

THE Freemason's Chronicle.

A WEEKLY RECORD OF MASONIC INTELLIGENCE.

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APATHY OF THE CRAFT.

WE are asked by a correspondent to draw attention to the lack of interest in Masonic matters everywhere displayed by members of the Masonic Order, and to make a systematic endeavour to arouse them from the general apathetic condition which seems to be universal among them. The writer says that in spite of the fact that the Freemasons of England can be numbered by thousands, he thinks even by hundreds of thousands, and that they are spread over every part of the country, one seldom or ever hears of them displaying public interest in any work—either of a Masonic or outside character. Once or twice in the lifetime of a Brother he may take part in a Church Service, a Foundation-stone ceremony, or the inauguration of some public building, but the occasions are so very rare as to really emphasise the charge he lays against the Craft of doing little or nothing for the benefit of themselves or their fellow creatures. He says he has met Masons in his travels, and has discussed the subject with them, only to find that the apathy is widespread and general. Brethren appear to know little of their fellow members outside the doors of their Lodge, and absolutely nothing of what is going on in Freemasonry beyond their own little circle. He is surprised to find that nearly every Mason he speaks to is entirely ignorant of anything appertaining to the literature of the Craft, and generally makes out a very dismal account of what his Brother Freemasons are doing, concluding, as we have said, with a request that we will endeavour to arouse the members of the Craft from the general apathetic condition into which they have fallen.

Our correspondent sets us no light task, but to a certain extent we have been engaged on it for upwards of twenty-five years, although we hardly regard the subject in quite the same light as does our correspondent. It may be apparent to the ordinary observer that Freemasons are apathetic, not only in matters of outside interest, but in works that particularly concern themselves; yet we think the record of the Craft, and what has been and is being done under its auspices, is sufficient to prove that this apathy is more apparent than real; or, at least, that if members of the Craft are indifferent to most of what goes on around them, there are occasions when they are aroused to activity, and take a real interest in the affairs of life. Were it otherwise it would be impossible for the Craft to raise year after year the immense amounts that are contributed to its three Central Charitable Institutions, to the many Provincial and other local Funds that exist for the relief of distress among members of the Order or their families, or to the numberless other purposes to which the Craft of Freemasonry is no mean contributor—in fact, the amounts annually expended by the Craft in works of benevolence are alone sufficient to prove that the

Freemasons of England are not the apathetic body our correspondent seeks to prove them.

But while this is true in the abstract a very peculiar condition of apathy can be proved to exist on the very same basis by which we have just attempted to demonstrate the contrary, and unless our experience is peculiar our correspondent and probably many others have a surprise in store for themselves by putting the point to the test. It will be found that many Brethren who have subscribed to one or other of the great Masonic Charities know little or nothing of the work that is being done by those Funds; in fact are often wholly ignorant of their constitution, mode of working, or general management; and the arrangement by which the majority of votes are now sent to Provincial or other organising Committees goes to increase this peculiarity. An appeal is made to a Brother for support of one or other of the Funds; he qualifies as a Subscriber or a Governor, and then virtually dismisses the whole question from his mind, and it is probable this fact alone accounts for the majority of unused votes we hear so much about after each of the periodical elections to the Schools or the Benevolent Institution. We do not wish to imply that the Brother who contributes say ten guineas to one of the Funds is for ever after to make his interest felt by those who have the management of the Institutions; yet even too much activity in that direction would be more beneficial than the general apathy which seems to now prevail, as a real live interest in the work would ensure further support, either by a personal donation or by personal influence. What we urge in this direction may seem incredible to our readers; all we can do is to urge them to put the matter to the test. Let them question the ordinary Life Subscriber or Life Governor of one or other of the Masonic Institutions, as to what is being done by the Craft for its widows and orphans, and if they are not surprised at the general apathy and lack of knowledge on the part of those who have actually subscribed to the Institutions we shall be very much surprised—their experience will certainly be very different to our own.

Looking at the matter from another point of view, we do not know if it is any drawback that the ordinary Mason shows such a lack of interest in the affairs of Freemasonry going on around him. Freemasonry is essentially a secret Society, and it is quite in keeping with its principles for the affairs of the Brotherhood to be also kept secret. The ordinary English Freemason takes his Masonry seriously, and may be relied upon to give a very good account of himself should an actual emergency arise, but it generally happens that the work of the Order goes smoothly along, and it is carried out with such regularity and lack of display as to render any ostentatious show on the part of individuals really out of character and wholly unnecessary. There can be no question that there is a considerable amount of "stand-offishness" among

members of the Craft; but at the same time no one with a knowledge of the case can deny that many of the warmest and most sincere friendships among men have been the result of Masonic intercourse one with another. The "open-sesame" of Freemasonry removes class barriers far easier than any other human agency, and possibly it is the quiet influence it brings to bear upon its members—and which is sometimes mistaken for apathy—that is in great measure answerable for its peculiar powers. However it may be, it is very certain that, in England at least, Freemasonry is a power which makes itself felt far and near, despite the fact that so very little interest is publicly shown.

In regard to what our correspondent says about the apathy displayed by English Masons towards the literature of the Craft—that it is a world wide complaint, and one which it is very difficult to account for. There used to be a legend that Freemasons, like the ordinary run of individuals, were vain, and liked to see their names in print; if that were really the case then the class papers of Freemasonry should have immense circulations, for it is no stretch of imagination to say that in some quarters the art of reporting a meeting seems to be to compile as long a list of those present as possible, a complete record of the hundreds attending a Provincial Grand Lodge meeting, for instance, being regarded as essential. Personally, we have long since come to the conclusion that such "muster rolls" are neither useful nor ornamental, and that there are very few occasions when the trouble of compiling a list of those present at a Masonic function is compensated for by the interest displayed in its being printed; and we believe our experience in this direction is by no means exceptional. We may even go further, and express a belief that in many cases those most intimately associated with a Lodge or other Masonic meeting are apparently so indifferent to what is going on that they will not take the trouble to read an account of the proceedings, even if a report is brought under their notice, and in saying this it will be understood that we regard the charge of literary apathy laid by our correspondent against the majority of English Freemasons as well founded; but at the same time we may here repeat our opinion that this apparent apathy is rather the expression of a sense of security. The ordinary Mason is so content with what is done in Freemasonry that he does not see the need or necessity to put himself to the trouble of showing an active interest in its work; but the heart is there, and we are confident the response would be satisfactory if any special appeal or call were made upon the general body of the Craft.

The memorial stone of the restoration of Brechin Cathedral is to be laid with Masonic honours on Saturday, the 22nd September, by the Grand Master of Scotland the Hon. James Hozier, M.P.

Bro. Sir Alfred Newton, Lord Mayor of London, and Lady Newton were expected at Gourrock on Monday, en route for Inveraray, and a reception in his honour had been arranged by the local authorities. On the arrival of the train, however, it became known that Sir Alfred had become unwell, and had decided to rest in Edinburgh for a few days. Our distinguished Brother and Lady Newton duly reached Gourrock on Wednesday.

The West Smithfield Lodge of Instruction, No. 1623 has arranged to hold an inauguration Supper of the Winter Session, on Wednesday, 26th September, at 7 p.m., Bro. J. C. Pratt W.M. of the Mother Lodge in the chair. The supper will take place at the regular quarters of the Lodge, the City Scotch Stores (of which Bro. J. R. L. Daish is the

host), 27 Knightrider Street, St. Paul's Churchyard, E.C., and the price of tickets is 3s 6d each. Further particulars may be had of the Secretary, Bro. J. A. Hoffmann D.C. 1623, 30 and 31 Queen Street, E.C.

The ceremony of installation will be rehearsed by Bro. Herbert Clinch I.P.M. 1623 on Wednesday next, 29th inst., at the West Smithfield Lodge of Instruction, No. 1623, at the City Scotch Stores, 27 Knightrider Street, St. Paul's Churchyard, E.C., commencing at 7 p.m. precisely. This Lodge of Instruction has been newly furnished throughout, and every effort will be made to make its weekly meetings interesting and instructive. The Lodge meets every Wednesday, at 7 p.m., Bro. F. P. Weinel P.M. 1828 J.W. 1745 M.E.Z. 1745 being the Preceptor, Bro. J. J. Howes P.M. 1623 the Treasurer, and Bro. J. A. Hoffmann D.C. 1623 the Secretary.

We have previously had occasion to refer to the zeal displayed by the Brethren of Scotland in the matter of providing independent Halls for Lodge purposes. It is no uncommon thing to read of Bazaars and other entertainments being arranged for this object, and some very great successes have come under our notice. We may point to a record elsewhere of one such, recently held in Kothesay, and opened on the first day by the Lord Advocate for Scotland, and on the second by Sir Charles Dalrymple, Bart., M.P., Past Grand Master of Scotland. The receipts on the first day are set down at £280, not a bad amount with which to start a project for a Masonic Hall. How few English Lodges could point to such a record—more's the pity!

It is astonishing the power Freemasonry possesses on the continent—or is credited with possessing by some of those who seek to discredit it by laying preposterous charges at its doors. An instance of this is found at the moment in a story which is being circulated in France to the effect that a resolution of the Masonic Lodges of that country prevented a French General being selected to take command of the International Allied Forces in China. The teller of the tale, says the "Westminster Gazette," gemally remarks that "there are twenty-five thousand microcephalous fanatics"—by whom he means Freemasons—who constitute, with the Jewish rabbis and Protestant pastors imported from London and Geneva, the backbone of the Republican or Dreyfusard party.

Every Masonic Lodge can, by a proper management of its finances, secure a home of its own. There is an idea prevalent in many quarters that a surplus is a bad thing, and some way is immediately found whereby it may be scattered. Banquets, picnics, expensive paraphernalia are all right in their proper places. But to a Lodge without a home of its own such things should be avoided. The first duty of every assemblage of Masons is to provide a permanent Masonic home. It should be the one fixed purpose in view, and the Masons of the Lodge should be so interested as to make the realisation a fact and not a fancy. It is noticeable that with those Lodges owning Temples of their own, dues are less and the general condition of the Fraternity better. There is a feeling of pride and security on the part of every member of that Lodge, and its perpetuity is assured.—"Sun."

The ambition to be the Master of a Lodge is a most laudable one. But no Mason should try to force himself to that position. His selection to fill that office should be the choice of his Brethren freely expressed. There are not a few Masons who start out with an inspiration to be Master and proceed to use every means, legitimate or otherwise, to that end. Should they succeed in securing votes enough to elect them, trouble usually follows. Such a course of conduct has worked the ruin of not a few Lodges. The selection of a Brother to fill any particular office in the Lodge should be on account of his peculiar fitness for that position. If, in the opinion of the best men in the Lodge, he is not considered the proper person, and he has the spirit of Masonry in him, he will not try to force himself upon his Brethren, but will be contented to fill a minor station and do what he can to promote the glory and welfare of our institution.—"Masonic Sun."

NEW HALL AT OKEHAMPTON.

THE foundation stone of a new Masonic Hall to be erected here for the Lodge of Obedience, No. 1753, is to be laid on Monday next by Bro. Major G. C. Davie P.A.G.D.C. Deputy Prov.G.M. The date has been fixed as being the regular day of installation in the Lodge, and the two functions are expected to attract a large number of the members of the Lodge and visitors.

The Hall is estimated to cost £500, has been designed by Bro. J. A. Lucas, and will be erected by Mr. John Sleeman.

LORD-ADVOCATE FOR SCOTLAND ON MASONRY.

A GRAND bazaar, promoted by the Brethren of Rothesay St. John's Lodge, No. 292 (S.C.), for the purpose of building a Hall and founding a Benevolent Fund, was opened on the 16th inst., in the Public Hall, Rothesay, by the Right Hon. A. Graham Murray, M.P., Lord-Advocate for Scotland. There was a gay and representative gathering at the opening, and Provost M'Intosh presided.

The Lord-Advocate, in opening the bazaar, said he did so with great pleasure, because he was not quite sure—although he spoke with the fear of ex-Provost Milloy before him—but he was the oldest Mason present, owing to the accident of having been made a Mason very young. In these days they heard so much of an appeal to the State for direct aid and of those other appeals to what he might call legislative aid that one was apt to forget for a moment the old idea of helping themselves. They were apt, he thought, to leave alone those older Institutions which still deserved and commanded their support. Now, it was one of those Institutions they were called upon to help that day. As they knew, Masonry was a very cleverly-contrived Institution, because it appealed to two well-known tendencies in the human race—the innate conservatism which took a peculiar pleasure in being linked with the past, and also the innate love of mystery. Masonry was supposed to be connected with King Solómon, who in his day was the embodiment of wisdom, although perhaps he showed it more in precept than in practice. Although in other countries in the middle ages Masonry, unfortunately, got diverted into somewhat political lines, which did it no good, in this country it had experienced a happy fate, and there was no doubt that it represented a perfectly good and a perfectly benevolent Institution. In speaking of the innate love of mystery he knew he was treading on delicate ground, but he could assure the female population, although he could not gratify their curiosity by telling them positively what their male relatives were doing when in the Lodge-room, he could assure them negatively that they were certainly doing no harm, and that the most jealous wife in the company might at least comfort herself with the assurance that there was no other woman there. His Lordship concluded by some further remarks of a humorous nature, and declared the bazaar open.

THE bazaar was opened on the 17th for the second day by Sir Charles Dalrymple, Bart., M.P., Past Grand Master of Scotland, Provincial Grand Master of Argyle and the Isles, who, in opening the bazaar, said he was an old member of Rothesay St. John's, and that his Masonic fortunes had always been bound up with it. He should think it must be thirty years since he was first initiated as a member of the Lodge. They met at that time in what was a very poor Hall indeed, and the reference to his initiation recalled to his mind the late Mr. Archibald Morrison, who presided over the Lodge at that time, and taught him (Sir Charles) his Masonic letters. That Hall was succeeded by a much better Hall, but this again had been taken from them by the outrageous invasion of the Post Office. If not disendowed they were at all events disestablished at that time, and though he did not wish to raise any controversial topic he would ask any of them if they thought the present site of the Post Office better than the old. He, at any rate, thought an outrage had been committed upon the Masonic body when they were turned out of that Hall in order to make room for the Post Office. The object of the bazaar was to erect another Hall, and, he hoped, a better one than that from which they had been so unreasonably thrust out. Referring to a remark made by the Chairman, Sir Charles went on to say that it certainly struck him as an anomaly that ladies should exert

themselves to the utmost of their power and time to promote a bazaar on behalf of a building which they were never permitted to enter. This was one of those anomalies for which he could offer no explanation, but it showed how good-natured the ladies are and the confidence which they have in the Masonic body. After congratulating the Lodge on its present prosperity, and hoping their efforts would be crowned with every success, he concluded by declaring the bazaar open. Votes of thanks were afterwards awarded to Sir Charles and the Chairman. The total sum realised on the first day was about £280.

VICTORIAN GRAND LODGE FINANCE.

THE Deputy Grand Master of the colony of Victoria at the recent meeting of the City of Prahran Lodge created no little enthusiasm by referring to what he considered satisfactory signs of a revival of prosperous times for Freemasonry in that colony. He referred more especially to the very large attendance at the late Communication of Grand Lodge as an indication of an increasing interest in Masonic affairs. Referring also to the debate which had taken place upon the Benevolent Funds, he said that he did not think that the accumulation of a large fund was any evidence that their duty was not being done to the poor and distressed, and he pointed out that New South Wales had a balance of upwards of £30,000, and that the Grand Lodge of England has accumulated funds equal to £242,000, and yet no one could accuse the Grand Lodge of England of not acting liberally. Brother Templeman also made a telling reference to the comparative poverty of the United Grand Lodge of Victoria, as regarded the want of buildings of its own, saying that even the gavel used in Grand Lodge was borrowed property.

Such references ought to awaken a very warm interest in the future of the Grand Lodge, and invite Brethren to an earnest co-operation in improving the outlook. We have so often touched upon these matters that there is a danger of repetition becoming tiresome, but they should never be forgotten. The Freemasons' Hall is a debt burdened concern and interest accumulates year after year until it swells to a total which represents something like the full value of land and buildings, without taking the capital sum into consideration at all. It must not be forgotten that New South Wales Freemasonry was exceptionally fortunate at the time of the formation of its United Grand Lodge, in having very large sums handed over to it by the Grand Lodge of England against a few hundreds similarly gained in Victoria. It is undoubtedly desirable that there should be a substantial accumulated fund in Victoria, and provided that there is no undue pressure on the Lodges to obtain such a nucleus everyone will be well satisfied to see it grow.

To compare the obligations of the Grand Lodge of England to those of Victoria is not fair premises to argue upon. Freemasonry in the mother land comprises very many wealthy members, and very few poor ones, and the claims for charity are necessarily in comparison with numbers much smaller than in the colony. Unfortunately there are constantly admitted in Australia, perhaps more so in Victoria than elsewhere, many candidates who can ill afford the necessary expenditure without depriving the members of their families in some measure, and many who, within a comparatively short time become dependent upon the Order for assistance. The colony has passed through a crisis in its history which has beggared hundreds and thousands of its rich and poor men alike, a crisis which probably will never again so acutely affect the funds of the Grand Lodge. When the smallness of the dues levied in England as compared with those of Victoria is considered, 4s against 6s, it must be borne in mind that the large accumulated fund provides a substantial annual revenue from interest, and that this is ever steadily increasing.

Every Brother should desire to see the funds in Victoria as steadily growing, until they assume such proportions that they can safely be invested in Hall property and suitable and respectable club rooms on a somewhat higher level than a mere drinking saloon, such as has already tended to work much harm in individual cases. So long as the funds accumulate from the annual dues now paid, everyone will be well satisfied to see them growing, but if that growth is to be obtained by sending claims for small sums to be discussed in private Lodges instead of being covered by a vote of the

Grand Lodge, much harm will be done. The guiding principle with the Board should be to dispose of small matters in the most private method possible, so that Grand Lodge may need to know as little as possible about them, and when sums of £200, £300, or more are required to ask the Lodges to find the whole amount, and if the first subscriptions do not reach the total required, to report progress to them and make a second appeal. The Lodges would take especial pride in denying themselves comforts to render such help, and the general results would be more ennobling. The resentment against the present system is its apparent paltriness, and all those who understand the working of the Board will feel that the fuller its powers are, the safer will be the conservation of the funds and the best interests of the Order. There are many expenses in connection with the affairs of the United Grand Lodge of Victoria which are not considered necessary elsewhere, and good management will soon result in increasing funds and more independent and respectable surroundings.—“Masonry.”

FREEMASONRY AND THE PRESS.

IN October 1789 the Grand Lodge of Ireland passed a regulation which is still in force, “That no Masonic transaction be inserted in a newspaper by a Brother without permission from the Grand Lodge.” In view of much we have read in our daily journals concerning Freemasons and their doings, this meets with our hearty concurrence, and we cannot too highly praise the wisdom, prudence, and good sense of our Irish Brethren. Masonry is a secret Institution, and the general public have nothing whatever to do with what transpires within the precincts of the Lodge. Too much is known now-a-days about our Order, and it is pretty generally understood by the profane world—be they right or wrong—that we have no secrets beyond our peculiar modes of recognition. The newspapers frequently tell in plain terms the names of all present at a Lodge, including the candidates; mention what degree was given, who gave it, whether it was done well or ill; speak of the various sections of the work, the lectures, charges, &c., the calling of dues, the themes of speakers and many other matters in such a manner as to give even the most ignorant a fair idea of what is done inside during a meeting of the Craft. This is absolutely and entirely wrong, and results sometimes from the vanity of a few Brethren who are always flattered to see their names and actions in print, and sometimes from the eagerness of an editor to seize upon anything to fill up his columns. The practice cannot be too strongly condemned. Only in the pages of a Craft journal should there ever be seen the slightest reference to subjects Masonic, and then only in the most guarded terms, for they are read only by Brethren: seldom or never by outsiders.

What good does it do the reading public to be informed that “Worshipful Brother So-and-So conferred the degree of Fellow Craft in Lodge No.—last evening in a highly impressive style”? or that certain well known citizens were “raised to the sublime degree of Master Mason”? or that “the D.D.G.M. visited the Lodge and addressed the Brethren in feeling terms on the principles of the Order”? Not only are our secrets, to a certain extent, revealed, but Masonry is made common and debased. To say the least, the veil of mystery which formerly enshrouded us is raised, and the profanes are allowed to view us through the lower end of the telescope.

All that should ever find its way into the press should be whatever the un-Masonic reporter may be able to discover for himself, and this should only be accounts of public ceremonies, funerals, processions, corner-stone layings, and the like. Why meet in secret if we are to announce to the world at large next morning all but what we actually do, and even hint broadly at that?

This publicity of which we complain, and which our esteemed Brethren of Ireland have ever striven to repress, is aimed at making Masonry popular for the purpose of setting bait to catch candidates. But Masonry is too popular already. The extraordinary growth of the Fraternity during the latter part of this century is, we fear, not a healthy growth, and the time is not far distant when the major portion of the male population of all civilised countries not professing the Roman Catholic religion will be essentially a Masonic population.

There is much in the rites we practice worthy the atten-

tion of poets, scholars, and philosophers, the thoughtful of every nation and creed, and much to help the conscientious who are seeking to benefit both themselves and their fellow men; but the whole fabric will fall asunder unless we entrust our mysteries only to the keeping of those whom we know to be true and faithful. We cannot exercise due discretion when candidates are admitted, as is now done daily almost everywhere, by wholesale. It is a menace to the integrity of the Order. We inveigh heavily against a growing evil and say unto you Masons: Keep your secrets; be guarded in your words and actions; scrutinise closely those who sound the alarm upon your inner door. Above all things, keep your affairs from the public; the newspapers have nothing to do with you, neither have you with them. The less that is known about us, the more we will be respected, and the greater will be the surprise and pleasure of those new accessions who come to us at finding something about which they had never received the slightest intimation or hint.—“Rough Ashlar.”

THE OUTER AND INNER DOOR.

EVERY Lodge Room has two entrances, an outer and an inner door. Both are guarded; the outer by the Tyler, and the inner by the ballot. Through the outer door the Mason enters, through the inner comes the man who has passed the ordeal of the secret ballot. Both doors should be guarded, but the inner more carefully than the outer. To the inner door comes the man who is seeking light, who professes as he knocks for admission to have been first prepared in his heart to receive instruction and to be made a Mason. To the outer door comes the one who has passed through the ceremonies of the Lodge Room and has been accounted worthy and well qualified. After he has been admitted through the inner door he has given to him a certain right to enter the outer door. The qualifications for admittance through both doors are precisely the same. As it is true that not every man who is received into the Lodge Room through the inner door is in every way fitted for membership, so it is equally true that every one who visits his own or another Lodge is not possessed of those qualities of heart, brain and disposition which a Mason should have. In the Lodge Room we meet with men of various conditions in life, the rich and the poor, the educated and the man of limited knowledge, men of refinement and men inured to toil, men of kindly disposition and men of churlish demeanour, men who are liberal and men who are close-fisted, and all meet on one common level, as Masons. A Lodge is a miniature world, with its different classes of men made so by the circumstances of birth and opportunities. Here we meet a man from England, one from Germany, another from Scotland, one from France, and a man from India, all of whom have passed through the inner door and are therefore recognised as Brothers and entitled to certain privileges. They mingle their voices in the same song of praise, and unite in the same words of supplication to the All-Father. In this service, which is the service of the heart, the whole race of mankind may unite. This is the level upon which they meet and the equality which they occupy in the sight of one God. They can meet upon no other, for that is the level of Fraternity. Any other must be a limited and narrow platform, for the learned scholar rises in his mental capacity above the man of little learning, and if he speaks of the wonders of science and the greatness of the earth as discovered by research and study, he mystifies his less informed Brother, and there is no companionship between them. And so the man of riches enjoys an ability to do that which his poorer Brother cannot accomplish. These are the conditions of society outside the Lodge Room. Inside is Brotherhood, simple, plain, Brotherhood. It is therefore of the greatest importance that those admitted through both doors should be first prepared in their hearts. It is, after all, the heart that makes the Mason. “Out of the heart are the issues of life.” If the heart be right the head will not be far wrong; and if the head should go astray once in a while the pure heart will bring it right again. On the other hand, if the heart be wrong the head cannot change it. It is a wrong heart not a wrong head, that makes a hypocrite. It is a wrong heart, a degenerate heart, that works murder, rapine and wickedness. The true heart is like the bow, if the head goes wrong by reason of temptations and adverse surroundings, as soon as the

stretch of the string of circumstances is removed the heart instantly flies back to its original condition. If only those who have the first and important qualification of heart, purity, are admitted through the inner door, we may very safely admit them through the outer door, and receive them gladly. There are in Masonry very few who have been received through the inner door who were not worthy and well qualified, and we may feel confident in the future of the Fraternity. No man can meet his Brethren upon the level in the Lodge Room without being in some way benefitted. The very spirit of Fraternity that there exists, the congeniality of feeling and the friendliness that is manifested, is sure to influence the right-thinking man, and the one whose "heart is in the right place," and he will partake of the spiritual food and mental refreshment with gladness. Guard well both doors. Let nothing enter the Lodge Room that will destroy peace and harmony. Admit nothing that will defile or maketh a lie. Study to keep the hearts of all Brethren pure, and then the Lodge will become a great factor for good in the world.—"Masonic Standard."

BE ON TIME.

IT makes us very tired, and creates within us a large-sized disgust, to visit a Lodge, called to meet at any particular hour, and have to wait from a half to three-quarters of an hour before the Master opens Lodge, because some of his Officers are absent or the choir is not in place. It makes us weary to see the Master prancing about the Lodge room, in the ante-room, then the preparation room, here, there and everywhere, to see that everything is in place and ready for the work before he "sounds the gavel in the East." It is right and proper that he should know these things, but it is all wrong for him to enlighten himself after the hour to open has arrived. If he has the proper confidence in his Officers he would know that everything is in readiness for the work without an investigation. If his Officers are late he should appoint pro tems. for the evening and open up. If his choir is tardy he should go ahead without them, and by the time he deprives Brother Tenor of his solo, or Brother Basso of his effort, or Brother Organist of his offertory a time or two, he will have no more trouble on this score. They will soon learn to be in place and ready for action when the time comes. So, also, will the Officers "catch on" and they, too, will be ready when the gavel taps, all of which will be greatly appreciated by the waiting crowd, because they will get out at a reasonable hour to return home.

We do not believe in rushing things to such an extent as to destroy the harmony and smoothness of the work, and there will be no occasion for it provided the Master will open his Lodge on time. He has no right to delay in opening, because he is trespassing upon the time and good nature of the Brethren assembled to witness the work. If the Master is tardy himself, he will soon find that he has a tardy corps of Officers, likewise members. If he is prompt and on the minute starts his work, so will his Officers and members be prompt. The former condition will kill a Lodge, but the latter will build it up.

A Master should be equally as prompt in his attendance upon funerals. He has no right to delay the service either at the house or church by his tardiness. We have seen large gatherings of sorrowing friends await the arrival of the Lodge until their patience was almost exhausted, to say nothing of the anguish to which the immediate relatives were subjected. This is one of the reasons that deter some from having the funeral honours paid their dead. Then again, we have seen the solemnity of the occasion considerably disturbed by the manoeuvres of the Marshal in his efforts to "show off" both at the house and grave. He seems to forget the sacredness of the occasion and proceeds to place himself conspicuously before the crowd. An "on time" Master will soon correct such an evil.

An up-to-date Master will always be on time and do everything "decently and in order."—Bun Price.

IN SPITE OF GREATNESS.

TO a casual observer it would appear that the very magnitude of Freemasonry was a menace to its strength. It would seem but a natural outcome that the more widespread it became the weaker should be its power, the less

firm its hold upon the lives of its members. The power of the Fraternity lies in the nobility of its purpose, the grandeur of its teachings, the mighty bonds which join men's hearts to the hearts of other men. The greater becomes this brotherhood, the more there are to share its mysteries, the more there are to whom each member owes affection and loyalty, the greater is the tendency to make common and cheapen this affection. The more liable then, is this bond to grow weak and lax and to bind but loosely. It is but natural that a few Brothers having a common aim and a mutual love should be more closely united than many thousands so joined. The more there are to share our love, the less love each receives.

It is one of Freemasonry's greatest achievements that, though grown to such magnificent proportions throughout the world, it has never yielded to this weakening tendency, that firm brotherly love still binds the thousands upon thousands sworn to fraternal affection as strongly as it did when only a few shared its mysterious secrets. What wondrous power is it of this most wondrous Brotherhood that keeps love for duty and love for Brother man ever springing bright and eternal in the breast? Does the love of brother for brother lose one whit of its strength because of multiplied numbers? Does there grow up a shirking of duty, a disregard for obligations because each year we owe a greater duty? On the contrary, with increasing duties comes increasing strength to perform, and ever-growing willingness and zeal to do duty the better. The soul enlarges, the affections expand and we approach nearer and nearer that ultimate goal of perfection—the universal Brotherhood of man.—"Tyler."

Bro. Sheriff Sir Alfred Bevan has been for some time past sojourning at Nauheim, near Frankfort, in the hope of obtaining relief from the severe illness that has so long incapacitated him from a close attention to his official duties. Sir Alfred's term of office will cease at Michaelmas, and it is not expected that he will be well enough to resume before that date. His colleague, Bro. Sir William Treloar, is touring in Sweden, happily in the best of health.

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EVERY WEDNESDAY NOON and FRIDAY NIGHT.—To WESTON-SUPER-MARE, Bridgwater, &c.

EVERY WEDNESDAY NIGHT.—To Monmouth, Newport, CARDIFF, SWANSEA, Llanelly, Llandoverly, Carmarthen, Newcastle Emlyn, Tenby, Cardigan, Goodwick, MILFORD, &c.

EVERY THURSDAY.—To MINEHEAD, Lynton, LYNMOUTH, &c.

EVERY THURSDAY MORNING and FRIDAY NIGHT.—To Barnstaple, ILFRACOMBE, EXETER, Dawlish, Teignmouth, TORQUAY, Dartmouth, Kingsbridge, PLYMOUTH, Yealmpton, Tavistock, Launceston, BODMIN, Wadebridge, NEWQUAY, Truro, FALMOUTH, St. Ives, PENZANCE, &c.

EVERY THURSDAY MIDNIGHT.—To CHESTER, BIRKENHEAD, and LIVERPOOL.

EVERY FRIDAY.—To NEWBURY, SAVERNAKE, Marlborough, Devizes, TROWBRIDGE, Frome, Shepton Mallet, Wells, YEOVIL, Bridport, &c.

EVERY FRIDAY NIGHT.—To the SCILLY ISLANDS.

EVERY FRIDAY NIGHT and SATURDAY.—To DOUGLAS (ISLE OF MAN).

EVERY FRIDAY and MONDAY.—To Swindon, BATH, BRISTOL, Dorchester, WEYMOUTH, Portland, Cirencester, Stroud, GLOUCESTER, CHELTENHAM, Ross, HEREFORD, &c.

MONDAYS, 27th AUGUST, 3rd and 10th SEPTEMBER.—HALF-DAY TRIP to READING, Newbury, Hungerford, SAVERNAKE, MARLBOROUGH, DEVIZES, &c.

EVERY TUESDAY until 4th SEPTEMBER.—HALF-DAY TRIP to Culham, Radley, Abingdon, OXFORD, and BLENHEIM AND WOODSTOCK.

EVERY THURSDAY.—HALF-DAY TRIP to STRATFORD-ON-AVON, Banbury and Leamington.

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7.45 p.m. for Northallerton, Darlington, Newcastle, Edinburgh, Glasgow, Oban, Fort William (for 4, 10 or 16 days).
10.30 p.m. for Douglas (via Liverpool) (for 3, 8, 10, 15 or 17 days).

Every Saturday, until further notice (for 3, 8, 10, 15 or 17 days).

8.0 a.m. for Bridlington, Filey, Scarborough, Whitby, Robin Hood's Bay, Saltsburn, Redcar, Tynemouth, Whitley Bay, Cullercoats, Douglas.
10.0 a.m. for Liverpool, Southport, Blackpool, St. Anne's, Lytham.
12.0 noon for Grimsby, New Clew, Cleethorpes, Chester.
4.0 p.m. for Douglas (Isle of Man) (via Liverpool).

On Saturday, 1st September.

8.15 a.m. (for 1, 2, or 3 days) and 2.20 p.m. (for half-day, 2 or 3 days) to Finmere, Brackley, Woodford, Rugby, Lutterworth, and Leicester.

On Saturdays, 1st, 15th and 29th September (for 3, 6 or 8 days).

8.0 a.m. Bridlington, Filey, Middlesboro', Newcastle, Scarborough, York.
10.0 a.m. Knutsford, Northwich, St. Helens, Southport, Widnes, and Wigan.
11.20 a.m. Barnsley, Bradford, Dewsbury, Halifax, Huddersfield, Liverpool, Manchester, Nottingham (Victoria), Sheffield (Victoria), Wakefield.
12.0 noon Cleethorpes, Doncaster, Gainsboro', Grimsby, Hull, Retford, Worksop.
5.40 p.m. Chesterfield, Heath, Kirkby and Pinxton, Pilsley, Tibshelf Town.
6.0 p.m. Cullercoats, Finmere, Helmdon, Woodford and Hinton.
7.45 p.m. Brackley, Leicester, Loughboro', Lutterworth, Rugby (Central).

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Every Saturday (for Half-day and 2 or 3 days) at 12.8 noon and 6.0 p.m., every Sunday (for 1 or 2 days) at 9.30 a.m., and every Monday (for 1 day) at 8.15 a.m. for Calvert, Finmere, Brackley, Helmdon, Cullercoats, Woodford and Hinton, Charwelton and Willoughby.

For full particulars see bills, which can be obtained at any of the Company's Receiving Offices, or Marylebone Station, and from Messrs. Dean and Dawson, 55 Charing Cross, Trafalgar Square, London.

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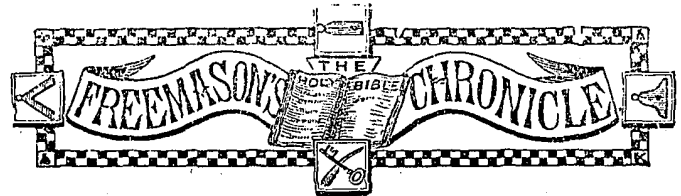
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Brother BARLOW is the LONDON Representative for the Craft, and Bros. WALTER POTTER, 442 Kingsland Road, N.E. and C. D. CHEETHAM, 7 Mosley Street, Manchester, having consented to act as Hon. Secretaries for LONDON and the PROVINCES, respectively, will be pleased to furnish any further information that may be desired.



SATURDAY, 25TH AUGUST 1900.

BOARD OF BENEVOLENCE.

BROTHERS James Henry Matthews, Henry Garrod and H. A. Tobias P.G.St.B. presided on Wednesday evening at the monthly meeting of the Board of Benevolence, and the Quarterly meeting of the Board of Masters, when the agenda paper for Grand Lodge of next Wednesday week was laid before the Brethren.

There were twenty-two cases before the Board of Benevolence, and of these four were deferred and one was withdrawn. The remainder were relieved with £420. One case was recommended to Grand Lodge for £75, and one for £50. The Grand Master was asked to approve of £40 being given in two cases, and £30 in one case. Seven sums of £20 each, four of £10 each, and one of £5 were also voted.

An emergency meeting of the Angel Lodge, No. 51, will be held on Tuesday next, at the Cups Hotel, Colchester, when Bro. A. H. W. Fynmore will be raised to the third degree.

* * *

Twenty-three years in the Office of Tyler is a record any Brother may be proud of, and it must be an additional satisfaction to such a Brother to know that on relinquishing the appointment after so long a period of service the members of a Lodge take tangible means of showing their appreciation. Such was the experience of Bro. Malcolm, who recently gave up the Office of Tyler to the Downshire Lodge, No. 594, Liverpool, after holding it for the period we have named. The occasion of Bro. Malcolm's retirement was taken advantage of by the members of the Lodge, who presented him with a purse of gold, subscribed by the Brethren as a mark of the high esteem in which he is regarded. Long may he live to enjoy well earned rest.

* * *

Quite unexpectedly, the Worshipful Company of Joiners has regained possession of its valuable corporate seal, which had been missing for nearly a century. How or when this precious symbol was lost no one knows. Not long ago the Framework Knitters' Company had restored to them their ancient charter, given under the hand of Charles II, in a rather mysterious manner. The seal of the Joiners' Company dates back to the year 1571. The curious feature is that it was formerly kept in a chest having three locks and three keys, and how it ever went astray no living man knows. It was, however, recently restored to the guild by Bro. Alderman Sir Joseph C. Dimsdale, who, in casually examining a collection of old seals acquired by his father, found the missing property. The long-lost article has since been presented to the guild by Sir Joseph, who, in acknowledgment of the discovery and the gift, has received an emblazoned vote of thanks, bearing at the foot the impress of the seal, this being the first use to be made of the restored property.

REPORTS OF MEETINGS.

— o:—

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

— o:—

CRAFT: PROVINCIAL.

— o:—

LODGE OF FREEDOM, No. 77.

THE usual monthly meeting of this Lodge was held on Monday, at the Public Hall, Gravesend, when Bro. Joseph Davis the new W.M. presided, and opened the Lodge in due course.

Owing to the death of the late Father of the Lodge, Bro. George E. Sharland P.Prov.S.G.W., the pedestals and ornaments were decorated with crape, and the Brethren wore Masonic mourning.

After the minutes had been read the ballot was taken and proved unanimous in favour of the re-admission into the Lodge of Bro. George Frederick Newman, a former member. Messrs. Albert Edward Tong and Charles Thomas Gibbins, who had been previously balloted for, were then admitted and regularly initiated into the mysteries and privileges of the Order. Bro. William Henry Vickers was passed to the second degree. Both the ceremonies were performed by Bro. Davis, and the Charge to the Initiates was delivered by Bro. George Masters. It was pleasant to notice that the duties of Deacons were, in the absence of the regular Officers, undertaken by two old Past Masters, and the work altogether was very creditably rendered.

Upon the termination of the proceedings the Brethren partook of supper.

CORRESPONDENCE.

— o:—

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

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

We cannot undertake to return rejected communications.

— o:—

WHY SHOULD LONDON WAIT?

To the Editor of THE FREEMASON'S CHRONICLE.

DEAR SIR AND BROTHER,—A vast number of Masons will agree with the sentiment expressed in your last issue upon "Self Government for London." As you say, the question is no new one, but has been advocated by many

scores of "working" Masons for years past. It would, however, appear that the subject is unpalatable to the Board of General Purposes, most of whom are already in possession of the purple, either Metropolitan or Provincial.

It is nevertheless a matter upon which very strong opinions are expressed, and the Board would do well to give it their serious consideration. It is very galling to those who devote so much of their time to promoting the principles of the Craft to find their efforts unrecognised, while it is positively absurd to see quite young country Masons sporting the purple of their Provinces. I remember reading in the FREEMASON'S CHRONICLE a few weeks ago that in one of the oldest and best working Lodges in London the only person who enjoyed the privilege of wearing the purple was the Tyler, who was a Provincial Officer. Surely that is "reductio ad absurdum" with a vengeance. There is a Lodge in London which might with great propriety take the initiative in setting the ball rolling. I refer to the Jubilee Masters' Lodge, the members of which are all Past or Present Masters. But perhaps it is a case of who shall bell the cat?

I am, yours fraternally,
P.M. AND D.C.

OLD MASONIC ENGRAVING.

To the Editor of THE FREEMASON'S CHRONICLE.

DEAR SIR AND BRO.—I have recently purchased an old Masonic engraving (steel), presumably executed in the early years of this century, and containing no less than one hundred and twenty emblems peculiar to Freemasonry. Can any reader tell me its exact age?

It was "Printed and Published for B. A. Neely, 41 Great Jackson Street, Hulme, by John Bradshaw, 6 Church Street, Manchester," and is "Dedicated to the Ancient and Honourable Fraternity of Freemasons."

Fraternally yours,
CHAS. F. FORSHAW, LL.D., F.R.S.L.

48 Hanover Square, Bradford.

In view of the necessity found for the appointment of a Committee by the Grand Lodge of Scotland to inquire, and report, on essentials in Lodge workings, it is interesting to notice that the Grand Lodges of New South Wales, South Australia, and Tasmania have each arrived at a uniform system for their territories, and that New Zealand is taking steps in the same direction. It is not, however, so much uniform "working" in each Grand Jurisdiction that is wanted, although that is certainly an improvement on the present condition of things, but an agreed upon, recognised working in Lodges under any Grand Lodge. To secure this a Committee or an Association of Grand Lodges would be necessary, and such a Committee should not be ritualists, but historians, who would confine their labours to the discovery of the oldest recognised and complete working, whether found in England, Ireland, Scotland, or America.—"The Mallet," in "Glasgow Evening News."

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JAMES TERRY, PATRON, P.G.S.B., Secretary,
4 FREEMASONS' HALL, LONDON, W.C.

FREEMASONRY AND ITS DETRACTORS.

FROM the time that Freemasonry assumed a symbolic character and became a speculative Society until now, it has had to submit to being misunderstood and falsely represented in one quarter or another. From its earliest inception writers were to be found who either satirised or stigmatised it according to their vein, and it was repeatedly held up to mockery by the ignorant and vulgar. It did not even escape from the burlesque representation on the stage, for as late as 1780 it is credibly reported that one of the leading London theatres produced a pantomime, in which certain characters and incidents familiar to us formed the subject matter and were intermixed with the most arrant buffoonery. Even those of its own kindred were not true to it, but conspired against it to serve their own ulterior designs, and caused such divisions in its councils as tended to sorely embarrass, if not partially to disorganise the Institution for the time being, and bring it into common disrepute. But in proof of its tenacious vitality, and the solid foundation on which it was based, its life history has suffered no break, and its course, though at times deflected, has run on in one continuous stretch until the present day. Yet with it all and in view of its present assured prosperity, it has not outlived opposition or overcome prejudice; and at the close of this nineteenth century, when all its internal differences are reconciled, when its policy is one of peace and progress, its rule benign and its aims chiefly beneficent, there are those who affect to treat it with contumely and who are ever ready to bear false witness against it. The Freemasonry of England and her colonies has ever assimilated in its main principles, and so far as British Freemasonry is in question it has essentially maintained its character as an elevating and humanising society. What may be done elsewhere under cover of the name of Freemasonry, we as upholders of its original plan and whole-hearted followers of the same, are not to be held accountable for; neither have we the power to control the defections of others who have lent themselves to such things as might well make high heaven blush at and rebuke their effrontery. How far the abuses pursued by many so-called Freemasons explain the antipathies against the Society in some countries, it would be hard to say; but that there are always in evidence sections of society prepared to denounce it is undeniable. In parts of America, agitation against the Fraternity is an oft-recurring act. We are not in a position to affirm that there is much in such antagonistic combinations, but they invidiously serve to draw the attention of those outside the Order to something that is assumed to be rotten in the system—ergo, something to be shunned. Thus we find ministers and others from pulpit or platform declaiming against the Institution and all its works. Even those of its own household do not hesitate to turn informer and swell the note of censure. Some instance of this kind has, according to the American Masonic papers, lately come under notice. A certain "Reverend," who appears to have entered the Fraternity for no other purpose than to expose and vilify it, having called unto him others as wrong-headed and weak-minded as himself, they proceeded in open assembly to discuss the baleful effects wrought by Freemasonry on those under its direct influence, as well as on those who were fatally attracted by its public demonstrations and glittering paraphernalia. One lady present gave it as her experience during missionary work in India that, "the Masons were getting an exceedingly strong grip on the new converts, and that the influence of the system worked against the laws of justice there very materially." Such reckless assertions and impotent conclusions as these could only provoke our risibility if we did not consider that they were likely to take firm hold on the credulity of many whose bias is strongly against us; but their extreme absurdity remains none the less. All this, though, counts for little in the presence of the one and most utterly irreconcilable animosity displayed by the head of the Roman Catholic Church and his subordinate clergy. We have every respect for his divine office and desire to temper our expressions in regard to him and his views as much as possible under very trying circumstances. Further, we fully recognise the fact that Vatican hostility towards the Freemasons was not originated by him, but was a duty bequeathed him by many previous representatives of the Papal office. We may also allow that through perversion of the principles of Freemasonry and antagonism to Papal rule on the part of those from whom the Pope may claim obedience, his decrees may be rendered more imperatively

necessary, and that where the Church and his direct authority are threatened, his right may extend even to forbidding them to enter or continue in any Society of which he disapproves. The power of the Pope and his Church though, over the religious convictions of some of those from whom he demands obedience and submission, if not on the whole, is not so all-pervading as of old and would appear to be a decreasing quantity; and what is worse, while there is repudiation of one faith, there is no surety that another faith takes its place to quiet conscience. Yet Freemasonry is not to be made answerable for the backslidings or irreligion of those who may affect to be its votaries, for such, it should be needless to declare, is altogether repugnant to its most honoured traditions. We may concede something to the Pope or any other church dignitary who, actuated by holy scruples—whether they be right or wrong—warns his people against any line of action that he may suspect is not for their soul's good. But we on our side have an equal right to plead that our case shall be fairly stated, and that whatever the charge against us may be it shall be founded on fact, and not be merely bare statements followed up by a string of epithets as calumnious as ever man invented or put pen to. We will not go into the details of the violent and unjustifiable attacks made on us by and at the instigation of the Roman Pontiffs, since the year 1738. It would be impossible to exceed the intemperateness of the language used, or the foulness of the charges laid against us in the first instance, and if these were less outrageous as time went on, the rancour and the implacableness have been always of the most pronounced type. The Pope of to-day, Leo XIII., doubtless urged on by what he believed to be the extreme gravity of the situation and the impotence of all former efforts to suppress the Fraternity, issued during 1892 a further pronunciamiento against the wiles and machinations of the Masonic Institution in general, but against those in it of his own people in particular. The document is a powerful appeal to the Italians, and an earnest injunction to the priesthood to be on their guard against the evils brought about by the existence in their midst of the Masonic body. They are exhorted and threatened by turns to hold no communion with such, at the jeopardy of their soul's safety. The Freemason wherever found is held up to their detestation as the incarnation of all wickedness and corruption, and as the instrument of all that is opposed to peace and good order, and so on. No point is left out which may tell against this enemy of his kind, or imagery omitted which will present him to the imaginations of others in the most hideous of aspects. As a very severe stricture and complete condemnation it is unparalleled, but as a correct likeness of the original, as far as we are acquainted with him, it is the veriest daub and most abominable attempt to distort the features of a true Freemason that was ever depicted.

It is mere waste of words to argue or protest against all this. It would not move a power which never yet forsook its set purpose, or yielded its opinion to opposed fact. Neither will the attack touch the main body of Masons, nor by one iota alter their attitude or abridge the privileges which are theirs to enjoy within the limits of rectitude and prudence. —"South African Freemason."

IGNORANCE AND ENLIGHTENMENT.

MUCH of the obscurity of the origin and early history of Freemasonry has been caused by the secrecy generally observed by the Brethren of that period. But little was communicated to paper, and the proceedings recorded were of the scantiest character. The Grand Lodge of England, the mother of modern Freemasonry, seems to have been inspired till a comparatively late time, with hostility to the art of printing, and the Swedish system of Masonry has published none of its transactions down to the present time.

The liberty of the Masonic press and the free expression of thought which is now conceded to Masonic writers, is a victory gained only after an arduous struggle. It was the general opinion of those high in office, but not in Masonic knowledge, that all the learning of Masonry should be confined to a mere recital of the ritual and an acquaintance with the Lodge lectures. They supposed that the whole curriculum of Masonic science or philosophy was embraced within the narrow limits of such a state, or rather they knew nothing of any science or philosophy, and were wont to deem

him the most learned Mason who could best recite by rote the stereotyped catechism he had acquired by constant repetition.

But this condition was not satisfactory to Brethren of intelligence. There were those who believed that the ritual was a mere skeleton, which to make it presentable to men of cultured intellects required to be clothed with lofty thoughts; that there was a system of profound philosophy in Masonry which could only be developed by research; that of this system the ritual was only the index pointing out the objects that were to be investigated; and finally, that to give these investigations any value it was absolutely necessary that they should be given to the world like the investigations of any other science, or philosophy, by means of publications which Masons could read, and thus enlarge within their homes the ideas, the sentiments of which they had first acquired in the Lodge.

The cloud of ignorance seeking to obscure the rays of intellectual light was not confined to England; it extended its baneful influence also to other countries.

In France, Clavel published a Masonic history in 1842, and commenced a Masonic Journal in 1844. In neither case had he sought the sanction of the Grand Orient, and for this offence a sentence of perpetual exclusion from that Body was pronounced.

In Germany, Kraus and Mossdorf, two of the most learned Masons that the Fraternity in any country can boast of, suffered a similar punishment for their valuable contributions to our Masonic literature.

In the United States the antagonism to Masonic publications had been less, owing to the indifference of the Craft to the cultivation of the literature of the Fraternity; and none have opposed its dissemination.

A great change in this respect within the last half century has taken place in the internal and external relations of Freemasonry. Years ago, the Grand Lodge of Delaware expressed its opinion that Masonic literature was doing more harm than good to the Institution. But this illiterate view has long since been abandoned. From the character of a mere social club, or a benevolent association, it has become a school of philosophy. Books on its history and science, once so rare, are abundant. 6,000 of them have been printed alone in the English language, and these being added to those published in other languages, their number cannot fall much short of 15,000. Every country where there is a congregation of Masons, has its scholars investigating the character, the aim, the design of the Institution, and its periodical works, conducted for the most part with ability, in which the results of these investigations are given to the Craft.

The means of acquiring Masonic knowledge are within the reach of every Mason. He who is ignorant must attribute his ignorance to his own indifference. He who contents himself with the acquisition of the ritual as given in the Lodge, may be in possession of all the forms of initiation, and call himself a "bright" Mason, but his brightness will be utter darkness compared with the knowledge of him who from books has learned the true meaning and significance of that ritual and the real philosophy of that Institution.—"Freemason's Journal."

GETTING ACQUAINTED.

A LITTLE item has been going the round, that a Grand Master visiting a certain Lodge, in which little work had been done in the course of the year, upon inquiring how they had spent their time at the meetings, received the naive reply: "We tried to get acquainted with one another."

The full stress of this little item, from frequent reading of it, impressed our mind more and more with each reading, and the suggestiveness of the inquiry and the pertinency of the reply seem worthy of a more extended consideration. The thought of the Grand Master, in making the inquiry how they had spent their time at the meetings, was evidently that so many meetings without work could hardly be made profitable or attractive. This is not an uncommon opinion among a large class of Masons, and accounts for many vacant seats usually at stated meetings. Such Brethren evidently do not understand and appreciate the full import and purpose of Freemasonry. There are many important matters requiring the attention of Lodges beside the making of Masons, and the Brethren who take an interest in them never find stated meetings dull and uninteresting. They realise that the

prosperity of the Lodge and the good of Masonry within its jurisdiction depends upon a careful and intelligent consideration of its business affairs. They are always on hand to attend to this most important duty. If there was but little business to transact, as is often the case, especially in small Lodges, an hour can be spent pleasantly and profitably under the head of—"Good of the Order." There are many ways in which this can be done. One of these, which we have seen tried with good effect, is to have some Brother, appointed at the previous meeting, prepare and read a short paper on a Masonic subject, of his own selection, to be followed by comments and criticism by the Brethren. It will not only create great interest among the Brethren, but will add greatly to their fund of Masonic knowledge, and thus increase the usefulness of many in the Lodge who before were only silent members.

There are many other ways to interest and entertain the members which an intelligent Worshipful Master will find always at his command. Music, recitations, and schools for instruction may be suggested. Much depends on circumstances and surroundings, but the proper method will readily suggest itself. When other resources have been exhausted there is always left the one of trying to get acquainted with one another. Let the Lodge be "called off" and have a social time, while all strangers are introduced and the warm grasp of Fraternal recognition given. Bring the members thus into closer companionship and make them feel that they are indeed "Brothers of the mystic tie," and are recognised and honoured as such. It will bring the rarely-attending members oftener to the Lodge room and influence them to become more active in the work of the Lodge. It may not be inappropriate in this connection to speak of another class of Masons, who very seldom if ever attend meetings of their Lodge. They appear to be willing to let others transact its business and do all the work so long as they are left free to attend on festive occasions or at any other time when it may please them to do so. They seem impressed with the idea that their connection with Masonry is solely for their own amusement and enjoyment. So far as duties or obligations rest on them, they give but little thought or attention. They do not seem to realise the fact that if all were as indifferent as themselves there would soon be no Lodge and but very little Masonry.

Many of this same class are ambitious to be known as "High Masons," and go on taking degrees so long as they can find any in sight ahead of them that have any relation to Masonry, by name or otherwise, until they have captured the entire list. As a rule their interest in the Lodge and in time-honoured Antient Craft Masonry decreases in geometrical progression with each additional degree, until it becomes so infinitesimal as to be invisible to the naked eye. The insignia of their rank, however, is visible to all, prominently displayed on watchguard and lapel, and their Masonic ambition is fully satisfied. It is, perhaps, just as well that way as any other. There is no law of compulsion in Masonry to make it different.—"Masonic Advocate."

WHAT MAKES A MASON.

IF a Brother should be asked by a qualified member of the Craft "What makes you a Mason?" he might be able to give such an answer as would satisfy the inquiry, and yet not tell the actual fact as to what makes a Mason.

Some think that after going through certain forms and ceremonies they are full-fledged Masons; nay, they believe that such is the case when their names are affixed to the Lodge roll. But it requires a great deal more than this to make a man a Mason. He may become a member of a Lodge; he may attend the meetings and even take part in the work, and yet be no more of a Mason than if he had never joined the Fraternity. It is not membership that makes a man a Mason any more than the mere attendance at a church will make a person religious.

What, then, makes a Mason? It is the following out of the principles taught by Masonry. It is the throwing off of those selfish instincts which actuate the "man of the world," and becoming one of a society of friends and Brothers. It is to set aside self-interest and to devote the heart and soul to the true teachings of Masonry. It is to be charitable to all, not only in action, but in word and thought. It is to do unto others as would be wished for from them. It is to pay a

proper reverence to the Creator, and never to mention His Holy Name except in a reverential manner. It is to avoid all intemperance and excesses, so as to keep the mind and body unimpaired, and fit to perform the necessary duties of life. It is to deal justly with all, and to walk uprightly before God and man. It is to preserve a spotless reputation, and so to demean oneself as to be beyond censure and reproach.

But some will say, "I cannot spare the time from my business to do all that Masonry requires." There is no reason for a man to neglect his business in order to be a Mason; in fact Masonry teaches that the ordinary vocations of life must not be neglected. Yet it should be to act as a Mason even in the transaction of business. To be a good Mason there should be honesty of dealing, rendering to every man his just due without distinction.

The employer should act justly and fairly with those he employs, and the workman, to be a good Mason, should have the interest of those who pay him his wages as much at heart as if he were working for himself. He should be upright in all his dealings, and be worthy to be taken by the hand by everyone and everywhere. He should be a man in every sense of the word, and render unto others those kind offices which he would, under similar circumstances, wish to be rendered unto him.

Such action makes a man a Mason, not membership!
—Exchange.

GUI BONOP

WHAT do we gain by wasting our breath in arguments in defence of Freemasonry? Those who oppose it are either malicious or ignorant, or both. No one fully understanding the mission, the power, the principles of Masonry can be the author of such groundless recriminations as those with which we are sometimes met. Many, doubtless, actually believe that Freemasonry wields a corrupt and dangerous influence. This they believe chiefly because it is to such an extent secret and mysterious. Since they cannot be taught all that Masonry contains and cannot be made to know its beauty and nobility, what avails it to argue with such persons? Freemasonry is more honoured when a dignified silence is maintained, and when our lives rather than our tongues bear witness to the rightness of its principles. "Speech is silvern, silence is golden," is an old adage, but a good one.—"American Tyler."

UNIVERSALITY OF MASONRY.

THERE is no more important study for the statesman, the philosopher, or the generous man than the bestowal of gifts for the benefit of our fellow-men. Since St. Paul announced that the three cardinal virtues were faith, hope, and charity, and the greatest of them all charity, this sentiment has grown and expanded until now it finds expression in benificent efforts all over Christendom, but the prodigal liberality of the United States places them in the front rank of humanitarian nations.

When an organisation runs back beyond historic records, and relies upon tradition for the story of its origin, its career during a known period either justifies or falsifies the tradition. An ancestry of virtue and good works is a liberal education in both. The power of the accumulated wisdom of the past is a restless impelling force upon the present. The architects, the draughtsmen, the decorators, the wood-carvers, the workers in precious metals, and the Masons who were building the famous Temple of King Solomon, came from every nation in the then known world. Their union for mutual help, protection, society, and improvement was the marvel of an age when all navies were pirates and all nations enemies.

Institutions do not survive through the ages by accident; they live only through the possession and operation of everlasting principles. Dynasties have disappeared; thrones have crumbled; whole races have been annihilated; governments have succeeded one another with a frequency beyond the power of the historian to record; civilisation itself has risen to the highest excellence and then sunk in darkness and oblivion. But Masonry has continued through the centuries with the same spirit of universal Brotherhood, of equal democracy, as existed by legend among its

traditional founders. Belief in God and love for one's Brethren are ideas founded in divinity and humanity which are absolutely indestructible. During all these ages there have been no trials for heresy or rewards for orthodoxy in Masonic Lodges. The disciples of Dr. Briggs and his adversaries are equally welcome. The followers of Huber Newton and those who would cast him out can find with us hospitable homes. Roman Catholics will be greeted in our portals. The advanced students who claim they have found errors in the accepted translation of the Bible which necessitate a revision, and the associates of the good old deacon who remarked in regard to the translation by the authority of King James, which we have, that the version which was good enough for St. Paul was good enough for him, can all take equal and Fraternal rank with us. We are liberal enough to embrace all creeds and all sects who acknowledge one Supreme and Overruling Deity. How they shall worship Him, by what formula, or under what diversity of doctrine, we leave to their individual and independent conscience.

When the world has been plunged in savagery and superstition, when continents have been drenched with blood, when cruelty has immured in dungeons and stretched upon the rack the disciples of civil and religious liberty, as they were in the age of the Inquisition, the Masonic sign of distress has always been recognised upon the battle-field or in the torture-chamber, and with it the kinship of blood and Brotherhood.

Secrecy is not potent for perpetuity. Secret societies—political, religious, social, labour, and national—have been created by the million and have lived their brief lives and expired. Organisations which have for their object the pursuit of a policy in government, the propagation of a creed or the improvement and strengthening of a Craft, form and dissolve with the recurring years, and no trace of them is found in succeeding centuries. Organisations formed with the best intentions for promoting the welfare of mankind by community of property and interests, have flourished for a brief period, and then resolved into their original elements because of their practical denial of the truth that manhood and individuality are the eternal attributes of successful effort. The guild of the Middle Ages still exists, but it has lost its purpose and power, and survives only as an exhibit of mediæval mummeries and for the support of the corporators who thrive upon its accumulated funds. All societies save the one which celebrates to-day are the creatures of localities, nationality or temporary emergency. But Masonry, marching under the leadership of God and the banner which bears the motto, "Love thy neighbour as thyself," with the peasant and the prince, the mechanic and the merchant, the working-man and the millionaire, the learned and the unlearned, following in equal rank and common step, knows neither race nor nationality, neither caste nor conditions, as it proudly and beneficently moves down the centuries.

The chief factor in education and the conservator in society in association. The mighty movement of our century threatens the destruction of the individual. In the maelstrom of competition and crowded populations, each strives for himself at the expense of his neighbour. The old tie of acquaintance and sympathy is broken. Associations properly formed and cultivated are the barriers against the flood which would engulf the best elements of humanity. There is virtue in secrecy where no wrongs are contemplated behind the closed doors, but only the mutual benefit of the members. If the applicants are properly sifted, those who pass into the inner circle are the survivals of the fittest. In the attrition of ingenious minds, discussing freely all subjects under the rose in the communings of warm hearts and liberal souls, each gains from the other a measure of strength, and the composite is a more perfect man. Associations of men and women engaged in similar pursuits accomplish most admirable results, but mainly in the direction of their material welfare. Trades unions have their mission and their sphere, which are essential to the proper working of a great industrial community.

No society, however, can long harmoniously live with increasing populations, unless there be some method by which those of different pursuits, conditions in life, intellectual acquirement, and success in the battle for supremacy can meet upon common ground. This is one of the missions of political parties. It is one of the great human benefits of churches. It is the best of the results of academic and collegiate companionship. Every Institution, every organ-

isation, every association which tends to further the filling up of social chasms, the harmonising of labour and capital, the bettering of the acquaintance of those whose circumstances have antagonised, but whose interest it is to be friends, is patriotic in its purpose and work. But the leveller which brings the heir to the British throne, the Grand Master of the Order in England, upon the same plane with the humblest of his subjects, which causes the President, the cabinet minister, the governor of the State, the judge, the congressman, to sit satisfied within the Lodge under the authority of a Worshipful Master, who holds no public office, has no money, and lives by the labour of his hands and the sweat of his brow, is the Masonic Order.

The rocks upon which all societies and organisations have split have been either church or state. An excursion into the fields of religion or politics has paralysed the principles of their origin, and their members have fled from warring companionship. By hereditary, tradition, education, and affection men and women are anchored to the faith of their fathers. No Lodge can survive the introduction of a dispute as to creeds or the attempt to enforce one dogma as against another.—Chaucy M. Depew, in "Rough Ashlar."

ENTHUSIASM.

ENTHUSIASM is power, and power is success. This is the motto which is the key that unlocks the door of the barred way which leads to our future glory. We are of the opinion that many of our members do not understand the mutual obligation of the members to our noble Order; they do not grasp and comprehend the full import and teachings of our ritual, and their duty to each other. With true charity and benevolence as its highest aim, it is surprising that so few of our members are filled with the fire of enthusiasm; that so few are willing to sacrifice the time even to attend the Lodge meetings, and show their appreciation of the great good which comes from our work. We may go into the past for inspiration which means successful work, and yet the future gives promise of far greater results than were ever achieved during our earlier history. Ours is a great opportunity. The story of the past is well understood, and the lessons it reveals are suggestive of wonderful possibilities, and if we but act together we may secure to our noble Order that success which will prove so gratifying to every true member. They who work for a common good of all, and advance beyond the narrow limits of self, will win the brightest laurels, and confer a blessing upon those who may be induced to become one of us. Our Order owns its existence to the self-sacrificing work of our founders, and it remains for us, by emulating their example, to reap the full measure of their labour and teachings. The final results of an earnest, concerted action on our part will make music from which those who come after us may gather enthusiasm for the continuance of our work.—"Masonic Journal."

THE OLD TYLER.

YOU have often heard the expression, "The old Tyler," yet he is the most important factor to a well-regulated Lodge. He is "the old Tyler" because he is a good Tyler. If it were otherwise, he would not have remained in the position to earn the prefix "old" to the title. His duties are varied and exceedingly onerous. So much so that he is the "best abused" man in the Lodge. It matters not what goes wrong, "it is the Tyler's fault." He is the general "scapegoat" for the dereliction of others, and yet, aside from the Master and Wardens, he fills the most important Office in the Lodge. It is amazing, at times, to see with what complacency the Brethren would unload on him, when "jacked up" by the Master, for a neglect of some particular thing assigned them in the preparation of Lodge work. In addition to being the carry all for the whole Lodge, some Brothers, because he failed to recognise them, and did not stand at "present" when they passed his sword, become vexed at him. Carrying a sword at the head of a procession is the smallest part of his duty. If he is a good Tyler and a complete success, he is never changed by the incoming Masters. If he is a good Tyler, he earns his wings long before he ever gets them.—"Masonic Sun."

METROPOLITAN : INSTRUCTION.

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CONFIDENCE LODGE, No. 193.

THIS Lodge held its usual weekly meeting at the Bunch of Grapes, on Wednesday, 22nd inst. This is an old story, oft told in our pages, but we think it should be printed very large. Whether it is the constant attendance of the worthy host, who is visible by day as well as by night, or the band of earnest workers determined to excel, the fact remains that this Lodge has continued its meetings without interruption during the whole of the season, and will shortly complete a year's unbroken record.

Bro. Past Master Mears occupied the chair, and in thrilling and emphatic style rehearsed the ceremonies of the first and third degrees, Bro. Lewis being candidate in the former and Bro. Chittock in the latter. The other Officers were Bros. Baillie S.W., Hobday J.W., Goovearts S.D., Done J.D., Green I.G., while that venerable antiquity Bro. P.M. Pitt officiated as Secretary and Preceptor.

The business was continued to a later hour than usual, the elections of Bros. Watkins and Chittock, of Concord Lodge, and their replies occupying rather much time at the second rising of the W.M.

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ROYAL VICTORIAN JUBILEE LODGE, No. 2184.

(Late TERRIERS).

ON Wednesday afternoon, at 8 o'clock, the regular weekly meeting was held at the Dover Castle, Westminster Bridge Road, when we had the pleasure of seeing Bro. B. Cohen acting as W.M. His ability as a worker is well known, and it is sufficient for us to say that his performances on this occasion sustained his reputation and were much appreciated, especially by the recently initiated Brother Houghton.

The W.M. received the assistance of Past Master Charles Plant (Preceptor of the Skelmersdale Lodge) as S.W., J. Newstead Secretary J.W., A. Darch P.M. Prec., J. Wynman S.D., W. Newson I.G., and others.

The ceremony of initiation was rehearsed, including the Ancient Charge. The Lodge was advanced to the second and third degrees, when Bro. Plant, by desire of the W.M., worked the first section of the lecture.

Bro. Plant P.M. was elected W.M. for Wednesday next, and Bro. Edward James Houghton, of the Enoch Lodge, No. 11 was elected a member, which compliments were duly acknowledged.

DEATH.

FERGUSON.—Brother W. J. Ferguson P.M. Domatic 177, Treasurer Viator 2308. On August 14, at his residence, 83 Chichele Road, Cricklewood, N.W., in his 71st year. Funeral Saturday, the 18th inst., at Highgate Cemetery, at 11.30.

A noticeable feature on the East Coast is the development and growth of small villages into fashionable watering places. This tendency has been still further illustrated by the result of a sale of building land, held by Messrs. Douglas Young and Co., at Frinton, situate midway between Walton-on-the-Naze and Clacton-on-Sea, on Saturday last. A large company journeyed by special train from London, and a considerable number of plots were disposed of, the total realised being £7,200.

The Theatres, &c.

Avenue.—8, His Wife's Picture. 8.45, A Message from Mars. Matinée, Wednesday, 3.
Criterion.—8.30, Lady Huntworth's Experiment, except Saturdays. Matinée, Wednesday, 2.30.
Daly's.—8.15, San Toy. Matinée, Saturday, 2.30.
Gt. Queen Street.—8.15, A Boer Meisje. 9, The Private Secretary. Matinée, Wednesday and Saturday, 3.
Haymarket.—Thursday, 30th August, 8.15, Sweet Nell of Old Drury. Matinée, Wednesday and Saturday, 2.30.
Prince of Wales.—8.30, English Nell. Matinée, Wednesday, 2.30.
Savoy.—8.15, The Outpost. 8.45, The Pirates of Penzance. Matinée, Saturday, 2.30.
Shaftesbury.—8, The Casino Girl. Matinée, Wednesday, 2.
St. James's.—Saturday, 1st September, A debt of Honour.
Alexandra.—Next week, 8, Rip van Winkle.
Opera House, Crouch End.—Next week, 8, Her Majesty's Guests.
Surrey.—Next week, 7.45, Woman and wine.
Standard.—Next week, 7.45, On active service.
Crystal Palace.—Varied attractions daily. Thursday and Saturday, Fireworks, &c.
Earl's Court.—Woman's Exhibition.
Egyptian Hall.—3 and 8, Mr. J. N. Maskelyne's entertainment.
London Hippodrome.—2 and 8, Varied attractions.
Madame Tussaud's (Baker Street Station).—Open daily. Portrait models of modern celebrities, &c.
Agricultural Hall.—8, Mohawk Minstrels.
Alhambra.—7.45, Variety Entertainment, Soldiers of the Queen, &c.
Aquarium.—The World's great Show. Varied performances, daily.
Empire.—7.45, Variety Entertainment. Round the Town Again, &c.
Oxford.—7.30, Variety Entertainment. Saturday, 2.25 also.
Palace.—7.30, Variety Entertainment. New American Biograph, &c.
Royal.—7.30, Variety Company. Saturday, 2.30 also.
Tivoli.—7.40, Variety Entertainment. Saturday, 2.15 also.
Alexandra Palace.—Varied entertainments.
Moore and Burgess Minstrels (St. James's Hall).—Every evening at 8, Monday, Wednesday, and Saturday at 8 and 8.

LODGE Summonses, Lists of members, Menus, &c., of every description
 Morgan, Printer, Freemason's Chronicle Office, New Barnet.