WEYMOUTH DISTRICTS.

Notice to Excursion Passengers for the Weymouth District.

ALTERED RETURN ARRANGEMENTS.

On Friday, 19th August, Excursion Passengers booking to Frome, Wells, Yeovil, Weymouth, &c., must return on 25th, 29th August, or 5th September; and those booking on Friday, 26th August, must return on 5th or 12th September; and not on the following Thursday or Thursday week, as announced in the Excursion Pamphlet.

The Excursion to the Weymouth District announced to run every Friday, until further notice, will be discontinued after 26th August.

SATURDAY EXCURSIONS TO THE WEYMOUTH DISTRICT.

Commencing Saturday, 20th August, and every Saturday until 24th September inclusive, an Excursion to Frome, Witham, Shepton Mallet, Wells, Yeovil, Maiden Newton, Bridport, Dorchester, Weymouth, Portland, &c., for 3, 10 or 17 days, will leave Paddington Station, at 8.10 a.m.

SATURDAY EXCURSIONS TO BATH, BRISTOL, &c.

Every Saturday evening, until further notice, an Excursion to Chippenham, Bath, and Bristol, for 2, 6, 9, 13 or 16 days, will leave Paddington at 7.2 p.m., in addition to the excursion announced to leave Paddington at 12.40 noon, every Friday.

A FORTNIGHT IN IRELAND.

Thursdays, 25th August, 8th and 22nd September.—For Cork and Killarney.

Fridays, 26th August, 9th and 23rd September.—For Waterford, Dungarvan, Lismore, Clonmel, Tipperary, Kilkenny, Killarney, Belfast, Armagh, Enniskillen, Larne, Giant's Causeway, &c.

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

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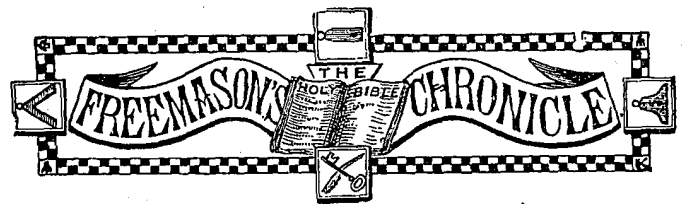
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SATURDAY, 20TH AUGUST 1898.

MEMORIAL TO THE LATE LADY LATHOM.

A WELL-ATTENDED meeting of representative Masons of the Province of West Lancashire was held on the 5th inst., in the Liverpool Town Hall, to make arrangements in connection with the proposed memorial to the late Lady Lathom, and the presentation of an address to Lord Lathom, on the occasion of his completion of twenty-five years as Provincial Grand Master. The Lord Mayor Bro. Alderman John Houlding Senior Grand Deacon of England occupied the chair.

Brother Goodacre Provincial Grand Secretary reported that subscriptions had been received from the majority of the Lodges of the Province, ranging from about £2 2s to £20, and amounting in the aggregate to £570 14s. He expected that when all the returns were in this amount would be increased to £600, and it had been suggested that a cheque for £500 be handed to Lord Lathom to be devoted to some charity in which his late wife was interested, while the remainder would defray the cost of a piece of silver plate, on which to engrave the suggested address of congratulation to his Lordship.

The Lord Mayor spoke in favour of this proposal, and said that the plate would be a lasting memorial and an heirloom in his lordship's family.

After some discussion the proposal was adopted, and a sub-committee was appointed to carry out the details.

A meeting of the charity representatives of the various Lodges was subsequently held, also under the Lord Mayor's presidency, to arrange for the annual festival at Southport, in aid of the funds of the Alpass Institution. It was decided to alter the date of the festival to the 6th of October, and in the course of the proceedings numerous additions were made to the list of Stewards.—"Liverpool Post."

BLYTH MASONIC HALL.

ON Thursday evening the new Masonic Hall, at Blyth, the corner stone of which was laid with full Masonic ceremony by Bro. Ald. R. H. Holmes, J.P., Deputy Provincial Grand Master, in December last, was to be dedicated for Masonic purposes. A large number of Provincial Officers and Brethren from the various Lodges in the north were expected to take part in the ceremony.

The Hall has been erected in Beaconsfield Street—now an important and central thoroughfare in the town of Blyth—on a site of ground kindly given by Sir Matthew White Ridley, Bart., M.P., Provincial Grand Master of Northumberland. The site

has a frontage of about forty-two feet, and is eighty-six feet deep. The building has been specially constructed for the convenience of the Blagdon Lodge. This Lodge, it may be mentioned, was consecrated about forty-three years ago, the Warrant bearing the signatures of the Earl of Zetland M.W.G.M., and Baron Yarborough D.G.M. For many years afterwards the regular Lodge meetings were held at the Ridley Arms Hotel; in fact, it is only about twelve years since the Lodge was removed to the Mechanics' Hall. From time to time several attempts were made to obtain premises specially adapted for Masonic work, and the movement which has now been brought to a successful issue had its inception in 1888, when at one of the Lodge sittings Bro. Edward Forster, the then Worshipful Master, moved that an effort be made to build a Masonic Hall in Blyth. A strong Committee was appointed, and the scheme was pressed forward with much enthusiasm. An eligible site was secured, and as the proposed hall was to be built by subscription, several of the popular methods of increasing the funds were started and carried through. In order to carry the scheme forward as speedily as practicable a building sub-committee was appointed, consisting of Bros. E. Forster P.M. P.P.G.St.B., John Tweedy P.M. P.P.G. S. of W., James Carmichael P.M. P.P.G.St.B., Robert T. Guthrie P.M. D.C., and John Whitfield W.M., and it was through the energetic efforts of this sub-committee that the hall has now become an accomplished fact.

The building is an imposing structure, the front being artistically designed with Masonic emblems. It is built of red pressed bricks, with terra cotta facings. The large bay windows have camber arches, and are also ornamented with terra cotta. The passage and hall are beautifully tiled. On the basement there are two rooms on each side of a heavily panelled entrance door, with smoke and club rooms in the rear. The Lodge room is upstairs, and has two ante-rooms attached at the west side, being in all respects a most commodious meeting place. There is also a caretaker's house attached to the building. The whole range of the premises is heated by means of hot water pipes, and ventilated by Boyle's patent ventilators.

The contractors for the building were Messrs. Jno. Goulding and Sons, Blyth; the plumbing has been done by Mr. Thomas Poulter, Blyth; the painting by Messrs. Ternent and Nicholson, and the furnishings have been supplied by Mr. Jno. Mouat, Cowpen Quay. Bro. Jno. Whitfield is the Chairman and Treasurer of the building fund, and Bro. John Tweedy is Secretary—an honorary position which the latter has held since

the project was resuscitated in 1888. The hall, which will cost upwards of £1,000, will prove a useful institution at Blyth, and great credit is due to the building committee in carrying the project to a successful issue.—"Newcastle Daily Chronicle."

THE CRAFT IN POONA.

A LARGE gathering, numbering in all seventy, assembled in the Masonic Hall, on Wednesday, 20th ult., to witness the installation of Capt. W. J. D. Dundee as Worshipful Master of Lodge Orion in the West, No. 415 (E.C.). His Excellency Lord Sandhurst Pro District Grand Master and other distinguished Masons were present.

The retiring Master Bro. J. A. Rowlands said the Lodge had passed through a bad time, and he believed the same might be said of all the other Lodges in Poona. He had unfortunately fallen sick, and had to go home; his Senior Warden had been called away from Poona by his official duties; and several members had been away on leave. The principal item of expense during the past year had been their new and beautiful banner, for the design of which they were indebted to Colonel Newnham-Smith.

The Installation ceremony was then performed by Captain C. D. Wise.

The Pro District Grand Master Lord Sandhurst congratulated the new Master on his installation, and pointed out the great responsibilities of the duties he had undertaken; but he had no doubt that the new Master would well and worthily fulfill the duties he had assumed that evening. He felt he must say a word as to the most efficient manner in which Captain Wise had performed the installation ceremony, and referred to the great obligation Masonry in Bombay was under to that Brother. He thanked the members of the District Grand Lodge, many of whom had come all the way from Bombay to be present; and the large gathering of Brethren who had ventured out to visit the Lodge in such inclement weather, as it showed the respect in which Lodge Orion was held. He congratulated the Brethren on the state of their Lodge, as shown by the favourable report which the Deputy District Grand Master Bro. Shields had been able to give of the Lodge. He regretted he could not accept their invitation to dinner, as he had an engagement in his own house. He would make one remark that he had made before in other Lodges which he had visited officially, that the character of the Lodge did not depend so much upon having many members upon its books, as upon the peace and harmony which prevailed in it. He might say that he had been in India now for some three-and-a-half years, and that his next official visit would probably be the last he would pay to the Lodge. He was glad, indeed, to be able to observe the harmony which prevailed between the two Constitutions of the Fraternity, especially so because he held office in both Constitutions—of Pro District Grand Master in the one, and Grand Master in the other. He congratulated the Master and the Brethren, and trusted that the harmony and prosperity of the Lodge would continue.

The newly-installed Master Captain Dundee thanked the Pro District Grand Master for his kindness in attending in such very inclement weather, and also the Deputy District Grand Master. He thanked the Brethren, and hoped they would so support him as to make his year of office successful.

Shortly afterwards the Lodge closed, and the Brethren adjourned to an excellent banquet.—"Times of India."

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THE GLORIES OF FREEMASONRY.

Oration by Right Rev. Comp. Henry C. Potter, D.D., LL.D., at the celebration of the Centenary of the Grand Chapter of Royal Arch Masons of New York.

THE occasion which assembles us is historic. Fortunately for you, the records of the hundred years of which this Anniversary Service marks the close, will be submitted to you by those who are qualified for such a task, as I am not; and it is permitted to me, therefore, during the few moments which will elapse before they are presented to you to ask your attention to words more general in their character, and yet not inappropriate, I venture to think, to this place and this occasion.

"Why are we here?" I can readily imagine that it may be asked, "and not elsewhere this afternoon in our commemoration of this day? What fitness has this assemblage in this church, and what is the essential relation to this Order, and to this centennial, of these surroundings?" Is not Masonry, it may be asked, a secular and not a religious Order, and are not its assemblages and its ceremonies appropriate rather in a house or in a hall, than in a church? What is the past of the Order of Knight Templars, and yet again of that larger and wider Order of which it is a part? For what do they stand, from what do they spring, and towards what do they aim?

Such questions are not only natural, but proper, by whomsoever they may be asked, and in whatsoever spirit they may be urged. I am not unmindful that that spirit has often been not merely curious but, quite as often, perhaps, sceptical, if not contemptuous. Reserved and confidential though the laws of Masonry may be, enough is known of its customs, its terminology, its traditions, to give to the world a more or less distinct impression in regard to it; and it must be frankly owned that not infrequently that impression is not of such a character as to dispose those who are outside of it to take it very seriously. Its purpose as an Order, aiming at mutual beneficence, is probably sufficiently recognised; but that it should affect such strict secrecy, that it should maintain such elaborate ceremonial, that it should organise and maintain itself in such various and archaic subdivisions, these are characteristics concerning which, I presume, a great many people would say that they do not see either their point or value.

I do not wonder at this. The age in which we live is not friendly to ceremonialism, nor to the conservation of what it is wont to regard as the useless institutions of an antiquity in any real sense of that term, or to anything valuable as derived from or conserved out of the past, there is a still larger number of people who are no less doubtful.

Let me speak for a moment to these two points as opening the way to what should follow.

There is that in Masonry, as I do not need to remind those to whom I speak this afternoon, which connects it, as we believe, with the men and the times of the building of Solomon's Temple. By more than one eminent and learned authority it is true that this claim has been regarded as visionary and unwarranted; and the assertion has even been made that, as a matter of fact, the Masonic Order is little more than a hundred years old. The ground on which this is asserted is that, whatever may have been the truth or the probability of the existence of such an Order in Solomon's times, its continuity or perpetuation is something which cannot be shown. It is admitted that it may have existed at so early a date, and that the chain of traditions on which this is maintained is as strong in its several links that connect such earlier traditions with later Orders, which may be said to be Masonic in their aims and character, are largely if not wholly wanting.

For one I should be willing to concede such a position, wholly and unreservedly. But in such a characteristic our Ancient Order is, after all, singularly like another institution, wider and more venerable even than Masonry—I mean that which we call civilisation. The history of civilisation is the history of a higher form of organised life or society, whose dawnings were undoubtedly in the far East. The influence of this earlier civilisation upon farther, and then upon nearer Asiatic peoples, and then upon Greece, and Rome, and Southern and Northern Europe, and then upon our own land, is not something the links of which you can always trace and handle like those of the chain which heaves an anchor and is wound round the windlass of a ship; but that there is a law of continuity running through them all from the dawn of letters in Phœnicia, to the telegraphing, as can now be done, of the lines of a human portrait in New York, is something concerning which I apprehend no scholar is in any serious doubt or perplexity.

And so of the antiquity of Masonry. There are those, indeed, who, like the Reverend George Oliver, hold that "Moses was a Grand Master, Joshua his Deputy, and Aholiab and Bezaleel Grand Wardens;" but though the direct evidence for this may be very slender, that of an inferential kind as to the tradition that, out of the association formed by the architects of Tyre, known as

the Dionysiac Fraternity—an association of builders exclusively engaged in the construction of temples and theatres in Asia Minor—a migratory society or Brotherhood grew up, which, at the time of the Ionic migration in 1044 B.C., was established in Tyre, is not inconsiderable. We have Biblical warrant for the belief that when King Solomon was about to build the temple he sent to Hiram, King of Tyre, for skilled workmen, and if so, what more probable than that Hiram sent to his brother sovereign a band of Dionysian workmen, who, in a strange land, lived, for mutual protection, both of themselves and the secrets of their craft, in community, and who left behind them, at least, the germs of those earliest trades unions, of which, in the middle ages, we find so large and various a development. True, the line of direct succession disappears in times of war and conquests and great social upheavals; but whether you choose to call it, as a learned writer has called it, an illustration of the general doctrine of psychical identity, or something much nearer to what we call historical continuity, is not really material. The thing that is material is that the original concept survives, and appears and reappears, in varying forms and under varying conditions, all down the track of the centuries until this very hour.

In this connection, the resemblance of the various mediæval building corporations to the earlier practice and the later theory of Masonry are startling. Those mediæval associations or fraternities had, as Krause has shown in his "*Die drei ältesten Kunstskunden der Freimaurerbruderschaft*," "an exchequer, an archive, patrons, religious ceremonies, an oath, a benefit and burial fund, and a register." They had officers such as masters, deacons, censors, and, as we, instructed their apprentices in secret. The West invited them from Byzantium to come to Europe, and the movement was much increased by the iconoclasm of Pope Leo. It does not matter that the European building societies were distinct growths, springing up about the great monastic buildings and around churches and cathedrals which ecclesiastics were mainly instrumental in building. The germinal idea was the same—the community of labourers, the secrets of their craft, the oaths of their fraternity, the government of their Lodges, the elaborations of their ceremonial. Here is a tree in your garden which sprang up you know not how. The wind bore a seed across the seas, it may be, and dropped it there. Shall the oak disown its mother in another land? Nay, the resemblances are too strong and the essential identity too close and too convincing. "As architecture developed, and as with increasing wealth the church undertook larger and nobler works, these societies of craftsmen also assumed a more definite and durable form. The taste and science of Gothic architecture," as Dr. W. C. Smith has shown, "were, to a large extent, the possession of the Bauhütten, or wooden booths where the stone cutters, during the progress of their work, kept their tools, wrought, held their meetings, and probably also took their meals and slept." These, Brethren, were our Masonic ancestors, and I confess I have a somewhat malicious satisfaction in believing as I have looked, as many of you have doubtless done, upon the old gargoyles, water-spouts, finials, and similar stone carvings of grotesque heads of monks and priests in old European buildings, which caricatures you know, are said to have been one mode of revenge by which inferior monks got even, as we should say, with their tyrannical or other obnoxious superiors, that, sometimes, at any rate, they were the work of an entered apprentice or fellow-craftsman, or master Mason of humble degree, who thus worked out his grudge, not in profanity or in a useless strike, but in something which has enriched grotesque art as long as it shall endure.

As thus we advance down the track of history, a very interesting aspect of Freemasonry is that in which we read its relations with ecclesiastical systems and ecclesiastical persons. There arose, as you will see, almost inevitably, from the great structural works in which the Masonic Orders were, during the middle ages, so largely engaged, a more or less intimate association between them and the Church. "The abbots were, in many cases, the architects who employed the Masons on ecclesiastical buildings and repairs." The initiation into some of the Orders "is said to be copied from a Benedictine consecration." Brentano in his *History of Guilds* says that the arrangements differed when a Church and when a house was built. In the former case the Master of the Lodge was in control—in the latter the owner. In other words, the Church and the Lodges worked in harmony; and the members of the one were, doubtless, members of the other. But the time came when popes and bishops found that they could not control and regulate the Lodges as they pleased, and then as in the case of the Council of Trent and, later, of Popes Clement XII., and Benedict XIV., who, in amusing oblivion for the moment of the Jesuits, says "*Honesta semper publica gaudent*"—of Pius VII., Leo XII. and Pius IX., not to mention the denunciations of a living incumbent of their office, the note became one of crimination and condemnation. We have been told that, in our Lodges, we assembled for "devil's worship," and that our aims were Godless and diabolical.

The rightly instructed Mason knows sufficiently how ignorant and untruthful is this reckless and foolish denunciation. We are here to-day—to return to the question with which I began—because all our Order and ritual affirm and reaffirm those august truths for which this Holy house and the worship and teaching that obtain here, forever stand. We are here because, step by step, as we ascend from the level of a Master to that higher plane on which Royal Arch Masonry has always stood, each successive rite, vow, and degree, declares its loyalty to the Divine Head and Master of all the race, and the truths for which He gave His life. These are the impregnable facts, on which immovably we are planted, and to which it is our joy that we are pledged.

And yet it is the glory of Masonry that while in these aspects of it it is an exclusive body, there are others in which, of all other societies, it is the most inclusive. An Entered Apprentice, Fellow-Craft, or Master Mason may be such, holding simply and only to a faith in God our Father, and our obligation of homage and obedience to Him. And so, to-day, those races to whom the fulness of that revelation, which we find in the New Testament, has not yet come, such as Hebrews and those others in the far East or anywhere, who cry "Great is God," and this or that man "is his prophet," may ascend along the glorious pathway of Masonry to the rank of Master Masons. But on the other hand, denying such a faith, they cut themselves off from our fellowship; and no nobler act has adorned the history of the Grand Lodge of this commonwealth than the recent proclamation of its Grand Master, with reference to the infidel pronouncement of a Grand Lodge in South America, in regard to its renunciation of all belief in a Superior Being. Such action, as he rightly declares, is, Masonically considered, an act of suicide, and must, by all loyal Masons, be so treated and regarded.

Have you ever thought, now, of the tremendous significance of an Order so wide, so international, so all, but all encompassing? What is there to be compared with it which the wit of man has devised? What, if only its members will rise to the height of its great possibilities, may it not accomplish for the good of men and the promotion of human brotherhood? How earnestly and constantly it ought to seek to illustrate the principles of its constitution and the spirit of love and loyalty and self-sacrifice that breathes through all its rites and offices! The warring world waits, my Brothers, for something which shall bind together men of warring races, warring interests, warring creeds; something that breathes in all its speech the fraternal spirit, and, that in all its life, will live it! May we be unwilling to lose the vision of so high an aim, or, in what we are and do, to go below it!

The anniversary, which we commemorate to-day, presents another aspect of our great Order, which, just here, we may appropriately recognise. A stranger who has thus far listened to me might say, "This is all very well; but I do not quite see what it has to do with Masonry as we know it to-day. You have been talking of what, in our day, we would call a trades union or guild; but surely Freemasonry is no longer that. You are not a Mason in any sense which relates you, organically or even intelligently, to the builders' art or trade; and what is true of you is true of the great majority of those with whom you are associated. Your designation is misleading, your association is unreal, your aims are fictitious."

The answer to such objections, as I need not remind you, is to be found in that history with which you are all familiar. The time came in the life of Freemasonry when the Order passed out of the domain practical, into that of symbolic or speculative Masonry; when the art and craft and tools of Masonry became, in other words, the signs or emblems of that greater structure which we call human society. As the race ascends out of barbarism, it steadily becomes increasingly constructive, not only of houses, and roads, and temples, but of that measured, well-ordered, squared and plumed life, of which a well-built house or temple is the enduring image. As the Mason builds the house

with a supreme reference to a supreme law—the law of gravitation, which the great Architect of the Universe has ordained—so must you and I build character, the family, the state, the nation. All powers, all righteousness, all right-livelihood, in other words, gravitate back for their foundation and source to the Supreme Builder of all. And so it was felt, a few centuries ago, in France, in Scotland, obedience to Him and love to his brother man, might well in Germany, in Italy, in England, and elsewhere, that any man who sought to build himself plumb to God's law of obedience to Him and love to his brother man, might well find his place in the Masonic Order; and scholars and thinkers; merchants, and travellers, and poets; men of great rank, and men of low rank, alike turned to it, in various and widely separated lands saying, "Here is a fellowship whose aim is plain to the humblest and the highest alike; a fellowship in which all differences disappear, and in which all turning to the East for light, look and watch and wait for it!"

The history of a century of Royal Arch Masonry at once vindicates and illustrates that original aspiration. Coming into being in another land, amid much discussion, and represented, originally, by two bodies, or orders, each of which disputed the legitimacy of the other, it, early in its history, yielded to the wise influences which drew the "Ancient" and "Modern" Royal Arch Masons together, and developed a ritual and order which have served as a beneficent example on both sides of the Atlantic.

You know its distinctive symbols, my Brothers. The working tools of a Royal Arch Mason are the Crow-bar, the Pick-axe, and the Spade—fit emblems of the arduous task which belongs always and everywhere to him who is a Royal Arch Mason. Out of the pathway of virtue and noble doing for his Order, his household, the community, and the nation, he is to roll away the obstructions that bar the onward march to humanity. "Whatsoever things are true, whatsoever things are honest, whatsoever things are lovely, whatsoever things are of good report," these things he is to think on and to strive for. His crow-bar is the enduring symbol of that higher Masonry that forever lifts away obstructions and makes rough places plain.

And so of his pick-axe and shovel. There is ground that must be broken up, there are foundations that must be dug, there are rubbish heaps "of ignorance and vice" that must be removed, until he can discern "that eternal foundation of truth and wisdom upon which he is to erect the spiritual and moral temple of his second life."

A high and noble and heroic purpose! May our lives, my Brothers, who can count it our joy and honour that we are Royal Arch Masons, be worthy of it! The great Order of which, in common with all Master Masons, whether or no they have advanced to this high degree, we are members, stands for great ideas, and for great possibilities for the country and the race. If sometimes we have fallen below them,—if we have been content hitherto with those features of Masonry which emphasise its social or mutually helpful character, its friendly and convivial and self-protective aims, let us make this centennial an occasion for advancing to a loftier conception of its aims; and striving for a loftier realisation of its better aspirations. It stands supremely for human brotherhood. Let us seek to make real that brotherhood all around the world! It stands for loyalty to our common country and to the priceless heritage of our free institutions. Let us jealously guard and defend them. No Freemason may honourably bend the knee to any foreign potentate, civil or ecclesiastical, or yield allegiance to any alien sovereignty, temporal or spiritual. See to it that you stand fast in that liberty wherewith God and our fathers made us free? A Royal Arch spans with its luminous splendours the ground on which our feet are planted within this goodly fellowship? Peace be within her walls, and plenteousness within her palaces!—"American Tyler."

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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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UPTON LODGE, No. 1227.

IN order to clear off the work before the Lodge, so as to leave the evening of the 8th proximo free for the installation of Brother William Athol Bray, an emergency meeting was called for Thursday of last week, at the Great Eastern Hotel, Liverpool Street, E.C., under the fiat of Bro. Henry Hyde W.M.

The Lodge being opened, Mr. Edward De Levante, a candidate for membership of the Lodge, was balloted for and approved, and being in attendance was admitted and regularly initiated into the mysteries and privileges of the Craft. The ceremony was very impressively rendered by Bro. Hyde, and doubtless had its proper effect upon the initiate.

Bro. William Hartwell, a candidate for the second degree, answered the necessary questions in a manner that demonstrated his frequent attendance at the Lodge of Instruction, and was greeted with the approval of the Brethren. The Fellow Crafts' Lodge was duly opened, when Brother Hartwell was passed to this degree.

Bros. Joseph Cooper and William Lionel Jones proved their proficiency as Craftsmen, and were subsequently raised to the sublime degree of Master Mason, and took their seats in the Lodge.

Both these ceremonies were also carried out in a most perfect manner by Bro. Hyde, in fact the working of all the Officers concerned was a pleasure to witness, and merits the utmost commendation.

After the labours of the evening had terminated, the Brethren adjourned to refreshment, and a pleasant social evening was spent, Bros. Martin, Jeffery, Cooper, Holmes, and others contributing to the entertainment.

The W.M. was assisted by Brothers W. A. Bray S.W., P.M. Schmidt as J.W., C. J. Free P.M. and Secretary, E. M. Jeffery as I.P.M., W. J. Carroll as S.D., H. J. Rowberry J.D., A. B. Noble I.G., E. C. Holmes Org. There were also present Bros. John Stroud P.M., E. Hill P.M., G. A. Peters P.M., John Angles, O. Greenlands, G. Schaerer, Robt. Everett, G. W. Flatman, and C. W. Cooper, &c.

The Visitors were Bros. A. Grosse 879, H. R. Bower S.D. 2278, and Orilton Cooper P.M. 211.

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INSTRUCTION.

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ST MICHAEL LODGE, No. 211.

ON Monday, at the Richmond Hotel, Shepherd's Bush Road, Bros. Webb W.M., Turner S.W., W. Ridgway J.W., R. H. Williams P.M. Preceptor, Ridley S.D., Ross J.D., Prior I.G., and Wynman.

The Lodge was opened in the first, and advanced to the second degree, when Bro. Prior answered the questions and was entrusted. The Lodge was opened in the third degree, and the ceremony of raising was rehearsed.

Bro. Ross was elected a member, and Bro. Turner W.M. for the next meeting.

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WESTBOURNE LODGE, No. 733.

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

The ceremony of initiation was rehearsed, Bro. Wynman acting as candidate. The Lodge was called off and on. Bro. G. Mogford was examined and entrusted, the Lodge was opened in the second degree, and the ceremony of passing was rehearsed. Both ceremonies rendered by the W.M. gave great satisfaction.

Bro. G. Weaver was elected to preside on Tuesday next.

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ROYAL ALFRED LODGE, No. 780.

ON Thursday, 11th inst., at the Star and Garter Hotel, Kew Bridge, Bros. Justin Allen W.M., F. J. Larkman S.W., S. J. Parker J.W., J. H. Cumming Sec., R. H. Williams P.M. P.P.G.J.D. Middlesex Preceptor, R. W. Robinson S.D., F. M. Ridley J.D., E. H. Wilcox I.G., H. T. Johnson, and others.

Lodge was opened, and advanced to the third degree, then resumed to the second, when Bro. J. H. Cumming answered the questions and the ceremony of raising was rehearsed. The W.M. gave the traditional history in a manner that would have done credit to any P.M. of years standing, and it augurs well for the Royal Alfred Lodge that Bro. Justin Allen can carry out the duties of the W.M.'s chair in such a practical manner, as our esteemed Brother is S.W. of the Mother Lodge and is most likely to be elected W.M. at the next meeting, in which case we feel sure the Lodge will have a ruler of whom any Lodge in the metropolis might feel proud. The first section of the first lecture was worked by the Brethren, under the direction of the Preceptor.

Bro. F. J. Larkman Secretary of the Mother Lodge was elected W.M. for the next meeting.

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ROYAL VICTORIAN JUBILEE LODGE, No. 2184.

ON Wednesday, at 3 o'clock, at the Dover Castle, Westminster Bridge Road, Bros. A. Cohen W.M., C. Randall S.W., A. Collins J.W., A. Darch P.M. Preceptor, T. Holland S.D., T. F. Collins J.D., W. J. Newstead I.G., Wetton, Andrews, Jackley, Wynman, W. J. Perrin.

After the usual formalities the W.M. intimated his intention of rehearsing the third degree, for which Bro. Wetton offered himself a candidate. The

ceremony of raising was then rehearsed. By desire of the W.M. Bro. Darch took the chair, and gave the traditional history, which proved an unexpected treat to the Brethren. The W.M. resumed the Lodge to the first degree, and the ceremony of initiation was rehearsed, Bro. W. J. Perrin acting as candidate.

Bro. C. Randall was elected W.M. for Wednesday next.

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PROVINCIAL.

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SYMPATHY LODGE OF INSTRUCTION, No. 483.

THE members of this excellent Lodge, who have the advantage of Bro. Henry Forss as Preceptor, re-assembled on Monday of last week, after the summer vacation, at the Star Hotel, Gravesend. Bro. A. J. Walklin occupied the chair, and appointed Bros. J. Gillett S.W., J. Axcell J.W., E. Ingman J.D., W. F. Buckland I.G., and George Martin Tyler to assist him. The ceremony of initiation was rehearsed in a very creditable manner. The Lodge was afterwards opened in the second and third degrees, and closed down. Bro. J. Gillett was elected W.M. for the next meeting.

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DUKE OF EDINBURGH LODGE, No. 1182.

CONSECRATED at the Coffee House, Wavertree, in the year 1867, this Lodge started on a career of great promise, having several Craftsmen of repute at the head of affairs; and the early indications of success then given have been verified on attachment to its transference to "another place" — the Masonic Hall, Hope Street, Liverpool, says the "Liverpool Mercury."

The annual installation meeting held there on Thursday afternoon, 11th inst., afforded emphatic evidence of the vitality of the Lodge, which has very greatly distinguished itself with respect to the very essence of Masonry — hearty, liberal, and spontaneous support of the various Charities, in the city and in London, which have for their object the welfare of children, old men, and old women.

The chair, at the commencement of the proceedings, was occupied by Bro. H. B. Wright Worshipful Master, and he crowned his year's work in connection with that important office by introducing six candidates to the Order, and afterwards installing his successor in the chair Bro. Robt. Wright, who was very impressively inducted into the office.

Bro. H. B. Wright I.P.M. was the recipient of a valuable Past Master's jewel, in recognition of the services he had rendered to the Lodge.

Banquet was served to about 120 Brethren, and in the course of the evening an excellent musical programme was given by Bros. Green, Lane, Kirkham, Edwards, T. Wright, Burt, Hollis, and Cave.

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SAVILE LODGE, No. 1231.

AT the invitation of Bro. J. W. Smithies, J.P., the members of the Savile Lodge, Elland, paid a visit on Tuesday, 26th ult., to Biggin Hall, Northamptonshire. The party, several of whom were accompanied by their wives, numbered about forty.

They left Elland at 6.8 a.m. The saloon carriages joined the saloon at Wakefield, and the party breakfasted on the way down. Peterborough was reached shortly after ten o'clock, and after the Cathedral had been visited the party were conveyed in specially provided carriages to Biggin Hall. On arriving at the Hall they were heartily welcomed by Alderman and Mrs. Smithies, family, and house party. They were entertained to a capital luncheon, presided over by the host and hostess, and the afternoon was spent in strolling about the gardens and extensive park. Afternoon tea having been partaken of, the party, before leaving, on the proposition of Bro. S. A. Radcliffe W.M., seconded by Bro. Dr. Hoyle, accorded a hearty vote of thanks to Alderman and Mrs. Smithies for their hospitality.

Alderman Smithies, replying, said he was delighted at all times to see his Lland friends at Rockcliffe, and he was proud of having that opportunity of receiving a visit from so many of them in such a place as that, and under such happy circumstances. The journey home was safely made, and the party arrived at Elland at 10.30, feeling that they had all spent a most enjoyable day.

GARGANTUAN REPASTS.

THERE was a revival last week of an old plum pudding festival at Paignton, Devon. It appears to have been a former custom of the inhabitants to provide a huge pudding every fifty years for distribution among the poor, the largest pudding on record having been made in 1858, to celebrate the opening of the railway to Paignton. "It weighed a ton-and-a-half, and cost £45. Included in it were 573 pounds of flour, 191 pounds of bread, 382 pounds of raisins, 191 pounds of currants, 382 pounds of suet, 320 lemons, 144 nutmegs, 95 pounds of sugar, a quantity of eggs, and 360 quarts of milk. It was cooked in sections and afterwards 'built' together. The last Jubilee pudding was made in 1819. It weighed 900 pounds, and, although boiling three days and nights in a large brewer's copper, was too 'doughy' to be eaten. The pudding of last week was part of the programme at a church bazaar. It was boiled in sections, and when placed together weighed over 250 pounds. It contained fifty-two pounds of currants, fifty-two pounds of raisins, fifty-two pounds of flour, twenty-four-and-a-half pounds of bread-crumbs, nine pounds of peel, seventy-two eggs, twenty-seven pounds of sugar, and two pounds of spice. It was drawn in procession round the town, and afterwards cut up and sold."

A gigantic bowl of punch was provided at Alicant, Spain, on the 25th of October 1694, Admiral Edward Russell, then commanding the Mediterranean Fleet, being responsible for a sumptuous entertainment. "The tables were laid under the shade of the orange trees in four garden walks which converged to a centre, where stood a marble fountain. The latter was for the occasion turned into a Titanic punch-bowl. Four hogsheds of brandy, one pipe of Malaga wine, twenty gallons of lime juice, two thousand five hundred lemons, thirteen hundredweight of fine white sugar, five pounds weight of grated nutmegs, three hundred toasted biscuits, and eight hogsheds of water, formed the ingredients of this monster production. An elegant canopy was placed over the liquor to prevent a too rapid evaporation or dilution by rain water; while, in a boat built expressly for the occasion by the gallant admiral, a sailor boy rowed round the fountain, and continually filled the glasses or cups of the six thousand favoured guests who were assembled."

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