

THE

Freemason's Chronicle.

A WEEKLY RECORD OF MASONIC INTELLIGENCE.

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

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

VOL. L.—No. 1286.
25th year of issue.

SATURDAY, 2nd SEPTEMBER 1899.

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

THE GROWTH OF THE CRAFT.

THE Quarterly return just issued by Grand Lodge showing the number of Lodges for which Warrants have been granted by the Most Worshipful Grand Master of England gives evidence of a growth in the Craft unprecedented, at least during the past six years, as a glance at the following summary will demonstrate. We here give the numbers of the new Warrants granted each quarter, dividing them into London, Provincial, and outside sections, and it will be seen that the total for the quarter just ended—24—is larger than in any other during the period under notice, the nearest approach being in the first quarter of 1897, when twenty-one new Lodges were Warranted :

Quarter	Nos.	L.	P.	O.	Total
1894—I	2493—2503	1	8	2	11
2	2504—2518	4	5	6	15
3	2519—2530	2	6	4	12
4	2531—2538	1	2	5	8
1895—I	2539—2548	2	4	4	10
2	2549—2565	6	10	1	17
3	2566—2581	4	5	7	16
4	2582—2590	1	5	3	9
1896—I	2591—2602	3	6	3	12
2	2603—2615	5	5	3	13
3	2616—2624	3	1	5	9
4	2625—2634	3	2	5	10
1897—I	2635—2655	3	7	11	21
2	2656—2667	5	5	2	12
3	2668—2677	1	5	4	10
4	2678—2685	1	5	2	8
1898—I	2686—2704	9	8	2	19
2	2705—2716	4	6	2	12
3	2717—2726	2	5	3	10
4	2727—2735	3	4	2	9
1899—I	2736—2747	9	2	1	12
2	2748—2760	2	9	2	13
3	2761—2784	8	4	12	24

The exceptional nature of the increase of the last three months has not been acquired at the expense of its immediate predecessors, for it will be seen the total increase in the number of Lodges this year already totals up to forty-nine, although there is yet another quarterly return to be made, as compared with 50, 51, 44, 52 and 46, in each of the five preceding years respectively. Everything tends to point to a steady growth of the Craft, and seems to afford ample evidence of prosperity in our midst.

Taking the whole period of 5 $\frac{3}{4}$ years under notice we find a total increase of 292 Lodges, of which 82 meet in the London district, 119 in the Provinces, and 91 in the Colonies or outside districts, and an examination of these totals will provide ample material for interesting and instructive study.

Some few years back we were accustomed to be told week after week that there was no more room or necessity for additional Lodges in the metropolis, and yet we are now able to record an addition of 82 to the London Register in less than six years, while we know

there are very many Brethren in our midst who consider there is yet ample room for other Lodges to be established, and a wide field open to them for good and useful work. The same may be said of the Provinces, the addition of 119 Lodges throughout the country being none too many, in view of the every growing and increasing needs for the extension of Masonic knowledge and principles, while the increase of 91 Lodges in the colonies points to a wide extension of our work, that must be most gratifying and satisfactory to all who are interested in the progress of the Craft, and equally so to those who can recognise in this increase the progress of our outside possessions.

The figures we are able to give this week also go far to confirm our remarks of last week, as to the necessity for encouraging Masonic reforms of a progressive character, for it seems quite out of place for an Order increasing as English Freemasonry is doing to stand still year after year in matters of internal management.

Let us consider the position of London alone in this direction. No less than eighty-two Lodges have been added to its roll during the past six years, with absolutely nothing even attempted in the way of providing additional honours for its leading Brethren. Growing as Masonry is in the great metropolis it is surely time some drastic measure of reform was proposed in order to provide the honour of the purple for its prominent members, on the same lines as exists in the Provinces, and it is also pretty generally conceded that additional honours should be created for the Provinces, so as to keep pace with the continued growth of the Craft in our midst.

GRAND LODGES NEXT WEEK.

IF we are to believe the old adage—happy is the country that has no history—we may congratulate the members of the Craft on the position of English Freemasonry at the present time, for, beyond the marked evidence of steady growth to which we have just referred there is absolutely nothing going on in our midst of a history making character. The forecast we published last week in regard to the Quarterly Communication of United Grand Lodge is likely to be carried out to the letter—all the work that is to be transacted will probably be completed within a quarter of an hour, and as the whole of it may be described as of a gratifying nature the Brethren should go away perfectly contented with their lot.

The same may equally be said in regard to the Quarterly Communication of Mark Grand Lodge, to be held on Tuesday—there is nothing but the most formal business to be disposed of, and we may therefore say with equal truth in this connection, as with the Craft Grand Lodge—all's well.

THE ASHTON DISTRICT MARK LODGE AND THE GRAND MARK LODGE OF ENGLAND.

[COMMUNICATED.]

I HAVE waited some months before making any public statement in respect to the attack made on the Mark Master Masons Lodge of the Ashton District by some prominent members of the Grand Lodge of M.M.M. of England, in order that the feeling and excitement might calm down, and the indignation abate, or become less acute, that had been produced by the arbitrary action, and expression of strong and indiscreet language of the latter, which, to say the least, might have been more accurately and happily chosen.

It has been my endeavour all through "to pour oil on the troubled waters," and thereby so far as possible prevent the widening of the breach of discord, unfortunately produced by the over zeal and indiscretion of those who assumed authority and pronounced judgment without hearing and studying the facts of the case and deciding on the merits.

Perhaps it would be better at this stage to explain the peculiar position in which I am placed, which is unique in consequence of being a Past Officer in both the Ashton District Mark and the Prov. Grand Lodge of M.M.M. of Lancashire, but still more exceptional, as I have been charged by some and credited by others, as being the cause of the whole action and the originator of all the trouble, in consequence of correspondence from me published in the "Masonic Journal" during the early months of 1898. Those who read that correspondence will have observed that the spirit evinced then was favourable to union of the two Lodges, for all along I have advocated amalgamation or affiliation, and have no doubt the Provincial Grand Secretaries of both Cheshire and Lancashire will be convinced of the same, from conversations we have had. However, notwithstanding all this, in consequence of remarks which have reached me both directly and indirectly, it is but right (in self defence) I should explain more fully the consistency of my position, in order that I may retain the confidence of my Brethren and friends throughout England and more especially in Lancashire and Cheshire.

I was originally advanced in the M.M.M. Lodge of the Ashton District, and having been enjoined previously, in the Symbolic and other Degrees, to endeavour to establish union and a good understanding among all Orders and Degrees of Freemasonry, and to render aid to Brethren in difficulties and distress, I naturally came to the assistance of the Grand Lodge of M.M.M. of England, for in the following year being canvassed to join the "Royal Mark" in consequence of the Lodge at Ashton-under-Lyne being weak in members, &c., several inducements being suggested, in conjunction with a number of others connected with the "Ashton District Mark" I joined the Skelmersdale Lodge, wherein many of us took office, passed through the different Chairs, and were rewarded with Provincial Rank, the Lodge of late years being equipped with efficient Officers, capable of discharging all ceremonial work, whereas formerly assistance had to be imported. For the general information of Masons I desire to append (as follows) a copy of my certificate from the Grand Lodge of M.M.M. of England and Wales, &c. :

"H.R.H. the Prince of Wales, K.G., &c., &c., Grand Master. Be it known that our Brother Thomas D. Foreman (originally advanced under the Ashton-under-Lyne Constitution),—who hath signed his name in the margin hereof was regularly admitted a joining Mark Master on 28th day of December 1887, in the Skelmersdale Lodge, No. 141, Ashton-under-Lyne, and that he is registered in the books of the Grand Lodge accordingly. All lawful and worthy Mark Masters throughout the globe are therefore prayed and enjoined to receive him as a Brother, &c.

(Signed) FREDERICK BINCKES, Grand Secretary."

There is no mention or suggestion here of either *Clandestine* or *Spurious* Lodge, yet in February last the General Board of the Grand Lodge, through their Secretary Bro. C. F. Matier, wrote the Secretary of the Ashton District Lodge a curt, arbitrary, and unnecessarily provocative letter not characterised by much Brotherly expression, to which the Ashton District Secretary replied, explaining and defending the position, and respectfully asked, *What they wished them to do, and what they had to suggest?* The only reply was, *they had nothing to add to their former letter*, and hence the correspondence was abruptly closed.

What transpired afterwards is best known to the General Board. However, either in ignorance of facts and the real merits of the case, or from unreliable and wrong information,

an unjustifiable attack was made at a meeting of Grand Lodge, when Bro. R. Loveland-Loveland and others used many strong expressions which would have been better unsaid, some of the savoury epithets being scarcely characteristic of the great Brotherhood of Masons, for this old Lodge, although designated *Spurious and Clandestine*, has had an honourable existence of over 100 years, and has had in the past as well as at present many honourable and distinguished adherents. Amongst the Officers is his worship the Mayor of Ashton-under-Lyne, whilst an ex-Mayor is Treasurer, its membership comprising Aldermen, Borough and District Councillors, Magistrates, Professional Men, Manufacturers, Merchants, etc., many holding high and important positions in society, and in connection with the state and the church. The statements made use of in Grand Lodge, although inexpedient, were not so injurious to the Masonic cause as what afterwards occurred in the Provinces, for the Hon. Alan de Tatton Egerton Prov. Grand Master of Cheshire, evidently unacquainted with facts, reiterated the former statements of Grand Lodge at the annual meeting of Prov. G. Lodge at Stockport. Unfortunately these remarks got into the public press, and were copied and criticised by the evening and weekly papers in such a manner that I regret considerable injury has been done to the cause of Masonry, and its prestige lowered in the district.

Another questionable procedure to crush the "Ashton District Lodge," through the Craft Lodges of the neighbourhood, was a puerile attempt to make a fuss, and which in the minds of more enlightened Brethren was only "a storm in a teacup," has created a feeling in the district not conducive to the general interests of Freemasonry, and decidedly detrimental and injurious to all the higher degrees; however, I entertain the hope and belief that time will efface the present prejudice.

It is believed the Craft Lodges will emerge unscathed from this high sounding inquiry, indeed nothing had been done by any of the Lodges beyond permitting the use of Rooms with a portion of their furniture, a custom which had existed for at least sixty years, and a procedure which is regularly granted by Craft Lodges to Knights Templar, the Allied and other Degrees, and even to the *Royal Mark* itself, all of which Degrees are not recognised by the Constitutions of the Craft, any more than that of the *Ashton District Mark*.

Had Bro. R. Loveland-Loveland been aware of the history and facts connected with the Constitution and administration of the Ashton District Lodge, and that its Secretary had written asking the Board of the Royal Mark *what they wished them to do and what they had to suggest*, it is scarcely likely he would have made such sweeping assertions, as afterwards, when a copy of a letter addressed to the General Board was sent to him, he courteously replied in a gentlemanly manner, and evinced a Masonic spirit by Brotherly expressions of conciliation and consideration, much in contrast with the former statements which tended "to sour the milk of human kindness." It is to be regretted some others to whom a copy was sent did not adopt a similar course, as it would have cleared the way for general conciliation, for many of the Mark Brethren have been so annoyed at the slanders and untrue statements that they will not be reconciled to *Masonry*, until the epithets of *Spurious and Clandestine* are withdrawn.

Feeling I have trespassed too far on your space, I conclude, but with your permission, on a future occasion, may make some suggestions relating to union, a purpose which all have, or ought to have in view. I believe a fair, patient and considerate treatment, with withdrawal of the offensive epithets, would lay a basis on which an amicable arrangement for union could be promoted and effected, honourable alike to all parties.

THOMAS D. FOREMAN P.P.J.G.W. Lanc.

Denton, 28th August 1899.

The "Illinois Freemason" gives this record of a day's work in a Peoria Lodge: "At eight o'clock a.m. the Officers and Brethren assembled at Masonic Hall and opened the Lodge for work on the Third Degree. They laboured, conferring degrees until high 12, when they called off for refreshments, after which they resumed until 4 p.m., when they held memorial services.

Work was again resumed, and at six o'clock they were called off for refreshments. At seven o'clock labour was again resumed, and one candidate was raised, making a total of seven raised during the day."

CHESHIRE.

THE annual meeting of this Provincial Grand Chapter will be held at the Mechanics Institution, Stockport, on Saturday, 30th inst., under the presidency of the Prov. Grand Superintendent Companion the Hon. A. de Tatton Egerton, M.P.

ALDERSHOT MASONIC HALL.

THE "Aldershot News" of last Saturday gives an illustration representing the future home of the Brethren of Aldershot. The Masonic Hall is to be built in New Station Road, on the land adjoining that at the corner of Victoria Road and New Station Road, on which the new Post Office is to be built. With the object of having the Hall in keeping with this building the Directors of the Masonic Hall Company communicated with the Postmaster General, who sent down plans for their inspection. The frontage of the Hall will be in New Station Road, and the building will go back as far as Pickford Street.

With the view of obtaining a thoroughly serviceable building the Directors advertised for plans, offering a prize of £30 for the best design, embodying the requirements of a Masonic Temple, Club Room, and Public Hall. Twenty-two answers were received, sixteen competitors sending plans. After careful consideration that of Messrs. Clarence and Wallis, architects, of York Buildings, Adelphi, London, was awarded the prize, and the Directors have also placed the supervision of the building in their hands, feeling that they will have a natural interest in undertaking the work.

The assessor, Mr. Edwin O. Sachs, of Waterloo Place, Pall Mall, to whom the designs were submitted, made the following report on the accepted plan:—

"Of the sixteen designs submitted I have selected the one marked 'Labour and Refreshment,' which in the practicability and compactness of the plan, with due regard to the necessary isolation of the different sections of the building and the excellence of the architectural rendering given to the facade, is by far the best piece of work presented, and does great credit to the designers.

"I wish particularly to call attention to the lines of the Masonic Temple, which should be very effective, and further to the way in which the Club is kept quite distinct from the Public Hall, and to the serviceable arrangement of the Club itself.

"In fact, if you take this design you will certainly be getting something quite unique, and, as I have indicated, it is seldom that one meets with such a good design in a competition of this description."

The building, which is an adapted style of Renaissance, is to be of red brick with stone dressing. The imposing central entrance will lead into a large entrance hall provided with cloak rooms and lavatories. On either side of the entrance there will be an office, which may be used for Club purposes or let off. The Preparation Room, opening from the entrance hall, will be fitted with moveable partitions to enable three candidates to be prepared separately and simultaneously. The Lodge Room, opening from the Preparation Room, is to be built east and west in order that the Principal Officers may take their proper positions. A store room for the Lodge furniture is also provided, opening from the Preparation Room. A dining hall, with service room, has also been designed, with accommodation for 150. The kitchen, with which there will be communication by lift with the dining hall, will be placed at the top of the building. The staircase leading to the first floor will be fitted at the base with double doors, thus enabling that part of the building to be shut off when necessary, and allowing the ground floor to be let for public purposes. To this end the Preparation Room, side rooms, and dining hall are so arranged that they can be converted into a suite, including a large hall, capable of seating 400 people, with a separate entrance from New Station Road.

On the first floor will be the Masonic Club, comprising a large reading room, card room, and bar, communicating by lift and staircase with the kitchen, service room and wine cellars. There is also a large billiard room for two tables. On the second floor will be the caretaker's apartments, the kitchen and scullery. A store room is provided in the gable. The basements will be fitted with cellars, and will have a tradesman's entrance from the street. A lift communicates with the upper parts of the building.

The building, in a word, has been designed to the best advantage. Of its usefulness as a home for the Craft there can be no doubt, and it will also meet a much-needed public want in supplying a hall for meetings, balls, dinners, and other gatherings. The great need that exists in the town for such a building was shown in a striking manner only a few

weeks ago, when a battalion stationed there had to go to Woking at considerable expense and inconvenience to obtain a hall with suitable accommodation for a ball.

The Directors intend to push forward the building as soon as possible, and it is hoped that the bills of quantities will be got out shortly. The cost was to have been about £2,500, but it is expected that the building selected will exceed that sum.

It is hoped that at the stone-laying ceremony a member of the Royal Family and the Provincial Grand Master Bro. W. W. B. Beach, M.P., with his official entourage, will be present. It is expected that about eight months will be taken in the building. The Hall should therefore be opened in the spring or early summer of 1900. As both the Panmure and Aldershot Camp Lodges are increasing in numbers the institution will, no doubt, become an attractive and convenient centre of the Craft, as well as a financial success.

The following Lodges, &c., will be worked at the Hall:—The Panmure, No. 723; Aldershot Camp, No. 1331; Army and Navy, No. 1971; Military Mark, No. 54; Army and Navy Mark, No. 349; Panmure Royal Arch Chapter, No. 723; Aldershot Camp Royal Arch Chapter, No. 1331; Connaught Royal Arch Chapter, No. 1971; William Stuart Preceptory, No. 76; and Royal Military Rose Croix Chapter, No. 89. The latter has been specially reconstituted in order that the Hall may be the very centre of all grades of the Masonic body, from the "Entered Apprentice" to the illustrious 33rd Degree.

The Masonic Institution, while in harmony with the conditions of to-day, says a writer in an exchange, reaches back into the achievements of the past, and forward into the possibilities of the future. It was not created for any one age, and will always command the admiration of mankind.

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Colonel le Gendre Nicholas Starkie, of Huntroyde, Padiham, Lancashire, J.P., D.L., formerly M.P. for Clitheroe, Provincial Grand Master of Freemasons for East Lancashire, who died on 13th April, appointed as executors of his will the Rev. Henry Arthur Starkie, of Pendleton, near Clitheroe, brother; Mr. Henry Worsley Taylor, Q.C., of Moreton Hall, Whalley; and Mr. Robert Heath Jary, of Bitteswell, Lutterworth. Under the provisions of his marriage settlement his wife will become entitled, on his decease, to a rent charge of £1,500 per annum during her widowhood and afterwards of £1,000 per annum. He now gives to her a further rent charge of £500, part of his wines and household furniture, and £500; to his agent, Daniel Howsin, £150; to his gardener, Lindsay, £100; and his coachman, Rutter, £100. By the powers of the indenture of re-settlement of the family estate he appoints £10,000 to his son Cecil Piers, in addition to £25,000 to which he will become entitled by his marriage settlement, and £25,000 on trust to follow the disposal of his residuary estate. He devises to his eldest son, Edmund Arthur, all his real property, and leaves to his son, Cecil Piers, the residue of his personal estate. The estate has been valued at £80,761.—"Morning Post."

"A SPRIG OF ACACIA."

THE death is announced of Bro. George R. Barrett, a zealous member of the Fraternity, who was one of the founders, as well as the first Master of the Lodge of St. George, No. 2025, warranted on 22nd December 1883, and constituted on 23rd April (St. George's day) following, at St. George's Hall, East Stonehouse. The distinctive feature of the Lodge, as with several others, is the elimination of intoxicants from the festive gatherings. It is one of the largest Lodges in the county, having fully 100 members on the roll. Bro. Barrett was subsequently appointed to the office of Provincial Senior Grand Deacon, and much appreciated the compliment. A funeral service held at the Unitarian Chapel, Plymouth, was very largely attended by Brethren of the Craft and other friends of the deceased.

REFERENCE has been made in very many of the Hampshire papers to the death of our late Brother Asher Barfield, the general expressions of regret at his decease testifying to his wide popularity in the district with which he has been so long associated. His remains were removed to London, and interred at Kensal Green Cemetery.

REPORTS OF MEETINGS.

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

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CRAFT: PROVINCIAL.

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GILBERT GREENALL LODGE, No. 1250.

THE members held their annual picnic on Thursday, 17th ult., the place selected being Gateacre. The party, numbering about fifty, left Warrington shortly after one o'clock, and on their arrival at Gateacre they were entertained by Colonel Walker, who kindly permitted them to inspect his fine grounds. Afterwards a substantial tea was partaken of at the Elephant Hotel, Woolton.

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PERSEVERANCE LODGE, No. 1643.

ON Wednesday, the 23rd ult., the annual picnic was held at Barnard Castle. A saloon carriage was provided for the party of thirty-seven. Dinner was partaken of at Mrs. Milburn's Hotel. Afterwards the party drove to Raby Castle, where, through the kindness of Lord Barnard and his agent, they were permitted to view the beautiful grounds. Afterwards the party returned to Barnard Castle, and after tea returned home.

In the carriage a vote of thanks was proposed by Bro. Wm. Atkinson P.M., to Bro. David Anderson; and another by Bro. Munroe, to the W.M. Bro. A. Marshall, for the kindly interest they had taken in the arrangements. Bro. Munroe also proposed a vote of thanks to the ladies for their company. The picnic was one of the most enjoyable ever held by the Lodge.

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OBEDIENCE LODGE, No. 1753.

THE twenty-third annual meeting of this Lodge took place on the 28th ult., at Okehampton, when Bro. Rev. T. Ward Brown, M.A., rector of Luffincott, was installed W.M. The banquet was held in the Assembly Room of the Hotel.

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METROPOLITAN: INSTRUCTION.

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ROYAL ALFRED LODGE, No. 780.

THE unfavourable weather on Thursday, and the holiday season, had a marked effect on the attendance at the weekly meeting of this Lodge at the Star and Garter Hotel, Kew Bridge. Bro. L. Standring occupied the chair, supported by Bros. H. R. Worth S.W., F. Ridley J.W., T. J. Larkman P.M. Treas., J. Wynman I.G. The ceremony of initiation was rehearsed.

Next Thursday being Officers' night Bro. Worth was elected W.M. for the 14th inst.

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IMPERIAL LODGE, No. 1694.

ON Tuesday we had the pleasure of visiting this young but very prosperous Lodge, at the house of Bro. Douglas White, the popular host of the Pier Hotel, Chelsea. The chair was taken by the Preceptor of the Lodge Bro. George Holland P.M., who received the assistance of Bros. F. C. Davison S.W., J. Norton J.W., J. Braddick P.M. acting Preceptor, A. Schott Sec., W. R. Mead S.D., G. E. White J.D., Douglas White I.G., H. J. Ollive P.M., J. Wynman, George White P.M., H. Jackson, and others.

The Lodge was opened to the second degree, when Bro. Ollive P.M. kindly offered himself as a candidate, and he was examined and entrusted. The Lodge was opened in the third degree and the ceremony rehearsed, the W.M. giving the Charge, which excellent example we should like to see followed in all Instruction Lodges. The work was perfectly rendered, the explanation of the Tracing Board being highly appreciated by the Brethren.

The W.M. resumed the Lodge to the first degree, and then called off. On resuming he gave a very interesting exposition on Freemasonry, which was also highly appreciated.

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MARK MASONRY.

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SOUTHDOWN LODGE, No. 164.

THE annual installation was held at the Station Hotel, Hayward's Heath, on Wednesday evening, 23rd ult.

The Lodge was opened by the W.M. Bro. J. H. Glassington Prov. A.G.D.C., supported by Officers and Brethren of the Lodge and the following visitors: Bros. Newbery P.M. 27, V. P. Freeman P.G.D., and B. V. N. Burden Sec. 75.

The chief business was the installation of Bro. F. H. Beeny P.P.G.S.B. as W.M. for the ensuing year, the ceremony being performed by Bro. J. H. Glassington. The W.M. appointed his Officers and invested them with the insignia of their respective positions.

The retiring W.M. Bro. Glassington was presented with a Past Master's jewel, in recognition of the admirable manner in which he had carried out his duties during the past year, and Bro. F. C. Golding was presented with a jewel by the retiring W.M., in appreciation of his services as Secretary during his year of Office.

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 Mark toasts were honoured.

L ODGE Summonses, Lists of members, Menus, &c., of every description. M. rgan, Printer, Freemason's Chronicle Office, New Barnet

DISPENSATIONS.

THE issue of dispensations is a good and necessary Masonic custom sanctified by long use; indeed, they may be regarded as virtual necessities when the circumscribed nature of the "lex scripta" is considered. Mackay tersely describes a dispensation as "a permission to do that which without such permission is forbidden by the Constitutions and usages of the Order." He further says, "The power of granting dispensations is confided to the Grand Master, or his representative, but should not be exercised except on extraordinary occasions, or for excellent reasons," to which we say amen! Dispensations, like many other things in Freemasonry, are too easily obtainable, and are not unfrequently applied for on the most frivolous pretexts. An instance is on record of a Brother desiring to have the third degree conferred by dispensation at a less interval than twenty-eight days, because he was about to be married. History does not record whether his haste was prompted by a desire to approach the festal altar in the exuberance of his joy as a full-blown Master Mason, or whether it was an anxiety to avoid a searching marital investigation for presumed injuries, had the ceremony taken place shortly after the happy marriage event. Another occasion was the application of a Craftsman immediately after "passing," because "he wanted to be a M.M. in time for the installation ceremony of his Lodge." - In neither instance was the application granted, but we have known them issued on even more "shoddy" reasons. But where good reasons do exist they should be given, and without injustice, which we are constrained to say is not always the case with the Grand Lodge of New Zealand. In that Grand Body one or two things is quite patent, either the wording of the present form of dispensation is quite wrong, or that in one instance, an unjust and inequitable charge is made. We refer especially to the issue of a dispensation to confer degrees at a less interval than twenty-eight days. Assuming that there are three candidates requiring this privilege in the same Lodge and on the same night, existing custom issues "one" dispensation, but charges "three" fees. It does not strike one with the force of a dynamite gun that there is any logic in this. But the answer of the authorities is that the mistake has been made in not issuing "three dispensations," as they are intended for the candidate and not the Lodge, consequently each should have one and be made to pay. But this evasion is exploded by the wording of the dispensation form which is given to the W.M., and specifically empowers the "Lodge" to do certain things, not the candidate to receive something, "ergo," if each candidate requires a special dispensation it should be in the form of an authority to receive, not the Lodge to give. To assume that three dispensations are necessary to empower the Lodge to confer one degree on three candidates is a contention so eminently grotesque as to be unworthy of consideration. We hold that the present form of dispensation is correct, and the fee is payable for the document, not what it may purport to do. In this we are strengthened by the Masonic jurist before referred to (Mackay), who in stating the purposes for which dispensations may be granted, says:—"Not more than five candidates can be made at the same meeting of a Lodge; but the Grand Master, on the showing of sufficient cause, may extend to a 'Lodge' the privilege of making as many more as he may think proper." But no one would think of demanding a separate dispensation fee from each. The imposition of this charge has been a source of trouble for years past, and has caused useless and unnecessary friction, culminating in one Lodge largely interested passing a special resolution asking relief from Grand Lodge. If the question is regarded from a common-sense point of view it must be evident that the charge is inequitable under the present form, and we do not assume anyone would be sufficiently bold to wish to alter that form to suit any specific case—at least we hope not. Since writing the above we are informed on official authority that the District Grand Lodges E.C. charge for the dispensation, but in no case for the candidate.—"New Zealand Craftsman."

The obligation you have taken at the altar, my Brother, is no unmeaning affair. It binds you, or should bind you, to the Fraternity with hooks stronger than steel, for the reason that obligations of honour are the strongest binding man to man. It were well that on frequent occasions we repeat those obligations and compare our acts with duty.—Exchange.

A COMPLIMENTARY performance is to be given at the Palace Theatre on the evening of Thursday, 21st inst., to celebrate the eightieth anniversary of Bro. Charles Morton's birthday. It is almost needless to say that this most popular manager will have very strong support upon so interesting an occasion, and the list of artists who have given their services comprises upwards of sixty names, including a great many of the most noted actors and actresses and music-hall performers of the day.

LODGE MEETINGS NEXT WEEK.

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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.

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

Tuesday.

1472 Henley, North Woolwich
1662 Beaconsfield, Walthamstow
52 Union, Norwich
70 St. John, Plymouth
103 Beauford, Bristol
124 Marquis of Granby, Durham
158 Adam, Sheerness
209 Etonian, Windsor
226 Benevolence, Littleboro'
252 Harmonic, Dudley
265 Royal Yorkshire, Keighley
315 Royal York, Brighton
364 Cambrian, Neath
393 St. David, Berwick
421 Loyal of Industry, S'holmton
457 Loyal Monmouth, Monmouth
493 Royal Lebanon, Gloucester
510 St. Martin, Liskeard
558 Temple, Folkestone
615 St. John & St. Paul, Erith
660 Camalodunum, New Malton
673 St. John, Liverpool
734 Londesborough, Bridlington
804 Carnarvon, Havant
847 Fortesque, Honiton
960 Bute, Cardiff
974 Pentalpha, Bradford
1002 Skiddaw, Cockermouth
1134 Newall, Manchester
1197 Nyanza, Ilminster
1244 Marwood, Redcar
1282 Ancholme, Brigg
1510 Harrow, Harrow
1336 Square & Compasses, Wrexham
1619 Sackville, East Grinstead
1726 Gordon, Bognor
1780 Albert Edward, Southampton
1908 Cholmondeley, Frodsham
1970 Hadrian, South Shields
1785 St. Petroc, Padstow
1981 Arnold, East Molesey
2129 Dorothy Vernon, Bakewell
2136 St. Michael, Bishops Stortford
2260 Ridley, Newcastle-on-Tyne
2290 Fairfield, Fairfield

Wednesday.

Quarterly Communication, United
Grand Lodge, 6 for 7.
74 Athol, Birmingham
94 Phoenix, Sunderland
137 Amity, Poole
159 Brunswick, East Stonehouse
168 Mariner, Guernsey
282 Bedford, Tavistock
287 Unanimity, Stockport

298 Harmony, Rochdale
326 Moira of Honour, Bristol
327 St. John, Wigton
406 Northern Counties, N'castle-on-T.
417 Faith & Unanimity, Dorchester
429 Royal Navy, Ramsgate
471 Silurian, Newport, Mon.
678 Earl Ellesmere, Farnworth
838 Franklin, Boston
970 St. Anne, East Looe
992 St. Thomas, Manchester
1003 Prince of Wales, Jersey
1004 Athole, Douglas, Isle of Man
1013 Royal Victoria, Liverpool
1085 Hartington, Derby
1167 Alnwick, Alnwick
1274 Earl Durham, Chester-le-Street
1335 Lindsey, Wigan
1354 Marquis of Lorne, Leigh
1431 St. Alphege, Solihull
1461 Clausentum, Woolston
1532 Bective, Carlisle
1620 Marlborough, Liverpool
1660 Arlecdon, Frizzington
1736 St. John, Halifax
1862 Stranton, West Hartlepool
2330 St. Lawrence, Pudsey
2368 Alan, Alderley Edge
2382 Loyal Hay, Hay
2391 Orde-Powlett, Middlesborough
2453 Duke of York, Cardiff
2464 Longsight, Longsight
2495 Goodacre, Bootle
2560 Earl of Lathom, Bury

Thursday.

1178 Perfect Ashlar, Southwark
1445 Prince Leopold, Aldgate
1790 Old England, Thornton Heath
1963 Duke of Albany, Camberwell
24 Newcastle O.T., Newcastle
31 United Industrious, Canterbury
110 Loyal C'brian, Merthyr-Tydvil
123 Lennox, Richmond, Yorks
195 Hengis, Pournemouth
219 Prudence, Todmorden
249 Mariner, Liverpool
254 Trinity, Coventry
266 Naphtali, Heywood
269 Fidelity, Blackburn
289 Fidelity, Leeds
294 Constitutional, Beverley
295 Combermere Union, Macclesfield
300 Minerva, Ashton-under-Lyne
317 Affability, Manchester
362 Doric, Grantham
446 Benevolent, Wells
462 Bank Terrace, Accrington
509 Tees, Stockton
531 St. Helen, Hartlepool
539 St. Matthew, Walsall
633 Yarborough, Manchester
637 Portland, Stoke-upon-Trent
703 Clifton, Blackpool
803 St. Andrew, Biggleswade
856 Restormel, Lostwithiel
976 Royal Clarence, Bruton
1231 Savile, Elland
1284 Brent, Topsham
1304 Olive Union, Horncastle
1324 Okeover, Ripley
1384 Equity, Widnes
1473 Bootle, Bootle
1504 Red Rose of Lancaster, Padstow
1513 Friendly, Barnsley
1557 Albert Edward, Hexham
1565 Earl of Chester, Lymm
1829 Burrell, Brighton
1899 Wellesley, Sandhurst
2169 Osborne, East Cowes
2261 Armitage, Milnsbridge
2317 Bisley, Woking
2321 Acacia, Bradford
2350 Corinthian, Hindley
2386 Clarence, Chester
2496 Wirral, Birkenhead

Friday.

780 Royal Alfred, Kew Bridge
36 Glamorgan, Cardiff
81 Doric, Woodbridge
170 All Souls, Weymouth
458 Aire and Calder, Goole
526 Honour, Wolverhampton

Saturday.

815 Blair, Manchester
1001 Harrowgate & Claro, Harr'wg'te
1087 Beaudesert, Leighton Buzzard
1102 Mirfield, Mirfield
1121 Wear Valley, Bishop Auckland
1289 Rock, Birkenhead
1428 United Service, Landport
1605 De la Pole, Hull
1676 St. Nicholas, Newcastle-on-Tyne
1983 Martyn, Southwold
2554 Manchester, Manchester
2558 Furnival, Sheffield
1446 Mount Edgcombe, Southwark
1607 Loyalty, London Tavern
1685 Guelph, Leyton
1743 Perseverance, Anderton's
1839 Duke of Cornwall, F'masons'h.
2384 Mitcham, Lower Mitcham
2579 Lewisham, Lewisham
869 Gresham, Chestnut Park
1755 Eldon, Portishead
2147 Crays Valley, St. Mary Cray
2246 Cyclist, Croydon

THE HOMELESS OLD MASON.

IS there anything more to be pitied than an old man without home or friends, alone and decrepit, as he nears the end of life? Widowhood and orphanage excite the sympathy of all men, and especially are Masons taught to regard them as objects of their care and help. Old age often finds us weary and footsore, and many would gladly lie down in the last sleep rather than face the vicissitudes that so often gather about three-score and ten. How beautiful the thought that old age is more of a dawn than twilight, and, if home be happy and sweet, how restful and peaceful are these last years of a long life!

Old man! Old Mason! is there no one to soothe your last days and prepare your home in this sere and yellow leaf? Is there no friendly hand to lend the staff as you descend the hill—near the valley and the shadow? Then our heart goes out to you. The great heart of our grand Fraternity will pity you. The home which you need will some day come.—“Tennessee Mason.”

The latest report of the Grand Secretary of the Grand Lodge of New York shows there were in that jurisdiction 775 subordinate Lodges. The members numbered 98,180, a gain for the year of 2,700. The Grand Treasurer carried over from preceding year 51,549.90 dollars. He received from the Grand Secretary, collections for the year, 73,945.15 dollars, and for interest on balances 452.33 dollars—a grand total of 125,947.38 dollars. The permanent fund not amounts to 77,586.19 dollars—an increase for the year of 12,143.33 dollars.

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back. On Sundays to Southend and Margate and back.

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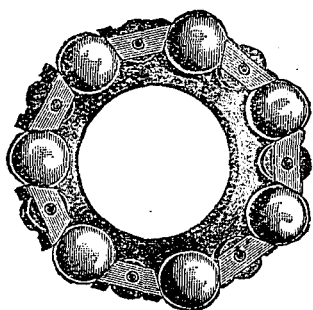
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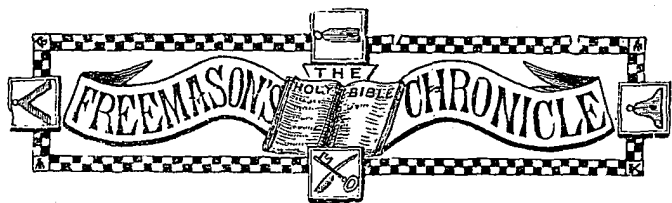
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SATURDAY, 2ND SEPTEMBER 1899.

UNITED GRAND LODGE.

THE regular Quarterly Communication will be held on Wednesday next, 6th inst., at Freemasons' Hall, Great Queen Street, London, at 6 for 7 p.m. The following is the Agenda of Business to be transacted:

1. The Minutes of the Quarterly Communication of the 7th June for confirmation.

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

A Brother of the Sidney Lodge, No. 827, Sidcup	...	...	£50	0	0
The Widow of a Brother of the Union Lodge, Carlisle	...	...	50	0	0
A Brother of the Carnarvon Lodge, No. 1572, London	...	...	75	0	0
A Brother of the Fortitude Lodge, No. 281, Lancaster	...	...	75	0	0
A Brother of the Welchpool Lodge, No. 998, Welchpool	...	...	50	0	0
A Brother of the Royal Kensington Lodge, No. 1627, London	...	...	50	0	0
A Brother of the Prince Arthur Lodge, No. 1570, Liverpool	...	...	50	0	0
A Brother of the Clapton Lodge, No. 1365, London	...	...	100	0	0

3. REPORT OF THE BOARD OF GENERAL PURPOSES.

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

The Board beg to report that numerous communications have been received from the Cambrian Lodge of Australia, No. 656 on the Register of the Grand Lodge of England, requesting the full recognition of the Lodge as a working Lodge. It will be remembered that Grand Lodge, on the 7th of June 1898, resolved that the Brethren who adhered to their allegiance to this Grand Lodge, instead of joining the United Grand Lodge of New South Wales, were entitled to recognition as the Cambrian Lodge. Some delay took place in the transmission of a certified copy of the Minutes; and a difficulty rose by reason of the Lodge having no Master, Past Master, or Warden, when it resumed its Meetings in 1894, after the above resolution of recognition. The plea of the Cambrian Brethren is, that they acted under a great and pressing emergency, and took immediate steps to remedy the

defect, by electing one or more Past Masters as Joining Members, electing one of these as Master of the Lodge, and having him installed in a Board of Installed Masters; after which they proceeded as a regular Lodge. Propositions, elections, and initiations of candidates followed, together with election and installation of Worshipful Master and appointment of Officers each year. No doubt the holding of a Lodge Meeting in June 1894, without a Master, Past Master, or Warden present, was contrary to the Constitutions and usages of the Order; but after reading the explanations of the Cambrian Brethren, and considering in fullest detail the events and correspondence from June 1888, to the present time, the Board felt that it would best give effect to the resolution of Grand Lodge by recognising the plea of great emergency, and acknowledging the validity of acts loyally performed in the endeavour to overcome the difficulty. It was therefore resolved, at the meeting of the Board on Tuesday, 15th of August last, as follows:

'That this Board, while regretting the irregularities which have occurred in the Cambrian Lodge of Australia, No. 656, from June 1894, and the cause thereof, acknowledges the great emergency under which those irregularities were committed, and resolves to recognise the several elections and initiations of members, elections and installations of Worshipful Masters, appointments of Officers, and other acts necessarily supervening thereon, and confirms in their respective rank and past rank all such Masters and Officers. All returns by the said Lodge to be recognised in the usual course.'

The certificates of all Brethren in the Lodge since 1888 have been forwarded, and a troublous matter has now been swept away.

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

Title or Object. By whom Presented.

The Broad Arrow—John R. Reep P.M. No. 1260.

Masonic Pamphlets (bound)—John Armstrong P.P.G.W.

History of Lodge St. George, No. 549—R. A. Arnold Jenkins Secretary.

The Theatrical Banquet—John G. Littlechild.

The Grand Sanhedrim—William Shurmur Past G. Standard Bearer.

The Virginia Text Book—The Grand Secretary of Virginia.

Sundry Masonic Books and Pamphlets—Mrs. Shadwell H. Clerke.

Old Masonic Diploma (facsimile)—Samuel W. Creech, jun., Boston, Mass.

Transactions of Lodge of Research, No. 2429—John T. Thorp P.M. and Sec.

30 Volumes of Masonic Works—Frank Richardson Past G. Deacon.

History of the Old King's Arms Lodge, No. 28—Albert F. Calvert P.M.

The Board also submit a Statement of the Grand Lodge Accounts at the last Meeting of the Finance Committee, held on Friday, the 11th day of August 1899, showing a balance in the Bank of England (Law Courts Branch) of £10,379 13s 3d, and in the hands of the Grand Secretary for Petty Cash £100, and for Servants' Wages £100.

(Signed) RICHARD LOVELAND-LOVELAND President.

Freemasons' Hall, London, W.C.,
15th August 1899.

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

- No. 2761.—The Royal Naval Lodge, Malta.
2762.—The Lindisfarne Lodge, North Shields, Northumberland.
2763.—The Harringay Lodge, London.
2764.—The St. Olave's Lodge, London.
2765.—The Earl's Court Lodge, London.
2766.—The Putney Lodge, London.
2767.—The Lord Kitchener Lodge, London.
2768.—The Kosmos Lodge, Johannesburg, Transvaal.
2769.—The East Surrey Lodge, Oxted, Surrey.
2770.—The Earl of Yarborough Lodge, Grimsby, Lincolnshire.
2771.—The Yorick Lodge, London.
2772.—The Richard Eve Lodge, London.
2773.—The Lodge of Assistance, London.
2774.—The Vernon Lodge, Doornfontein, Transvaal.
2775.—The Perth Lodge, Perth, Western Australia.
2776.—The Richmond Lodge, East Freemantle, Western Australia.
2777.—The Diamond Jubilee Lodge, Perth, Western Australia.
2778.—The Kalgoorlie Lodge, Kalgoorlie, Western Australia.
2779.—The Boulder Lodge, Boulder, Western Australia.
2780.—The Finnerty Lodge, Kalgoorlie, Western Australia.
2781.—The Katanning Lodge, Katanning, Western Australia.
2782.—The Duke of Albany Lodge, Perth, Western Australia.
2783.—The Golden Square Lodge, Kalgoorlie, Western Australia.
2784.—The Legge Lodge, West Bromwich, Lancashire.

MASONRY AND BUSINESS.

NO man should use his Masonry to further his business enterprises. There is no obligation which requires one man to do business with another simply because of Masonic ties. I have known several newly made Masons to become very much disgruntled because all the members of their Lodge did not fall over one another in an effort to patronise them. It is evident that the motive of such men in entering Masonry was purely mercenary. If it had helped them in a business way they would have sounded its praises for evermore. But when they found that it did not they became sorely displeased. Such men are not a benefit to the Institution, and their presence among good Masons is not to be desired.—"Illinois Freemason."

A net increase of one thousand affiliated Masons in Ontario during one year speaks well for the prosperity of the Craft in that fair Province.

Th. Marquis et Cie.,

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Braised and Pressed Beef, 1/4 per lb.; Ox Tongues, Dressed, 5/3 each; Galantine of Chicken, Truffled, 2/- per lb.; Galantine of Chicken, Plain, 1/8 per lb.; Galantine of Wild Boar's Head, with Pistachion, 1/6; Dressed Wild Boar's Head, with Pistachion, 2/3.

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GOUT. a great sufferer with Rheumatic Gout, but for the
RHEUMATISM last three years, having taken your pills, I have
GOUT. always been free from it, and am never without
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to all people suffering with Rheumatism as a safe
and sure cure. I have often given one or two away
to friends for a trial, and, like me, they would not be
without them for all the world.

THEY ARE A MOST WONDERFUL MEDICINE,

E A D E ' S PILLS. and may your name be praised all over the whole
E A D E ' S PILLS. world. You may make use of this letter if you think
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Yours truly,

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MASONIC SERMON.

By Rev. H. Attwood Percival, Chaplain Normal Park Lodge, No. 797, A. F. & A. M., Minister of the Normal Park Presbyterian Church, Chicago, Ill.

"And remembered not the brotherly covenant."—Amos i, 9.

"Let brotherly love continue."—Heb. xiii, 1.

FROM the earliest ages it has been customary for men to enter into covenant relations. Memorable alliances, implied or formally expressed, are traceable in the history of all nations of antiquity, associated with solemn and imposing religious ceremonies. By way of illustration, I might refer you to the covenant between Abraham and Abimelech, Jonathan and David, Ahab and Benhadad, Damon and Pythias. The text refers to the covenant between Solomon, King of Israel, and Hiram, King of Tyre.

The people of Tyre had sold as slaves to Edom the people of Jerusalem, who, after its downfall, remembering the covenant, had fled to Tyre for safety. Because they "remembered not the brotherly covenant," Jehovah visited Tyre with sore punishment. These covenant principles, indicated by the text, are eternal. They have the sanction of the wise and good of all nations, as well as the approval of God; and the Fraternal ties which to-day bind Brotherhoods are as sacred as the covenant made between Solomon and Hiram. It seems to be inherent in human nature for man to forget. Reminders in the form of covenant obligations are therefore good. In the history of man can be discovered a strong tendency away from selfishness towards mutual helpfulness and protection. From mere obligations to one's family, the growth has been to the community, and then to the nationality, and so on until the most wretched have seen the immortal light and are lifted up by the grand thought, "God is my father; I am a man, and man is my brother."

Foremost among institutions which embody this idea is Free and Accepted Masonry, an institution founded on eternal reason and truth, whose deep foundation is the civilisation of mankind, whose everlasting glory is to have the immovable support of those two mighty pillars, Science and Morality.

I. SECRET SOCIETIES.

The present age is very fruitful of the kinds of auxiliaries and organisations within the wide bounds of the Church of God. The Masonic Order was in its institution simply a great auxiliary to the church. Masonry does not claim to be a system of religion, but asks to be regarded as a handmaid to Christianity. And why not? During the last year the Craft in Great Britain gave 1,000 dollars a day, and in Ontario 1,000 dollars a week to relieve sorrow and assuage pain. The Lakeside Home, Toronto, capable of receiving 240 children and forty nurses, is the gift of Masonry, and we in the United States are not behind.

I say, let all secret societies be judged by their fruits. This is Christ's measuring rule, by which men are judged the world over and the ages through. Alas! alas! that ecclesiastical tyranny, intolerance and bigotry, should break the bond which brings benevolence and brotherly love within the pale of the Church of God. And even, in this enlightened age, the pulpit sometimes tries to stamp upon the Craft. Roman Catholicism, United Presbyterianism and others have excommunicated us. Pope Leo XIII., writing 20th April 1884, denouncing Masonry, says, "The whole principle and object of the sect lies in what is vicious and criminal; to join with these men, or in any way to help them, cannot be lawful." "Its followers, joined together by secret compact, and by wicked counsel, give help one to another and excite one another to an audacity for evil things." Others, not Romanists, are not slow to say that "our Order," along with other secret orders, are born of the devil. And that men belonging to them are grieving the Spirit and injuring the cause of God. We have secrets and signs, and what of it? Where's the harm? I wonder if these people ever read the Bible. Why, there we read of the vows of Jacob; the particular signs between David and Jonathan; the workmen on the Temple had passwords and signs and grips; and history records that because of persecution the early Christians had signs and signals for mutual protection; and it is thus with societies to-day.

Nations have secrets. No one knew that Britain and the United States had resolved to arbitrate on the Behring Sea trouble until it was announced from headquarters. Why, the very welfare and stability of governments, the peace and prosperity of the people demand that matters of state policy be kept secret. And so we have mechanical and scientific secrets. We are only playing with electricity. Much is known about it which must necessarily be kept from the multitude until simplified and protected for the public use. Then we have social and religious secrets. The doctor holds the secrets of his patients, the lawyer those of his clients, and the minister those of his members; and I claim societies have a right for mutual protection to have their grips, signs and passwords, provided always there is

nothing in their teaching or work that conflicts "with any duty they owe to God, their country, their neighbour, or themselves." It is natural for men to associate together. The beasts roam in herds, the birds wing their way in flocks, and is man to be alone? No. God planted in his breast desires, sympathies and warm feelings. We have the Episcopalian Society, the Presbyterian, the Methodist, the Baptist Societies, and I am free to join any of them, and I am not vilified for so doing. Why not the same freedom all along the line? The artists have their societies, the merchants have their boards of trade, the teachers their associations, and even ministers have their private gatherings. Then why condemn honest, hard working men who gather together, not for the purpose of rebellion or blasphemy, but for the improvement of mind, the enlarging of heart, the helpfulness of the home. Here the widow is thought of; here the orphan is planned for; here the sick are helped in a hundred ways. Personally I have only good things to say of these man-helping societies. They provide for man in this world as the church does for the world to come. "Well," but some one asks, "why are these societies wanted at all? Is the church not doing?" "Yes, she is." "Are the ministers not working?" "Yes, they are, and nobly, too." And yet after we have done our best there remains much to do. And every society and council that honours God and helps men to be brothers and works along the line of benevolences, should be regarded as the handmaid of the church, and there should be no rivalry or contention, but that noble contention of who can best serve and best agree. Apply the measuring rule of Christ, "By their fruits ye shall know them." Look at a few of them. There is the Odd Fellows; that noble brotherhood gave in charity last year on this continent over 3,000,000 dollars. Then the Masons, our misunderstood and much-maligned Order (modesty forbids my enumerating our good deeds); then the United Workmen last year gave 5,000,000 dollars. The Foresters paid out nearly a million. The Royal Templars 44,000 dollars, and last, and not least, strictly Protestant orders have paid out their thousands for Brethren in distress. In the face of such facts, do you mean to say that these societies deserve the unkind, uncharitable, untruthful and un-Christianlike things that are said about them? I say emphatically No. I am glad the day of priest-rule is gone. We are too near the dawning century for the ministry of any church, Papal or Protestant, to dictate to Christian men charitable and conscientious, where they must go, or what they must do. I regard these various societies as the strongest auxiliaries to the Church of God. This is pre-eminently true of the Masonic Order.

We depend entirely on the "Word of God" as our rule and guide to faith. Masonry dates anterior to Solomon's Temple, which event took place about 1,000 years before the Christian era. During the construction of the Temple we believe that King Solomon, Hiram, King of Tyre, and Hiram, a widow's son, presided as Grand Masters over Lodges, and that there the degrees were instituted and systems of initiation were invented; and from that period to the present Masonry has passed down the stream of time in unbroken succession and unaltered form. Every Lodge of Master Masons is a symbol of the Jewish Temple of Solomon. Each Master in the chair is a representative of the Jewish King, and every Mason is a personation of a Jewish workman. It was King David who first proposed to erect a permanent place of worship for his people. He made many arrangements, and gathered much material, yet he was not permitted to commence the undertaking, and the execution of the task was committed to his son and successor, Solomon. Accordingly, in the fourth year of his reign (1012 B.C.), the foundation was laid with the assistance of his friend and ally, Hiram, King of Tyre, who sent Hiram, a widow's son, and a most skillful workman. For seven and one-half years they laboured, and then it was dedicated to the Most High God with memorable ceremonies (1004 B.C.). From the upper walls of this glorious edifice on Mt. Moriah could be seen the dark valley of the South; the broad and fertile valley on the East, with its olive groves and vineyards watered by the brook Kedron; on the West the King's palaces, courts and gardens; and on the North the City of Jerusalem. As to the services within the Temple, there was space for 12,000 Levites, a choir of 2,000 voices, and a chorus of 24,000 singers, with an orchestra of 4,000 instruments. The choir and the orchestra were equally divided on either side of the great altar. They rendered the most magnificent music the world has ever heard. The double-throned chamber-room of Jehovah was 200 feet high, and on the roof were golden spikes, points upward, to prevent the birds from alighting. Cedar steps led up to a porch; on one side was the pillar of Boaz, and on the other the column of Jachin. Two priests ascended these stairs each day and lifted the veils of scarlet, blue and purple, and passed within the holy place and offered sacrifice for the people. From this they returned swinging the censer of incense, sweet-smelling. Behind this holy place hung a heavier, richer veil, covering the entrance to the Holy of Holies, where the outstretched wings of the cherubs guarded the Ark of the

Covenant and the Mercy Seat. Into this sacred place the High Priest entered but once a year, on the day of Atonement. This is still observed by our Hebrew friends in every clime. The twelve tribes came up from all parts of the land, over 6,000,000 persons being in and around Jerusalem. From sunset to sunset they had no sleep, nor tasted food or drink. Clad in shrouds as if apparelled for the grave, they watched through the night. As dawn appeared they all arose and entered the gates of the city and ascended Mt. Moriah to the Temple. There was no singing, no music, but silence as of death. King Solomon came, but not in robes of oriental magnificence, nor with crown of jewels, but in a shroud. The High Priest, with bare feet, stripped of jewels, mitre, pontifical robes, wore only a linen surplice extending to his feet. He ascended to the Holy of Holies, offered sacrifice, and the immense number of worshippers lay prone upon the floor as if they were dead. But now as he returns—a thrill of joy ran through the assembled Hebrews, as they gazed upon his radiant garment. The sacrifice had been accepted. The voices of 12,000 Levites were lifted in praise, the mighty orchestra and the mammoth choir caught up the refrain of "Bless the Lord." All catch the spirit, and as the 103rd Psalm is chanted the assembled thousands join with the singers, and waves of stupendous music reverberate within the Temple.

II. CARDINAL PRINCIPLES.

Brethren, the cardinal principles of Masonry are the theological virtues of Faith, Hope and Love. Faith in God, Hope in Immortality, and Love with all mankind. In my interpretation of Masonry I give love the highest place. As the sun is the centre of the solar system, as the heart is the centre of life, so love is the central, all-conserving and enlivening principle of our Order. Love will outrun benevolence, it will tarry longer than sympathy. Love will stand at the door and knock and wait with expectant heart and wide open eyes long after sentiment has fallen into a deep sleep. Love is born for adversity, for the storm, the night, the sick chamber, the solitary hour, for poverty and disaster. Love never faileth. Turn to I Cor. xiii., and see how the apostle puts it. He says it is greater than oratory. "Though I speak with the tongues of men and of angels and have not love, I am become as a sounding brass or a tinkling cymbal." Remember it was to the Greeks that Paul wrote this. How fondly would their memories go back to the palmy days of their history! Israel would as soon forget the names of the twelve tribes as the Greeks forget the name of their orators. A rude boy, whose stammering tongue had provoked the mirth of his schoolmates, had gone down to the ocean shore, and filling his mouth with white pebbles, had mastered an eloquence which swayed as by magic an enraptured nation. They called him "Demosthenes," the strength and power of the people; and admiring senators hastened to vote the "silver tongued" a golden crown. In Homer was developed the divinest gift of song ever given to mortal man. From the eternal snows of Thessaly to the smiling valleys of Lydia; among the echoing rocks of the Peloponnesus, around the thunder-stricken cape of Taurus; by the fountains of Samos, and the rose-terraced hills of Chios, his songs had floated like the sweetest summer music on the ears of men, but Homer has gone, and his poems have outlived him nigh a thousand years, but songs, songsters and fame are nothing in comparison with love. Again, Paul tells them that love is greater than knowledge, prophecy and faith. "And though I have the gift of prophecy and understand all mysteries and all knowledge, and though I have all faith so that I can remove mountains," &c. The philosophy of Aristotle, Plato and Socrates had brought many a laurel to the temple of Grecian national learning, but all this is nothing compared with the higher and holier acquisition of love. Again he tells them that love is greater than the widest benevolence, and grander than the most heroic sacrifice, even unto death. "And though I bestow all my goods to feed the poor, and though I give my body to be burned," &c. The patriotic Greek was trained from his sixth year to understand that the highest mission of his life was to become an athlete, that he might in time of war give a splendid body in defence of his country's liberty. But this, followed by devotion, even to scourging, imprisonment and death by torture or fire, availed nothing without love. Look further at the apostle's delineation of this divinest grace, and see as you follow every stroke of his master hand, a complete presentation of the principles of Masonry. (1) Love is patience, "for it suffereth long and is kind." Patience, when trials thicken and friends fall away, and when misunderstandings break the bowl from which we drank together at the spring. (2) It is contentment, "for it envieth not." It looks with unjaundiced eye upon another's prosperity; unlooses the tongue of no stinging scandal; never sandals the foot that it may in an afternoon's travel gather fuel to destroy a neighbour's character. (3) It is humility, for "it vaunteth not itself." There is no patronage in its smile, no condescension in its nod, no recital of self-achievement, and no sculptural lie above its sleeping clay. (4) It is good breeding, "doth not behave itself unseemly." While gracefully

insisting on its own rights, it remembers others, too, who have their rights, and while firm in its own opinions, it does not forget that others, too, have their opinions. It controls temper, preserves dignity, is always courteous, and has a tender hand for a brother's failings. (5) It is unselfish, for "she seeketh not her own." She thinks of her neighbour's welfare, is found relieving the needy, healing the wounds of sad, sore hearts, planting the flowers of charity and good-will along the desolate roads, sowing smiles on the lips of childhood, and brightness on the wrinkled features of age, and her knock is heard wherever poverty breaks a hard crust, and sickness makes its wretched bed. (6) She is innocence and confidence, for "she thinketh no evil." Finding some things hard to explain, she puts the best possible construction on human conduct, and is never carried away by an idle story, whim or fancy. (7) She is reality, "for she rejoices in the truth." She loves truth and lives it. She will love it and live it though she has no bread to eat and no water to drink. Martyr-like, chained to the stake, the faggots piled about her, and the cruel, curling flames gnawing her quivering flesh, she will still do the right, rejoice in the truth, and with both hands cling to the throne of the Eternal God. This is love, and this is the great principle of Masonry, for we are banded together for the sake of love, of truth, of liberty, equality, fraternity; for the sake of manhood, womanhood and childhood; for the sake of all that sweetens and ennobles life and makes for the good of our race. Brethren, have I correctly voiced the principles of Free and Accepted Masonry?

And now, Brethren, I demand that on your part there shall be an enlivenment of these things. Brother, "to thine own self be true, and it must follow as the night the day, thou canst not then be false to any man." Brothers, be true to your pledges, true to the principles of our Order as is the needle to the pole. Do not forget that it has taken 3,000 years to build Masonry. We are inheritors of the ages and debtors to all the past. As Masons there rests upon us the compulsion of love.

"Then foot to foot, and knee to knee,
True Brothers we should ever be,
With hand to back, and breast to breast,
Each striving still to do his best,
We'll whisper words of hope and cheer,
With cheek to cheek or mouth to ear."

A word or two and I am done. Brethren, I dare not say that Masonry, good as it is, is all you need for living and dying. If I so said, the principles of our Order would brand me as a time-server and a blatant liar. Brothers, we need a Saviour as well as a splendid code of morals: forgiveness for past sins as well as high and noble aims for days to come; love to God and faith in the living Jesus Christ, as well as love to our fellows and truth as the guiding star of our life. In Masonry we have nothing to take the place of those N. T. Covenants, Baptism and the Lord's Supper. Have you forgotten them? Oh, Brethren, living or dying, we want Christ—we want Christ Jesus. He is Master of a Holy Guild and proffers to all candidates for admission therein the noblest oath and holiest obligation a man can take. It is my holy privilege to bring candidates to the Master to be sworn upon the Book. Let me propound the oath; I urge you to take it. "Thou shalt love the Lord thy God with all thy heart, mind, soul and strength." That is the first section. Oh, tell me, does not every consideration of gratitude, of goodness, of righteousness, of true self-respect and peace commend it? Brethren, bending beneath the Cross and Crown of Christ, I charge you to take this vow. And this shall be the password you shall hear, "Acknowledge Him in all thy ways and he shall direct thy steps." Then, as loyal and true Masons enliven the second section of the oath, "Love thy neighbour as thyself." And in the name of God whom we serve I promise you that at the gates of the Eternal City, your honest, manly, brotherly, Godly course completed, the angels will stand and listen to your passwords, with their hands on the crystal bar to lift it. Speak out, members of the Master's Holy Guild! "I acknowledge God in all my ways and hither he directs my steps," "I have done unto others as I would that they should do to me." "I have believed and served Christ."

Listen! Harken! The answering password comes from within: "Admit him," and God himself shall say, "Well done, good and faithful servant, enter into the joy of thy Lord."—
"American Tyler."

CAPITULAR FREEMASONRY.

IT is somewhat difficult to understand why Royal Arch Freemasonry is not more popular, not alone in this colony, but generally. It is true there are many degrees and orders in Freemasonry, each with their peculiar rites and specific significance, and varied support. But the large majority have no intimate association with what is generally known as "Blue" or Craft Freemasonry. Many, as for instance the Rose Croix, Knights Templar and others, cannot be universal, owing to the

tenets and teachings requiring a dogmatical belief, in distinct opposition to the inculcated principles of Craft Freemasonry. But with Royal Arch Freemasonry this is entirely different. The Grand Lodge of England and many other Grand jurisdictions, specifically recognise, in addition to the three Craft degrees, the Mark and Holy Royal Arch. In Scotland and Ireland and the United States, where Royal Arch Chapters also work the Mark and Excellent, these degrees are fully recognised by the Grand Lodges, because they are intimately connected and associated with the first three degrees. Indeed, the Grand Lodge of Scotland at the present time authorises the Mark Degree to be worked as an adjunct of the F.C. Degree, while all fully appreciate the fact that the Royal Arch Degree is to all intents and purposes the cope stone and crowning point of Craft Freemasonry. It is of course quite impossible to attempt to explain here why this is so, but the intelligent Master Mason will readily understand that while the instructions he received carried him up to a certain point, it still left him to a certain extent in darkness, and gave much scope for his imaginative powers. We have no hesitation in affirming as a principle that every thinking Master Mason who desires to continue his research and evolve a complete Masonic history from a somewhat broken and disconnected tradition, should enter the ranks of Capitular Freemasonry, where he will find ample compensation for an additional expenditure of time or money, in the sublime teaching and elucidation of a mystery which really constitutes the Royal Arch Degree, the completion and crowning of the fabric of Freemasonry.

The first three degrees unquestionably contain the material for much solid reflection and investigation, but the closer the analysis, the greater the void that is left, which can only be supplied by the Royal Arch Degrees. Unfortunately a mistake is not unfrequently made in the supposition that when the portals of the higher degrees are opened the doors of Craft Masonry may be closed, or in other words, the Capitular Companion sometimes holds that on his accession to the dignity of a R. A. Mason, his work as a Craftsman is completed. Such mistakes are to be deplored as indicating an excess of vanity rather than an increase of knowledge. The scientific research of the whole six degrees must be pursued together and sequentially, or they will fail. One might as well expect a boy to pursue his studies in orthography while in utter ignorance of the alphabet. It was certainly never intended that the higher degrees of Capitular Freemasonry should have the effect of depleting the ranks of Craft Masonry. Hence the Grand Chapter of New Zealand has taken a step somewhat in advance of its contemporary bodies, by enacting as a qualification for admission to the Royal Arch, contributing membership in a Craft Lodge. A more close study of the whole question will open up a vista of possibilities not hitherto contemplated by many eager Master Masons. We commend it as well worthy of attention, and the right step towards making a periodical advance in Masonic knowledge.—
"New Zealand Craftsman."

There is no greater pleasure in Freemasonry than to visit a Lodge in which you are heartily received and welcomed. You then experience Masonry in action; not precept, but practice. You realise that the Craft does not consist of isolated Lodges, but composes one great Fraternity. We are all one. Lodge lines are swept away. Even jurisdictions are forgotten. The universal brotherhood is everything.—"Keystone."

Past Grand Master John M. Carter, of Maryland, in an address some time ago before the Masonic Veterans' Association of the United States, uttered many sensible words, among which we include these: "The real enemies of Freemasonry now are the tendencies to dissension within the ranks of the Institution. They may be classed under three heads: the multiplication of degrees, the introduction of Masonic politics, and the application of Masonic law."

UNDER the general title of "The New Century Library," Messrs. Thomas Nelson and Sons are about to issue pocket editions of standard novels, printed on their "Royal" India paper. The issue will begin with monthly volumes of Charles Dickens' novels, and the works of Thackeray, Scott, &c., will follow in due course. The books will be printed in long primer type, the size commonly used in library editions of standard fiction; but instead of the familiar bulky volumes, complete novels published in the "New Century Library" will measure only 4½ by 6½ inches, and will be only half an inch thick. This great reduction in size is only rendered possible by the use of Messrs. Nelson's "Royal" India Paper. The issue of this Library is an entirely new departure, and the small India volumes will be welcomed alike for pocket and library use.

TO CORRESPONDENTS.

J. SMITHERS.—We are not at all surprised at your doubts, but you will see they are unfounded.

PROPHETS AND FANATICS.

(Continued from page 60.)

CHESHIRE Prophet.—Robert Nixon, sometimes called the Cheshire prophet, was a very humble imitator of Mother Shipton, being an idiot who had followed the plough. The date when he lived is problematical, one account placing him in the reign of Henry VII. and another in that of James I. With the exception of a doubtful allusion in King's "Vale Royal," there appears to be no printed record of Nixon previous to 1714. It is supposed that out of compassion he was taken into the service of a Thomas Cholmondeley, Vale Royal, near Nantwich, during the reign of the first James.

Many histories of Nixon have since been printed, and many allusions made to him by writers. Of the latter Dr. Ormerod in his "History of Cheshire" gives a summary of his life, but admits that the following metrical prophecy of Nixon bears marks of antiquity.

"When a raven shall build in a stone lion's mouth, on the top of a church in Cheshire, then a king of England shall be driven out of his kingdom, and never known more.

When an eagle shall sit on the top of the house, then an heir shall be born to the Cholmondeley's family; and this heir shall live to see England invaded by foreigners, who shall proceed so far as a town in Cheshire; but a miller named Peter shall be born with two heels upon one foot, and at that time living in a mill of Mr. Cholmondeley's: he shall be instrumental in delivering the nation. The person who then governs the nation shall be in trouble, and skulk about; the invading king shall be killed, laid across a horse's back like a calf, and led in triumph. The miller having been instrumental in it, shall bring forth the person that then governs the kingdom, and be knighted for what he has done; and after that England shall see happy days. A young new set of men of virtuous manners shall come, who shall prosper, and make a flourishing church for two hundred years.

As a token of the truth of all this, a wall of Mr. Cholmondeley's shall fall; if it fall downwards the church shall be oppress'd, and rise no more; but if upwards, next the rising hill on the side of it, then it shall flourish again. Under this wall shall be found the bones of a British king.

A pond shall run with blood three days, and the cross-stone pillar in the forest sink so low into the ground, that a crow from the top of it shall drink of the best blood in England.

A boy shall be born with three thumbs, and shall hold three kings' horses, while England shall three times be won and lost in a day."

A tract published in London in 1719, founded upon Lady Cowper's copy of the prophecy, tries to prove its fulfilment.

Some of the incidents which I shall enumerate in this article are calculated to cause a shudder of disgust, but I will ask, were not some of the men and women to be pitied rather than blamed? Can we not say truthfully that these people, who in our day would simply have been placed under merciful restraint, were indeed objects of compassion? The slave of passion and the unreal imaginings seems to be amenable to no well-defined law, and the physician is often the best antidote, for it appears that the faculties are subject to noxious and atmospheric influences. If the majority of medical men who lived in these olden times had not been the veriest Sangrado's of empiricism, they would have traced much of the fanaticism to physical disease or mental disorder, and if the avowed teachers of religion had only been imbued with more of the love and gentleness taught by their Master, less blood would have been shed, and the demon of anarchy and unrest, instead of stalking through the world with terrifying influences, would have been exorcised, and peace, gentle peace and contentment, have reigned in its stead.

The Manichees.—Manes, the founder of the sect of Christian heretics called Manichees, or Manicheans, began about 277 A.D. to propagate his doctrines which he had derived from the books of Terebinthus, a magician, who had been murdered at the house of a rich widow, whose slave the fanatic then was under the name of Cubricus, which he afterwards altered to that of Manes,* this in the Persian language signifying a vessel, and in the Latin (manis) something good or propitious.

Mingling the pure teachings of Christianity with those of Paganism, he advocated—and here he borrowed from the Persian Magi—that there were two principles of all things, coeternal and coeval, that is God and the Devil, that from the former all good, and from the latter all evil proceeded. The good being he called the author of the new testament, the bad of the old. God, he added, created the soul, the devil the body.

Manes pretended to be the "Comforter" whom our Saviour promised to send into the world, and taught his numerous disciples all kinds of absurdities.† He forbade his followers to give alms or to assist any who were not of their own sect; he contended that the souls of his followers passed the elements of the moon, going thence to the sun to be purified, and passing on to God to be re-united with His essence; that the souls of all other men went either to hell, or became incorporated with other bodies; that Christ had his residence in the sun, the Holy Ghost in the air, Wisdom in the moon, and the Father in the abyss of light. He denied the resurrection, condemned marriage, forbade the use of eggs, cheese, milk, and wine, as creatures proceeding from the bad principle; taught that magistrates were not to be obeyed, and condemned the most lawful wars.

He pretended to work miracles, and was sent for by Sapor, King of Persia, to cure his son, but his pretended power failed him, the child died in arms, and the disappointed father ordered the prophet to be flayed alive, and his skin, stuffed with chaff, to be hung up at the gates of the capital, where Epiphanius, Bishop of Salamis, who refuted his doctrines, saw it.

The Messalians.—Sabas, an heresiarch, founder of the Messalians, interpreted the Gospel literally, made himself an eunuch, and distributed his goods to the poor. This sect, which prevailed near Edessa about 310 A.D., was soon extinct. One of the absurdities advanced by the sect was a refusal to work, based upon the passage: "Labour not for the food that perisheth."

An Anabaptist.—Thomas Muncer, a Saxon fanatic, born in Misnia, was one of Luther's disciples, but abandoned the tenets of the great teacher and preacher against him, ultimately becoming a leader of the Anabaptists. He, with Nicholas Storck, another fanatic, destroyed with ungovernable

iconoclasm the images in the churches, and being with his followers re-baptised naked, began to regard all things in common. Backed by 40,000 enthusiasts, he commanded the sovereign princes of Germany to resign their authority to him, claiming that he was armed with temporal force, and had received directions from heaven. The Landgrave of Hesse took up arms, but Muncer, with the title of King, met him in the field, promising his associates a complete victory. But, after losing 7,000 of his followers, he fled to Franchausen, where he was seized, and afterwards executed at Mulhausen, 1525.

Storck was heard of subsequent to this, for after committing the grossest excesses, he escaped to Poland in 1527, and settled at Munich, where his sect again revived, spreading its influence into Moravia. He died in poverty.

Fatal Presentiments.—John Stoffer, of Justingen, Swabia, author of several works on mathematics and astrology, taught the former science in Tübingen, but lost whatever fame he had acquired for superior knowledge by terrifying Europe with the prediction of a dreadful deluge which was to overwhelm the best part of the world in 1524. He had foretold that he would die by a fall, and in reaching for a book a large shelf fell upon his head, and he died a few days after.

Jacob Boehmen was born at a village near Gorlitz, Germany, in 1575. From the occupation of shoemaker he rose to the position of Teutonic philosopher, and by studying books of divinity found himself suddenly inspired, "for some days being plunged into the most excessive joy." His religious notions continued to increase, and he became a writer of the most visionary type. On 18th November 1624 he declared to his son that "he heard excellent music, and that in three hours' time he would die." Taking a tender farewell of his wife and family, at the proper moment he requested his son to turn him, when he expired with a deep sigh, exclaiming, "Now I go hence into Paradise!" This fanatical son of St. Crispin had admirers in many parts of Europe, including William Law, the popular and able dissenting preacher (1686-1761), author of "Christian Perfection," who produced an English edition of Boehmen's works in two volumes.

An Irish Fanatic.—Nicolas, of Munster, founder of a sect called the "Family, or house of love," about 1540, pretended to be inspired by the Holy Spirit, and declared himself greater than Christ. He had many followers, and supported his doctrines by various publications, such as "The Land of Peace"; "The Gospel of the Kingdom," &c. Some of his followers appeared in England in 1604, and presented to James I. a profession of their faith.

King of the Earth.—William Hacket, an Anabaptist fanatic in the reign of Elizabeth, had been a gentleman's servant, and although he married a rich widow, his extravagance reduced him to poverty, and he became a knight of the road. From highwayman he assumed the title of prophet, being joined by a number of other fanatics, among whom were men of learning, like Henry Arthington and Coppinger. Hacket, who was announced as "King of the Earth," professed to be inspired by the Holy Ghost, and proclaimed that Jesus was come to judge the world.

Opposed to the Ruling Powers.—Christopher Kotter, a fanatic, lived at Sprottlow, Silesia. In 1616 he began his career, and threatened the princes and nations of Europe with terrible judgments, according to the directions, as he said, of an angel. He fancied he saw an angel in the form of a man, who commanded him to declare to the magistrates that unless the people repented, they would incur the wrath of God.

Kotter was pilloried, and afterwards banished, but ultimately retired to Lusatia, where he died in 1647, aged 62.

The Mouth of the Lord.—John Englebrecht, a clothier of Brunswick (1622) pretended to have intercourse with spirits, angels, and devils, and even with Christ himself, who, he asserted, had shown him his five holy wounds. He claimed to receive letters from heaven and hell, and called himself the "Mouth of the Lord." He died in 1641.

The Muggletonians.—Ludowick Muggleton, an English fanatic, originally a journeyman tailor, with an associate named Reeves, set up for a prophet, and pretended to be inspired by inward light. They collected followers about 1650, and made no religious scruple of seriously damning all those who opposed them or who differed from their tenets. They asserted that they were the two last witnesses of God that should appear before the end of the world.

The "Book of Rarities," by Bro. Edward Roberts P.M.
(To be continued.)

HOLIDAY ARRANGEMENTS.

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WE are pleased to learn the Saturday and Sunday "combined rail and river" trips to Henley and Pangbourne, by the Great Western Railway Company, have proved so successful during the past month that they are to be continued up to Sunday, 24th inst., arrangements having been made to issue, every Saturday and Sunday until that date, first class return tickets from Paddington to Henley-on-Thames, in connection with a Launch from Henley up the picturesque reaches of the Thames to Pangbourne and back. Luncheon will be provided on board the Launch, and dinner at the Red Lion Hotel, Henley, at an inclusive charge of 20s. The railway tickets will be available by the express train leaving Paddington at 10.10 a.m., reaching Henley at 11.0 a.m., and returning from Henley at 9.0 p.m., and arriving at Paddington at 9.52 p.m.

It is also gratifying to know that the new Station erected by this Company for the convenience of visitors to the famous Burnham Beeches has been largely patronised. It is stated the Beeches have never been so popular, the large increase in the number of visitors being attributed to the improved accommodation provided by the Great Western Railway. The spot is a lovely one, and will doubtless become one of the Londoners' great "play grounds" in the near future. There are many spots around the metropolis awaiting energy on the part of the local railways similar to that displayed by the Great Western, in association with this and the many famous riverside resorts contiguous to their line.

The Great Western Company also announce that excursions will leave Paddington on Sunday next to Burton and Minety for a day trip, and to Cirencester, Chalford, Stroud, Gloucester, Cheltenham, &c., for one, two, five, nine, twelve, or sixteen days. On Sunday nights, 3rd and 17th September, there will be excursions to Chippenham, Bath, Bristol, and Weston-super-Mare, for one, six, eight, thirteen, or fifteen days; to Clevedon, for a day trip; to Trowbridge, Frome, Yeovil, Dorchester, and Weymouth, for one, eight, or fifteen days; and to Stroud, Gloucester, Cheltenham, Chepstow, Newport, Cardiff, &c., for one or four days.

* The Romans inscribed their epitaphs with D.M. Dis Manibus, by way of reminding the sacrilegious and profane, that they were not to disturb the places sanctified by the dead.

† Pope Leo used to say that the devil, who reigned in all other heresies, had built a fortress and raised his throne in that of the Manichees, who embraced all the errors and impieties that the spirit of man is capable of.

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In connection with Doncaster Races the Great Northern Railway Company announce that in addition to the ordinary service of fifteen expresses from London additional trains will be run on Monday, Tuesday, Wednesday, Thursday, and Friday. To enable visitors from town to return immediately after the last race on Friday ("Cup" Day), special expresses will leave Doncaster at 4.40 p.m. and 5.0 p.m., arriving at King's Cross at 8.0 p.m. and 8.20 p.m.

The New Palace Steamers, which have this season carried over 340,000 passengers, announce that La Belgique will close her sailings to and from Southend, Margate, and Ostend with a last trip outward on Saturday, the 9th inst., returning from Ostend on the 10th. The Koh-i-Noor will sail as usual till the 11th inst. inclusive, La Marguerite till the 13th, and the Royal Sovereign till the 18th, but from the 12th to the 18th inst. she will not go beyond Margate, and will return from that place at 3.15 p.m. instead of four p.m. as at present.

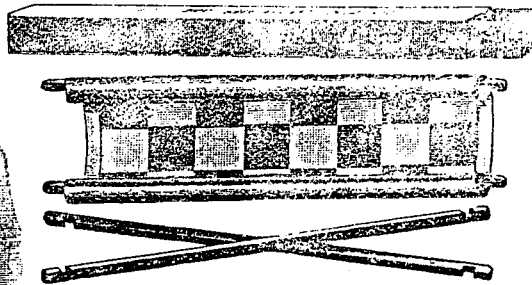
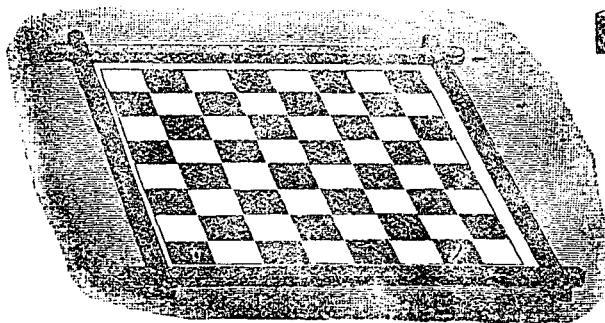
The Theatres, &c.

Adelphi.—7.45, With flying colours.
Comedy.—Thursday, 7th September, The Ghetto.
Court.—8.30, Wheels within Wheels. Matinée, Saturday, 2.30.
Covent Garden.—Promenade Concerts.
Duke of York's.—8.15, An American Citizen. Matinée, Wednesday, 2.30.
Gaiety.—Saturday, 9th September, A Runaway Girl.
Globe.—8, The Gay Lord Quex. Matinée, Saturday, 2.
Haymarket.—8.30, The Degenerates. Matinée, Wednesday and Saturday, 2.30.
Lyceum.—8, The Silver King. Matinée, Wednesday and Saturday, 2.
Lyric.—8.30, El Capitan. Matinée, Thursday, 2.30.
New Olympic.—8.15, A trip to Midget town. Matinée, Wednesday and Saturday, 2.30.
Princess's.—7.45, Going the Pace.
Savoy.—8.30, H.M.S. Pinafore. Trial by Jury. Matinée, Saturday, 2.30.
Shaftesbury.—8, The Belle of New York. Matinée, Wednesday and Saturday, 2.
Strand.—8.30, The last Chapter.
Vaudeville.—Saturday, 9th September, The Elixir of Youth.
Alexandra.—Next week, 7.45, Falka.
Dalston.—Next week, 7.45, The little Minister.
Grand.—Next week, 7.30, In days of old.
Queen's Opera House, Crouch End.—Next week, The Colonel.
Standard.—Next week, The Ladder of life.
Surrey.—Next week, The Lights o' London.
Alhambra.—7.45, Variety Entertainment. A Day Off, La Tortojada, &c.
Aquarium.—The world's great Show. The Great Fight. Varied Performances, twice daily.
Empire.—7.50, Variety Entertainment. Round the Town again, &c.
London Pavilion.—8, Variety Entertainment.
Oxford.—7.30, Variety Entertainment. Saturday, 2.30 also.
Palace.—7.50, Variety Entertainment. New American Biograph, &c. Saturday, 2 also.
Royal.—7.30, Variety Company. Saturday, 2.30 also.
Tivoli.—7.30, Variety Entertainment. Marie Lloyd. Saturday, 2.15 also.
Alexandra Palace.—Varied attractions daily.
Crystal Palace.—Varied attractions daily. Article Club Industrial Exhibition, &c.
Agricultural Hall.—Mohawk Minstrels.
Earl's Court.—Savage South Africa, &c.
Egyptian Hall.—3 and 8, Mr. J. N. Maskelyne's entertainment.
Madame Tussaud's (Baker Street Station).—Open daily. Portrait models of modern celebrities, &c.
Moore and Burgess Minstrels (St. James's Hall).—Every evening at 8, Monday, Wednesday and Saturday at 3 and 8.

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