

THE Freemason's Chronicle.

A WEEKLY RECORD OF MASONIC INTELLIGENCE.

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INSTALLATION FESTIVITIES.

THE Brethren who came to town for the Duke of Connaught's installation were much in evidence at the big restaurants later in the evening. One of the most distinguished of such parties was at Claridge's, where the Duke of Abercorn Grand Master of Ireland, the Marquess of Hamilton, the Earl of Mayo, and several of the Officers of Grand Lodge, who were, according to Masonic precedence, the most exalted visitors at Wednesday's function, were entertained at dinner by the Grand Treasurer of Ireland Bro. Keatinge Clay.

The Brethren of Hull and the Yorkshire Lodges were in strong force, and after the ceremony a large number of them, with members of the Craft from most of the other Provinces of England, adjourned to the Holborn Restaurant for dinner, the large dining hall being crowded. During the repast the band struck up the well known "Entered Apprentices' Song"—following with the National Anthem, after which there was such a scene of Masonic enthusiasm and loyalty as very much astonished the non-Masons present.

CHESHIRE CHARITIES.

A JOINT Festival in connection with the Cheshire Masonic Educational and Benevolent Institutions was held at Knutsford on Saturday, 20th inst. The gardens at Tatton Park were, through the kindness of Earl Egerton of Tatton, thrown open, and a large number of Brethren and their lady friends availed themselves of the opportunity of a visit.

In the afternoon a banquet was held at the Town Hall, presided over by Bro. Tatton Egerton, M.P., Provincial Grand Master, supported by Bros. Henry Jackson Chairman of the Institution, H. Gordon Small Prov.G.D.C., F. K. Stevenson Hon. Secretary, F. Broadsmith P.P.G.W., R. Newhouse Prov. G.Sec., and between 300 and 400 Stewards from all parts of the Province.

After the Loyal toasts had been honoured, the Prov.G. Secretary read a list of Stewards, together with their amounts, in all £2,063, or about £500 more than last year.

Bro. Broadsmith, in proposing the health of the Prov. Grand Master, said that the Benevolent Institution had been formed within the past fifteen years in order to provide for the old men and women until they could be placed on the Central Institution in London, and their Chairman had by virtue of his office become President, and had done his utmost to further the objects of both Institutions.

The Chairman responded, and proposed success to the Masonic Charitable Institutions of the Province, and eulogised the services rendered by the Joint Committee under the leadership of Bro. Jackson.

Bro. Jackson responded, and stated that they had twelve or fourteen Annuitants on the Cheshire Benevolent Fund.

Bro. F. K. Stevenson, who has been Hon. Secretary of the Educational Fund for thirty-three years, said they had now fifty-four children who were being clothed and educated on their books, which this year would require something like £500, and as the permanent income was only £150 he earnestly appealed to the Brethren in the Province to supply the deficiency.

DEVON CHARITY.

IT is intended by the Brethren of the Province of Devonshire to hold a grand united Masonic Picnic on Bank Holiday next, 5th August, at Lanhydrock, kindly lent for the occasion by Bro. the Viscount Clifden. The object is to hear an address by Bro. Broad, as Charity Steward, on behalf of the Charities, and also to give Brethren an opportunity of meeting

and getting better acquainted with each other. There will be a luncheon in the open air, and high tea at five o'clock. There will be various amusements, and a band will be in attendance.

SUFFOLK.

THE annual meeting of this Provincial Grand Lodge was held at Eye Town Hall, on Friday, 19th inst., there being a fair muster of Provincial Officers and Brethren. Bro. A. Gibb presided at the outset, and after the Lodge had been opened he invested Bro. N. Tracy as Deputy Prov. Grand Master, Lord Henniker being unable to be present to perform the ceremony. After the usual reports of the Board of General Purposes and the Suffolk Masonic Charity Association had been considered, the Deputy Grand Master invested the Officers, as follow:

Bro. Rev. J. H. Pilkington	...	Senior Warden
Harry Jones	...	Junior Warden
Rev. H. Carter	...	Chaplain
Rev. R. O. Davis	...	Ditto
W. G. Woollett	...	Treasurer
Percy Hayward	...	Registrar
S. R. Anness	...	Secretary
W. G. Patrick	...	Senior Deacon
F. Curry	...	Junior Deacon
G. Stevenson	...	Supt. of Works
George Booth jun.	...	Dir. of Ceremonies
W. H. Hunt	...	Asst. Dir. of Cers.
H. Calver	...	Sword Bearer
Thomas Stevenson	...	Standard Bearer
W. G. Normandale	...	Ditto
F. W. Bray	...	Organist
E. Hills	...	Assistant Secretary
J. Hardwick	...	Pursuivant
H. C. Rance	...	Assistant Pursuivant
D. W. Curtis	...	Steward
E. A. Onyon	...	Ditto
W. James	...	Ditto
W. B. Syer	...	Tyler.

The Brethren afterwards proceeded in processional order to the Parish Church, where an appropriate service was held, and the Rev. H. Carter preached. An offertory was taken on behalf of the Eye Ladies' Sick Visiting Fund.

On returning from Church the Lodge was duly closed, and the members repaired to the White Lion Hotel, for the annual banquet, where the usual Masonic and other toasts were honoured.

The Woodrow Lodge of Instruction has been adjourned for the summer until Monday, 30th September next, when we hope the weekly meetings will prove as popular as hitherto at Stone's Restaurant, 24 Panton Street, Haymarket, S.W. We understand our old friend Bro. Rudderforth or his representative will still be "en evidence" at his popular establishment, although the members of the Lodge of Instruction have decided on taking a holiday.

The members of the Bowen Lodge, No. 2816, celebrated their first anniversary at the Town Hall, Chesham, on Saturday, 20th inst., when Bro. Percy G. Mallory was installed as second Master of the Lodge by his predecessor in Office Bro. F. S. Priest P.M. 1637 Prov.G.St.B. Bucks. We propose to give a fuller report of the proceedings in our next issue.

It would be difficult to enumerate the number of picnics which are taking place in connection with Lancashire and Cheshire Lodges at the present time, says the "Manchester Guardian." The ladies now have an innings, and the fine weather has lent an additional zest to a most admirable adjunct to Freemasonry.

LIGHTS.

HERE again we must go back to the remotest antiquity to discover the beautiful symbolic teaching of one of the earliest instructions given to a newly admitted member of the Order, but rarely explained to him. In the dawn of that civilisation which unquestionably existed in Asia and Africa some thousands of years ago, it would appear that men commenced by revering or adoring the visible forces and operations of Nature, and by the contemplation of these sent forth migratory off-shoots to settle upon or conquer territories occupied by less civilised tribes, and these off-shoots naturally carried with them the faiths and worship of their ancestors. Hence, in every part of the world in which we find evidences of a common faith, we may reasonably conclude that it originally came from one centre. The sun, which "gives light and lustre to all within its reach," and to the light and heat of which man owes his means of sustenance, naturally became a prominent object of adoration, and this appears to have been the earliest worship practised by man. The endeavour to give expression to this adoration led to what is now known as Phallic worship, which, although it ultimately degenerated amongst the masses into gross and sensual superstition and idolatry, was originally intended as the worship of the mighty self-producing, self-begetting, and generative or creative principle in Nature, which was beyond human comprehension, but of which the sun was a type, and its rites were originally simple and solemn. This worship, in varied forms, prevailed amongst the ancient Hindoos, Assyrians, Babylonians, Egyptians, Mexicans, Peruvians, the Greeks and Romans, and other nations.

Fire, as the most material representation of the sun and the sun's Creator, was adopted as a symbol, and as flame ascends in straight, waved, or pyramidal forms, all these were embodied in the emblems used to represent it. Some nations adopted the actual fire, as the Magians, Guebers, Iranians (or Parsees, as they are now termed), the Mexicans and Peruvians, and the Greeks and Romans, and these sacred fires must never be extinguished. Other nations or tribes adopted emblems, of which the earliest was the stone pillar or monolith. This idea developed into round towers, obelisks and pyramids. It may here be noted that what we know as the Tower of Babel is properly the Tower of Belus, or "the fire," and that the first three letters of the word "pyramid" are the Greek word for "fire." (You have this again in "pyrotechnics.") But wherever found, or in whatever age they were erected, all upright stones, obelisks, tall towers, pyramids, minarets, spires, and other architectural perpendiculars, have the one original origin—the idea of representing the generative principle in nature, the source of fertility and increase, and thus, figuratively, the Great Creator. To this day exists these Phallic monuments in the stone pillars of Brittany and Normandy, and the Celtic and Druidic monuments of Great Britain and Ireland. They are also found in Italy, Spain, Scandinavia, Germany, India, Egypt, America (North and South), Japan, and even in some of the Islands of the Melagan Archipelago (Pelew Isles).

Just reflect for a moment on the varied symbolism attached, even in this materialistic 19th century, to fire. Fire is emblematic of light, heat, and warmth; of love and warm affection of the heart; of force, for fire destroys and consumes; of purification, for by it we smelt metal and get rid of the dross; and of spirit, for man knows nothing more akin to spirit than the living, moving fire. "For our God is a consuming fire." "Thy word is a lamp unto my feet," "The word of life," "in Him was light, and the life was the life of men." Freemasons call themselves the children, or sons, of light, and reckon from Anno Lucis, the "Year of Light," "The Volume of the Sacred Law is that Great Light," "What is the predominant wish of your heart?" "Light." What light—material, intellectual or spiritual? What do we still desire? More light—that light which is from above." The Roman priests were termed "Flamens" (flamen—flame), and a road they once traversed daily in Rome is to-day known as the Flamian Way (The Priests' Walk.) From the Sacred Volume which ever lies open in a Masonic Lodge we may gain an inkling of how deeply this idea of light and fire, as emblematic of the Divine Creator, had become a popular belief. In the year 1491 B.C., Moses led the Israelites out of Egypt. Trained for forty years by an Egyptian priest (Jethro, priest in Midian), the record of Moses proves that

the secret learning of the Egyptian priesthood could fit a man to become a ruler and a lawgiver, without tainting him with the idolatry practised by the masses.

But the fire creed is dominant. Every manifestation of the one true God of the Semetic race is veiled in fire. A pillar of fire guided the Israelites by night; the Lord descended on Mt. Sinai in fire; an angel of the Lord appeared to Moses in a burning bush, but the bush was not consumed (the spiritual fire). Fire came from the Lord to consume the sacrifices of Aaron, Gideon and David; of Elijah when he confronted the priests of Baal (the Sun God); of King Solomon at the dedication of the Temple. From the Sacred Volume we learn (Gen. iii. 24, Ex. xiii. 21, Deut. iv. 24; Gen. xv. 17, Ex. xix. 18, Deut. ix. 3) that the first manifestations of the G.A.O.T.U. were in light or fire, and can we wonder therefore that earlier Eastern nations fell into the adoration of fire as the symbol of the Creator, and worshipped the Unknown, Eternal, Omnipotent, in or by fire. Fire was not the Supreme Architect, but it represented the brightness and glory that concealed Him from mortals.

These ancients came to recognise two forms of fire—one material, but which was only the shadow of the spiritual fire, that unpalpable fire which could cover the glory seen by Moses when "the bush was not consumed." They believed this spiritual fire gave life to mortals and returned to its source when mortal life was ended. You can now gain an idea why, in modern times, the Christian religion still preserves the altar and its mysterious lights, the candles and tapers blazing in the broad daylight, or borne in procession in the sunshine, as a primæval witness and attestation—though their symbolic meaning be forgotten—as emblems of the spirit light, the Soul of the World. In higher degrees of Masonry the altar and lights symbolise several triune combinations taught in the ceremonies of Masonry and in those of the ancient mysteries. Measuring the unknown by the limit of human wisdom, the ancients could conceive of no creative principle—first evolved as a symbol of fertility for fruits and flocks—except in the dual form of male and female. Having symbolised the sun as the male principle, the moon was made feminine, and became emblematic of the watery or female principle in nature, which, united with the sun's warmth and light, produced the fruits of the earth. The crescent horns of the moon became incorporated with religious ceremonies, and were introduced into architecture.

In old Masonic drawings the two great Pillars at the porch of the Temple are represented as being surmounted by the sun and moon, and the word "Jachin" is almost identical with the Syrian name for the moon. Now, as then, the sun and moon are emblems of the Creator. The very colours of the regalia in a Craft Lodge are emblematic of ancient symbols. Silver (argent) is the white of the moon's rays, and blue represents the sea, or watery element associated with the moon's influence, both being feminine attributes. In higher degrees other colours are used. In the development of ancient worship the greatest teachers and leaders in religion came to be regarded as divine, and were held to be an incarnation of one of the gods into which popular superstition had changed the beautiful emblems or symbols on which that worship was based. Following the ancient idea, the W.M. figuratively placed upon a level with the symbol of the great Eternal, generative and creative power in nature, and you will remember in that impressive, though symbolic lesson taught in the third degree, it is the Master's hand alone that can raise the Brother "from a figurative death to a reunion with the companions of his former toil." Let each Brother think who it is the W.M. then figuratively represents. The third lesser, though emblematic "light," symbolises not only an earthly ruler, but the Ruler of the Grand Lodge above.—"Masonry."

THE Isle of Thanet presents many greater attractions at the present season of the year than the busy haunts of Freemasonry, and not the least attractive among them is the house of Bro. F. W. Wood, the Railway Hotel, Broadstairs. Brother Wood is probably known to a large number of metropolitan Brethren as the late proprietor of the Crown and Anchor Hotel, Long Ditton, but it will be readily conceded that his later quarters are more suitable for the enjoyment of the present delightful summer weather. The Broadstairs Railway Hotel has good accommodation; cleanliness and moderate charges are special features; and every effort is made to ensure the comfort and enjoyment of visitors, either for brief stays or longer holidays.

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. We do not sanction anyone attending Lodge meetings as our representative without a specific invitation.

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CRAFT: METROPOLITAN.

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New Concord Lodge, No. 813.

No greater evidence of a Master's popularity and a Lodge's success could be desired than was shown on the occasion of the regular meeting of this Lodge, held at the Guildhall Tavern, Gresham Street, on Thursday of last week, when—with the thermometer registering 86 degrees in the shade—about fifty members and visitors assembled under the presidency of Bro. John Howard Worshipful Master.

Those present included Bros. J. Keiser S.W., R. Fletcher J.W., C. I. Stevens Chaplain, A. J. Potter P.M. Sec., H. E. Fletcher S.D., W. Chittock acting J.D., W. H. Carter I.G., R. H. Tickle Org., A. K. Tuberfield Tyler; Past Masters W. M. Johnson I.P.M., H. Sprake, J. I. Moar, C. H. Ockelford, R. Clarke; Bros. A. A. Smith, W. Venner, A. Amidie, J. R. Cordell, F. M. Wenborn, T. H. Cole, F. Joyner, C. G. Innes, A. Denton, G. Bennett, H. Watkins, Fred. Wade, M. Ellis, W. M. Stevens, R. Anderson, H. Garrett, J. L. Van Helden, A. E. Burnett, T. W. Couch, P. A. Cordell, and others.

The Visitors were Bros. R. H. Bulman W.M. 1244, G. Elgar W.M. 2586, G. W. Tindall P.P.G.D.C., Robert McBean P.P.G.Asst. D.C., C. Smallman 1679, John Whitehead W.M. 1760, H. Rix 1981, H. G. Riches 73, J. Wynman.

There being a full agenda, proceedings were commenced at 3.30, when Bro. John Howard opened the Lodge in due form, and the minutes of the last regular and emergency meetings were read and confirmed.

The Lodge was opened in the second degree, when Bro. A. A. Smith answered the questions, was entrusted and retired. The W.M., wishing to economise time resumed the Lodge to the first degree, and the ballot was separately taken for four candidates, Messrs. C. G. Cautley, Agostino Dogliani, George Williams, and Wm. Edward Schroder. It resulted unanimously in their favour.

The Lodge was resumed to the second and third degrees and in due course Bro. A. A. Smith was raised as a Master Mason.

The Lodge was resumed to the first degree, and Bros. Cole, Roger and Bennett answered the questions leading to the second degree and were entrusted. The Lodge was again advanced and those Brethren were passed to the degree of Fellow Craft.

The Lodge was resumed to the first degree, when the W.M., in the exercise of a very wise and excellent judgment called the Lodge off for a few minutes, to give the Brethren an opportunity of seeking that refreshment which was most difficult to find—Fresh Air. Having failed in their search the Brethren tried as a substitute a little cooling draught, and being thereby refreshed, they were called upon to resume their Masonic labours.

On resumption, the candidates previously mentioned were duly initiated into the mysteries of Ancient Freemasonry. We cannot speak too highly of the perfect working of the W.M. It was most creditable to himself and the Lodge. The ancient charge given by Bro. Wenborn was faultlessly and impressively rendered. We may also congratulate the Officers on the assistance they accorded.

Other matters concerning the Lodge were disposed of, and after the W.M. had received well earned hearty good wishes the Lodge was closed, and the Brethren retired to partake of an excellent dinner.

At the conclusion of the repast the W.M. submitted the toast of the King and the Craft. No doubt there were several of the Brethren present at the Installation of His Royal Highness the Duke of Connaught, who had heard the newly installed Grand Master say he hoped that the Craft would be as prosperous in the future as it had been during the time the present King had been at its head. They could all endorse that wish.

Speaking of the M.W.G.M. the Duke of Connaught the W.M. said he had the honour of seeing him installed, and hoped he would be spared in health for many, many years to occupy the position of Grand Master of English Freemasons.

Bro. H. Sprake acting I.P.M. proposed the toast of the W.M., and said that when a ship made good speed the captain was complimented. The Captain there was the Worshipful Master, and the Brethren who formed the crew rejoiced in having a splendid commander, one who knew his work to perfection. The working that evening had been a Masonic treat. He finished by wishing for the W.M. health and strength, and for the New Concord Lodge every prosperity.

The W.M. replied, saying a great compliment had been paid him, and it was indeed a pleasure to hear that his working had been appreciated. A W.M. could not do without good Officers, no more than a Captain could do without them; he, as the Captain of their Craft, was proud to say he had good Officers. But what was a good Captain without a good crew? It was his pleasure to say they had that evening added four candidates to their crew, and by the great attention they had paid to their initiation and the ancient charge he felt sure they would be acquisitions to the Craft.

Bro. Charles G. Cautley thanked the W.M. for having initiated him. He had been very much impressed with the ceremony, and hoped he might be useful and become a good member of the New Concord Lodge.

Bro. Agostino Dogliani said he was very pleased he had been accepted as one of the crew of Freemasonry, and especially on that excellent ship the New Concord, to serve under such a perfect ruler. He also thanked the Officers and crew for having accepted him as one amongst them. The ceremony had greatly impressed him, and he should never forget his obligation.

Bro. George Williams thanked Bro. J. Moar P.M. for having introduced him to such a noble Order as that of Freemasonry. He also desired to thank the W.M., Officers and Brethren for having accepted him as a Brother amongst them.

Bro. William Ed. Schroder said in South Africa Masons did not speak much, but he had regarded Freemasonry there for years past as one of the most noble Orders. He had a chance to join a Lodge in South Africa, but thought he would give his native country the preference, and was sure he had joined one of the best Lodges. He also thanked Bros. Denton and Potter P.M. for having introduced him; he was delighted with the ceremony, should never forget his obligation, and sincerely thanked the Brethren for having honoured the toast in such a cordial manner.

The W.M. in short but eloquent terms gave the toast of the Visitors.

Bro. R. H. Bulman W.M. 1244, after thanking the W.M. and Brethren for their hearty reception, congratulated them on the manner in which the working of the Lodge had been conducted. He had looked upon it with a critical eye, but could not find fault with it. In the north the Masters of the Lodges never did so much as he had seen done that evening by the W.M. of the New Concord Lodge. Although they were able to do it, they preferred to enlist the assistance of the Past Masters, and by that means drew the Past Masters round them in larger numbers. He also preferred the system of allowing a Brother to explain the charge or duties to the initiates; but altogether he was delighted with the working he had witnessed that evening.

Bro. H. Rix 1981 said the working he had witnessed had been a real Masonic treat, and the Brethren might well be proud of having such an excellent Worshipful Master. He also thanked Bro. Smith for having invited him, and thanked them all for their cordiality. Several other Visitors also suitably responded.

The Past Masters and Officers toasts were next honoured and responded to.

During the evening some excellent songs were rendered, and a most pleasant evening terminated with the Tyler's toast.

Stanhope Lodge, No. 1269.

THE members of this Lodge celebrated the installation of H.R.H. the Duke of Connaught as Most Worshipful Grand Master by a dinner at the Holborn Restaurant on Wednesday evening, 17th inst., when the following Brethren were present: Bros. J. C. Escott W.M. in the chair, Childs S.W., Clout S.D., Withers I.G., H. Broughton I.P.M., J. A. Smith P.M. Treasurer, W. J. Kestin Secretary; Ring, Woods, Murrow, Oldfield, Wilkinson, Ivory, Davies, Slowman, G. W. Smith Past Masters, and Bros. Musgrove, Young, Jones, Edenborough, Sweet, and Blewitt Fault Organist.

A very enjoyable evening was spent, despite the tropical weather.

INSTRUCTION.

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Westbourne Lodge, No. 733.

At the Oliver Arms, Westbourne Terrace North, Harrow Road, on Tuesday, Bro. G. Mogford P.M. 2362 occupied the chair, supported by Bros. W. Wiefenbach S.W., E. Thomas J.W., H. Dehane P.M. Prec., G. Weaver P.M. Treas., C. E. Lilly P.M. 733 acting Sec., F. Smith Rose S.D., G. Knight J.D., Porter I.G., F. Middleton, R. H. Shaw, J. Wynman.

The ceremony of initiation was rehearsed, Bro. Middleton acting as the candidate. Lodge was called off and resumed. The W.M. gave the ancient charge.

The Lodge was adjourned until Tuesday, 17th September, the members marking the close of the season with a musical entertainment after the closing of the Lodge.

Claremont Lodge, No. 1861.

PRESENTATION TO THE PRECEPTOR.

THE Preceptor of the Claremont Lodge of Instruction (Bro. J. S. Pointon P.M.) having been appointed Grand Standard Bearer for the Province of Surrey, in succession to Bro. W. Ellinger P.M. 2222, the members gathered in great force on Wednesday evening of last week, at the home of the Lodge, the Newlands Tavern, Stuart Road, Peckham Rye, S.E.—of which "mine host" is Bro. Dickason—a private "whip round" having been made with a view to marking the sense of the Lodge, and other comrade Lodges of their appreciation of the honour done by Provincial Grand Lodge to Brother Pointon.

The Claremont Lodge of Instruction, by the way, is one of the most genial and efficient nurseries of the Craft in Suburbia; and since its foundation three years ago, its weekly convocations bear an unbroken record. The following Officers were present: Bros. J. Ellinger P.M. 2222 P.P.G.Std.Br. Surrey W.M., J. Tossell 1205 S.W., W. Maybourn 1901 J.W., J. E. Wiberg 1901 S.D., A. S. Jennings 73 J.D., A. Bridge 1861 I.G., J. S. Pointon Prov.G.Std.Br. Surrey P.M. 1861 and W.M. 1901 Preceptor, W. T. Greenland J.W. 1861 Sec., W. Jobson J.D. 2266 Org., J. Dickason 1901 Treas. There were also present Bros. Sykes P.M., H. E. Frances P.P.G.S.D. 1861,

W. H. Bale P.M., F. Pow P.M. 1901, Wimble P.M. 1901, J. D. Wilkinson P.M. Sec. of the Star Lodge of Instruction, T. Dickason S.W. 1861, H. P. White and W. J. White 1541, S. W. Clarke 1861, Rees Day 1861, W. H. Webb 1329, R. C. S. Philp 1861, Culpeck 879, H. R. Gurney S.D. 1861, Hand 1928, Brace 1928, A. H. Portch J.D. 1861, Robinson P.M., J. Rose P.M., J. Lightfoot P.M. 1901, J. Pointing 1622, Gibbons 1658, H. H. Bolton 1901, G. Dixon 879, J. Reynolds Sec. of the Vitruvian Lodge of Instruction, and many others.

The Lodge was opened in the three degrees and closed down.

The Secretary read letters and messages of regret for unavoidable absence from Bros. W. Rogers W.M. 1861, Deeley, C. W. Phillips 1928, Underdown 1861, J. Hart 1901, T. G. Bond 1861, and others.

The Worshipful Master, addressing the Brethren, said they were assembled to perform a labour of love, and to congratulate their worthy Preceptor on his attaining to the dignity of Grand Standard Bearer of the Province of Surrey. It was fitting that their little ceremony should be practically contemporaneous with the installation of their Grand Master the Duke of Connaught the same day, at which many of them had had the honour to be present; at any rate in the minds of those present, one event would serve to connote the other; and in the calendar of Bro. Pointon, at any rate, they hoped that evening would long be remembered by him, and cherished; firstly as a personal friend of his, and secondly, as the Brother of them all, for the little mark of appreciation he had now to bestow on him on their behalf in token of his unselfish devotion to the Lodge in particular and to Freemasonry in general. It never occurred to him that he would ever have the pleasurable task of informally investing Bro. Pointon, as his successor, with the clothing he had himself been proud to wear. In the circumstances of Bro. Rogers' ill-health, his duty that evening had come as a pleasant surprise. He could not tell Bro. Pointon all that was in his heart, and the hearts of all, of their deep sense of gratitude for what he had done for them. The gift that night was the spontaneous outcome of their feeling for him. Bro. Pointon had been amongst them a good many years. He was a teacher among teachers, and he had very great pleasure in presenting him with the clothing of his new Office.

The Worshipful Master hereupon handed to Bro. Pointon the full dress and undress regalia of Prov.G.Std.Br., together with the Prov.G.Std.Bearer's jewel.

Bro. Pointon, assuming his new and handsome garb, received a perfect ovation from the Brethren on rising to acknowledge the compliment. He spoke of the very great surprise it had been to him and of the comparative success of the conspiracy of silence in regard to their scheme. If he had served them well—and it was a labour of love—he was now amply repaid. He paid a tribute to his Masonic foster father (the late Bro. Walter Martin P. Grand Purs. of England) who he wished could have been present at that function, and after again thanking the Brethren from the bottom of his heart, the speaker resumed his seat amid a fresh outburst of applause.

Bro. J. H. Wimble P.M. felicitated Bro. Pointon on the compliment paid to him on his own behalf and that of Bro. Wills P.M., whose first initiate the recipient was. This was an honour that Bro. Pointon thoroughly deserved.

Bro. J. T. Wilkinson Secretary of the Star Lodge, Bro. Sykes P.M., Bro. Brace of the Gallery Lodge, and members of the Selwyn Lodge all having expressed their appreciation of the instruction received at Bro. Pointon's hands, the proceedings closed in harmony.

PROVINCIAL.

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Independence Lodge, No. 721.

THE members of this Chester Lodge had an enjoyable picnic to Bettws-y-Coed. A party numbering over a hundred, and comprising a large number of ladies, left Chester General Station by special train at 9.45, and arrived at Bettws at 11.30. The first item on the programme was luncheon at the Glan Aber Hotel, after which the party drove in char-a-bancs and other conveyances to Capel Curig, calling en route at the Miners' Bridge, Swallow Falls, and Cyfing Falls, each of which interesting spots received its share of admiration. The weather was delightful, and everybody enjoyed the magnificent scenery.

After a short stay at Capel Curig the visitors returned to the Glan Aber Hotel, where a cold collation was served. The W.M. Bro. D. L. Hewitt presided, supported by Bros. F. Coveney S.W., J. Appleton J.W., and the other Officers of the Lodge, in addition to Councillor S. Coppack and other members. After tea the visitors enjoyed themselves by inspecting the Fairy Glen and other scenes of beauty and interest. Bettws was left for home at 8.45, and the party reached Chester, after a successful outing, at 10.30.

Sir Walter Raleigh Lodge, No. 2837.

THE first annual picnic of this popular Lodge was held on Tuesday, 2nd inst., at Hawkestone Park, near Wem, Salop, under most favourable auspices. The party, numbering about fifty, proceeded to Wem, via Birkenhead, in specially reserved saloon carriages, and on arriving at Wem Station handsome brakes conveyed the company to the hotel at Hawkestone, after an enjoyable and circuitous drive, amid a continuity of picturesque scenery in this paradise of England. A sumptuous dinner was provided and served up in Bro. Tom Bush's celebrated high-class style. The park, gardens, grottoes, obelisk, &c., were all subsequently visited, under the direction of experienced guides, and a knife and fork tea was done full justice to after this appetising and bracing perambulation.

In the course of the post prandial proceedings, a handsome framed group of the Founders of the Sir Walter Raleigh Lodge was, on behalf of the members, presented to the first Worshipful Master Bro. Houlding. This group had been specially photographed and enlarged by the newest process by Bro. H. Bowden, of Parkside Studio, Bootle.

The presentation was introduced by an appropriate speech by Bro. W. M'Lachlan I.P.M., who eulogised the W.M.'s career as a Freemason. The same theme was spoken, and further enlarged upon by the Senior Warden Bro. F. W. Knight, who recounted the various public services of Alderman Houlding, along numerous avenues of usefulness, paying also a graceful tribute to his deserved preferment to a conspicuous and important position in the Grand Lodge of England during the Grand Mastership of his present Majesty, King Edward VII. They were highly honoured in having such a distinguished Brother as the first W.M. of the Sir Walter Raleigh Lodge, and it was a self-evident fact that all the Officers felt it an honour and a privilege to serve under such a distinguished Mason, whose wonderful career might be regarded as an object lesson, an incentive, and an inspiration.

Alderman Houlding accented the picture with manifest emotion. He did not affect to be impervious to the affectionate regard and sympathetic attachment of his Brothers in the Craft. To him the launching of the Sir Walter Raleigh Lodge had been entirely congenial, he was having a happy year of Office, and he confidently predicted that the Sir Walter Raleigh would soon take rank with the very best Lodges in the Province of West Lancashire.

The catering by Bro. Bush gave unqualified satisfaction. Alderman Houlding voiced the feelings and wishes of all present when he thanked Bro. Bush for the marked attentions and courtesies he had lavished upon them that day, to which Bro. Bush replied in graceful terms, and said he hoped this initial survey of Hawkestone might prove the precursor of many repeated visits.

Chantrey Lodge, No. 2355.

THE twelfth installation meeting of this Lodge was held at the Masonic Hall, Dore, on Friday, 19th inst., when Bro. James Tindall S.W. was installed by Bro. A. E. Mayger P.M. 1386 W.M. and Bro. G. A. Tandy I.M. P.P.G.Swd.B. The W.M. appointed and invested his Officers for the ensuing year.

The banquet was splendidly served at the Wharnccliffe Hotel, Sheffield, by Bro. James Kerridge, after which the usual toasts were honoured, and an agreeable musical programme was rendered by Bros. Riley P.M., W. C. Newton, R. C. Honey, J. H. Lawson, and W. Roper.

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THE Mystic Tie is broad and strong
It knows no weakness in its thong;
To all its votaries 'tis secure
'Tis sought by all—by rich and poor,
In every clime by old and young.
It will not harbour thought of wrong,
For nought but joys to it belong
No railing foeman can obscure
The Mystic Tie.

Its graces then let us prolong
When to the Lodge our Brethren throng
Its blessings shall for aye endure,
And everlasting life procure;
Let us be true and praise in song
The Mystic Tie.

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Presentation to Capt. C. E. Wood.

THE members of the York Lodge, No. 236, on Monday night, 15th inst., presented Bro. Captain C. E. Wood, of the York Rifle Volunteers, who served at the front with the Active Service Company of his regiment—the 1st Batt. Prince of Wales' Own West Yorkshire—with a handsome illuminated address.

The presentation took place at the Masonic Hall, Duncombe Place, York, and was made by Bro. E. Robinson W.M., who, in an appropriately worded speech, called attention to the fact that Bro. Wood had been at the front fighting for sixteen months for his country. While he had been away he had doubtless passed through many great dangers, and everyone was pleased that he had returned safe and sound. The W.M. expressed the hope that before long the war would terminate, and that the men with whom we were now fighting would live in perfect friendship with the British people there.

Captain Cecil Wood expressed his thanks for the great honour they had paid him. He referred to the magnificent welcome which York accorded the Volunteers on their return. It was a welcome that was appreciated by every Volunteer. There had been other welcomes of a private nature—and they were the more difficult to respond to—and that occasion was one of them. He again thanked them most sincerely for their very kind compliment.

The inscription of the address was as follows:

TO BROTHER CAPTAIN CECIL ERNEST WOOD.

We, the Worshipful Master, Wardens and Brethren of the York Lodge of Freemasons, No. 236, do hereby offer to you our hearty Fraternal greeting on your return to your native land after sixteen months' service with the military forces of the Empire in South Africa, and we desire to express our admiration of the pluck and devotion to duty which prompted you to volunteer for active service with the colours in the time of your country's need, and to congratulate you upon the efficiency and success with which you have discharged the duties which have devolved upon you. We trust that you may long live to enjoy the honour and distinction you have so well earned.

Given at the Masonic Hall, Duncombe Place, in the City of York, on the 15th day of July A.L. 5901.

(Signed) T. C. THOMPSON Secretary.
E. S. ROBINSON W.M.
O. G. TAYLOR S.W.
J. S. SHANNON J.W.

The address is illuminated very artistically, and was executed by Bro. J. B. Inglis. It shows at the top Bro. Wood's monogram, the York Arms, with the Sword and Mace and Cap of Maintenance, and the crest of the 1st V.B. (P.W.O.) West Yorkshire Regiment. In each corner of the address is a representation of the signs of the Zodiac, and various Masonic emblems. On one is an illuminated scroll, in which the white rose of York appears, surrounded by laurel leaves, while in the centre is a representation of the exterior of the Masonic Hall, Duncombe Place. At the foot there is a view of the crypt in York Minster, in which the Lodge formerly held their meetings, and there is also a view of the interior of the present Lodge.

BOOKS OF THE DAY.

—: 0:—

Books, Music, &c. intended for review, should be addressed to the Editor of the *Freemason's Chronicle*, at Fleet Works, New Barnet.

—: 0:—

Wide World Sea Adventure (2s 6d).—George Newnes, Ltd.

THIS is another volume of those excellent stories of adventure which Messrs. Newnes are reprinting from the pages of their own serials. We have read many of them before and are, for that reason, the readier to read them again. We must have a little recreation during this hot weather, and such yarns as these act as an excellent restorative to the jaded mind. "Round the world in a home-made boat" is a story that many will be glad to meet with once more; for they will remember how the newspapers recorded, from time to time, many incidents which happened during Captain Slocum's wonderful journeyings. To find the equal of such adventurous enterprises one has to go back to the days of their early reading—the days when Hakluyt and Mandeville and Pinkerton held us spell-bound. There is, however, one item in the volume before us which will perhaps prove of still greater interest to young readers; for in the story entitled "How we saw the 'Sea Serpent'" the details are placed so vividly before us that we seem to have beheld the monstrous wriggler ourselves as it lifted its head above the water and drew its vast length across the bows of the vessel. Boys, being reasonable, must have books, and it is as well that their lighter reading should be provided by the pens of those who know the great world well, and can write of its marvels from personal experience.

New Century Library (2s net per vol.).—T. Nelson and Sons.

The Works of SIR WALTER SCOTT, Bart.

Vol. ix., **Ivanhoe**.

Vol. x., **The Monastery**.

TO transcribe the title of "Ivanhoe" is always a pleasure to the reviewer, for there cannot be too many editions of so good a story. It takes us back into the green glades of merry England and among "old far-off, forgotten things, and battles long ago." We ride down the lists of Ashby-de-la-Zouch, listen to the droll foolery of Wamba the jester, find our own fingers in the bowels of the jolly friar's venison pasty, help him to quaff the four quarts of wine from his leathern bottle, mingle with Locksley and his archers, and are with them in spirit as they storm the castle of Reginald Front-de-Bœuf. Well, there have been folks who have found Scott dry, but they

usually, we think, make an exception in favour of "Ivanhoe." The other volume before us contains a very different class of story, and should be read together with "The Abbot" which is a sequel to it. Neither the "Monastery" nor the "Abbot" are among the best efforts of Scott; but the characters of Sir Piercie Shafton and the Glendinnings do much to relieve the former story from dullness. Scott is almost always in a happy vein when dealing with strongly contrasted characters, and "The Monastery," which has been thought to run perilously close to dullness, was saved by the introduction of one who is both a pretentious coxcomb and a witty companion. The illustrations facing the title pages of these novels are exceptionally good, and the publishers did well when they decided to add so attractive a feature to the series.

Tales of the Stumps. By Horace Bleackley. Illustrated by Lucien Davis, R.I. and "Rip" (3s 6d).—Ward, Lock and Co., Limited.

IT is hardly necessary to urge people to read about cricket. We all do it, even when we can ill spare the time, for the love of the game is with us from our youth up. Mr. Horace Bleackley writes of the game as though he loved it, as he probably does. But he understands the game, too, and that is half the battle. We could name a well known critic, an excellent scholar, who sometimes writes about cricket too, and usually succeeds in persuading his readers that it is the one subject concerning which he knows nothing. Mr. Bleackley has played the game first, and written about it afterwards; moreover, he seems to have played cricket with the ladies, as many of us have done, or how should he so well enter into their peculiar methods when, as Byron puts it, they "together join in cricket's manly toil?" In the match described by Mr. Bleackley the girls were beaten, despite the fact that the men played with broomsticks; but such is not always the case. The stories "Playing a substitute" and "Out for a duck" are well worth reading, especially by such as know from experience the pleasures and pains that arise from standing in other men's shoes, or from failing to score. We do not care much for the "All England Eleven," for we do not always see the author's joke or seize his point; but others may be more successful. This is just the book to take on a railway journey, for the sketches are clever and amusing, and the book is light.

BOOKS RECEIVED.

The Time of Transition or The Hope of Humanity. By Frederick Arthur Hyndman, B.A. (Oxon), of the Inner Temple, Barrister-at-law (6s).—Swan Sonnenschein and Co., Limited.

The Coward. By Robert L. Jefferson. With Frontispiece by G. Demain Hammond (6s).—Ward Lock and Co., Limited.

The Story of King Alfred. By Walter Besant. With illustrations (1s).—George Newnes, Limited.

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	a.m.	a.m.	a.m.	A	a.m.	B	C	D	G	G
London (Euston) dep.	5 15	7 10	10 0	10 5	11 30	2 0	7 45	8 08	50	9 0
Edinburgh (Princes St.)	arr.	3 50	5 50	6 15	...	7 55	10 30	6 50
Glasgow (Central)	...	3 30	6 0	6 30	...	7 55	10 30	...	6 30	...
Greenock	...	4 22	7 5	7 31	...	9 13	11 17	...	8 0	9s50
Gourock	...	4 34	7 15	7 43	...	9 22	11 27	...	8s11	9s10
Oban	...	9 5	4 45	...	8 45	11s55	2s 5
Perth	...	5 30	...	8 0	8 5	...	12 20	4 45	5 20	8 5
Inverness— via Dunkeld	11 25	...	5 10	9 10	9 10	...	G 1s50
Dundee	...	7 15	...	8 40	8 45	...	1 5	6 35	...	9 37
Aberdeen	...	9 5	...	10 15	10 20	...	3 0	7 15	...	G 11s45
Ballater	9 45	...	2s 0
Inverness— via Aberdeen	7 50	...	12 5

s On Saturday nights the 9.0 and 11.50 p.m. trains from Euston do not convey passengers to stations marked s (Sunday mornings in Scotland).

A—Runs during July and August only.

B—On Saturdays passengers by the 2.0 p.m. train from London are not conveyed beyond Perth by the Highland Railway, and only as far as Aberdeen by the Caledonian Railway.

C—Passengers by the 7.45 p.m. from Euston will arrive at Inverness at 8.35 a.m. from 23rd July to 10th August. This Train does not run on Saturday nights.

D—The Night Express leaving Euston at 8.0 p.m. will run every night (except Saturdays).

E—During September only.

F—Arrives Inverness 9.10 a.m. from the 1st to the 13th July and after 13th September.

G—Passengers for Inverness and Aberdeen must leave London by the 9.0 p.m. train on Saturday nights. The 11.50 p.m. has no connection to those Stations on that night.

A Special Train will leave Euston at 6.20 p.m., from 15th July to 8th August, Saturday and Sunday nights and Friday night, 2nd August, excepted, for the conveyance of horses and private carriages to all parts of Scotland. A special carriage for the conveyance of dogs will be attached to this train.

For further particulars see the Companies' Time Tables, Guides, and Notices.

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July 1901.

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THURSDAY, 1st August.—To CORK, KILLARNEY, BELFAST, Armagh, GIANTS' CAUSEWAY, &c., for a fortnight or less.

FRIDAY, 2nd August.—To Wellington (Salop), Market Drayton, Crewe, Stockport, MANCHESTER, &c., for 6 or 8 days; to STRATFORD-ON-AVON, Dudley, and Kidderminster, for 3, 6 or 7 days; and to WATERFORD, Dungarvan, Lismore, Clonmel, Tipperary, Kilkenny, KILLARNEY, &c., for a fortnight or less.

FRIDAY MIDNIGHT, 2nd August.—To Chepstow, Newport, Merthyr, CARDIFF, Swansea, Llanelli, Llandovery. CARMARTHEN, Newcastle Emlyn, TENBY, Cardigan, Goodwick, Milford, &c., for 3, 6 or 13 days; to Oxford, Leamington, BIRMINGHAM, Wolverhampton, &c., for 2, 6 or 7 days; and to Chester, Birkenhead and Liverpool, for 3, 5 or 7 days.

SATURDAY NIGHT, 3rd August.—To Swindon, for 2, 3, 5, 9, 12 or 16 days; and to Bath, BRISTOL, &c., for 2, 3, 6, 9, 13 or 16 days.

SUNDAY, 4th August.—To Swindon, CIRENCESTER, Stroud, GLOUCESTER, CHELTENHAM, &c., for 1, 2, 5, 9, 12 or 16 days.

SUNDAY NIGHT, 4th August.—To Weston-super-Mare, Bridgwater, &c., for 1, 4, 5, 8, 11, 12 or 15 days; and to Taunton, EXETER, Dawlish, Teignmouth, TORQUAY, PLYMOUTH, &c., for 1, 5, 8, 12 or 15 days; and to OXFORD, Leamington, BIRMINGHAM, Wolverhampton, &c., for 1, 2, 4 or 5 days.

MONDAY, AUGUST BANK HOLIDAY.—To READING, Pangbourne, Goring, Wallingford, Faringdon, &c., for day trip; to Bath, Bristol, &c., for 1, 2, 5, 8, 12 or 15 days; to Weston-super-Mare, &c., for 1, 2, 4, 6, 8, 9, 11, 13, 15 or 16 days; and to Swindon, Cirencester, Stroud, GLOUCESTER, CHELTENHAM, &c., for 1, 4, 8, 11 or 15 days.

MONDAY NIGHT, 5th August.—To MERTHYR (NATIONAL EISTEDDFOD), for 2 or 3 days.

TUESDAY, 6th August.—By the NEW ROUTE via PATNEY and WESTBURY. To FROME, Shepton Mallet, Wells, YEOVIL, Bridport, Dorchester, WEYMOUTH, Portland, &c., for 4, 7, 11 or 14 days.

TUESDAY NIGHT, 6th August.—To MERTHYR (NATIONAL EISTEDDFOD), Newport and CARDIFF, for 1 or 2 days.

CHEAP DAY THIRD-CLASS RETURN TICKETS are issued DAILY, by certain trains, to WINDSOR (2/6), BURNHAM BECHES (3/-), MAIDENHEAD (3/-), MARLOW (3/6), HENLEY (3/6), Goring (5/6), &c.

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Several through Expresses from and to London will not run on the Bank Holiday, and certain local trains will be discontinued during the Holidays. See special notices.

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9.15. Daily to Southend, Walton, and Clacton and back same day, and to Felixstowe, Harwich, Ipswich, Southwold and Yarmouth, changing at Walton.

9.35. Daily to Margate and Ramsgate, and back same day.

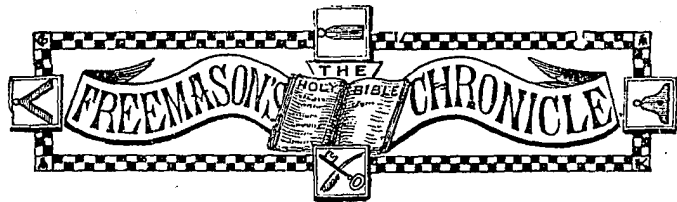
2.0. Husbands' Boat to Margate and back every Saturday afternoon, calling at Tilbury only. Train from Fenchurch Street at 2.54.

3.0. Trips round the Nore every Saturday, Sunday, Monday, and Thursday, calling at River Piers and Gravesend (Town Pier) and at Southend on Saturdays on the down journey.

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Further particulars, Time Tables, Tickets, &c., apply at the Piers and the COAST DEVELOPMENT COMPANY, LIMITED, 33 Walbrook, E.C.



SATURDAY, 27TH JULY 1901.

SUPREME GRAND CHAPTER.

THE usual Quarterly Convocation of Supreme Grand Chapter will be held on Wednesday, 7th August, at Freemasons' Hall, London, at 6 p.m., the following being the Agenda of Business:

The Minutes of the last Quarterly Convocation to be read for confirmation.

REPORT OF THE COMMITTEE OF GENERAL PURPOSES.
To the Supreme Grand Chapter of Royal Arch Masons of England.

The Committee of General Purposes beg to report that they have examined the Accounts from the 18th April, to the 16th July 1901, both inclusive, which they find to be as follows:

To Balance, Grand Chapter - - -	£322	11	4	
„ „ Unappropriated Account - - -	233	11	0	
„ Subsequent Receipts - - -	398	1	3	
				£954 3 7
By Disbursements during the Quarter - - -	374	2	4	
„ Balance - - -	348	5	9	
„ „ Unappropriated Account - - -	231	15	6	
				£954 3 7

which Balances are in the Bank of England, Law Courts Branch.

The Committee have likewise to report that they have received the following Petitions:—

1st. From Companions Henry Trask as Z., William Joseph Stratton as H., Henry John Thomas as J., and eight others for a Chapter to be attached to the Maida Vale Lodge, No. 2743, London, to be called the "Maida Vale Chapter," and to meet at the Crown Hotel, Aberdeen Place, London.

2nd. From Companions Charles S. Burdon as Z., Ernest Geo. Farley as H., Charles Henry Perryman as J., and nine others for a Chapter to be attached to the Army and Navy Lodge, to be called the "Army and Navy Chapter," and to meet at the Mark Masons' Hall, Great Queen Street, London.

The foregoing Petitions being regular, the Committee recommend that the prayers thereof be respectively granted.

The Committee have likewise received memorials, with extracts of minutes, for permission to remove the following Chapters:—

The All Saints Chapter, No. 1716, from the Bow Vestry Hall, to the Bromley Vestry Hall, London.

The Beadon Chapter, No. 619, from Anderton's Hotel, Fleet Street, to the Holborn Viaduct Hotel, London.

The Committee having satisfied themselves of the reasonableness of the requests, recommend that the removal of these Chapters be sanctioned.

(Signed) GEORGE DAVID HARRIS, President.

Freemasons' Hall, London, W.C.

18th July 1901.

To-morrow, 28th inst., the Pimlico Lodge, recruited almost exclusively from the ranks of music-hall folk, will have their annual outing. The company will gather at Gatti's Restaurant, Westminster Bridge Road, and proceed to Paddington, entraining there for Reading. Arrived at Biscuitopolis, launch will be taken from Caversham Bridge to Windsor, meals being eaten on board.

Masonry recognises the fact that man is not perfect, that at best he is far from perfection; but created in God's image there is, despite the riot and triumph and sacrilege of sin, some faint line or decaying feature that suggests the glorious perfection once stamped upon him and shall yet be stamped upon him anew. It recognises that human perfection towers above the plain of our living, a holy mountain too far and too sacred for our poor tired feet; but it looks wistfully upward, and feels that every advance bears up these rugged slopes. The process is slow and toilsome, but if it ends well, it is worth all the toil and sacrifice.—T. W. Jeffries, Kansas.

Freemasonry is encircling the world as no other organisation is. It lives and breathes in all countries; it is fanned by the zephyrs of the south and with changeless mien meets the Arctic blasts of the icy north. It has been said that Rome ruled the world from seven hills. The power of Masonry extends from 7,000 hills and as many valleys. The past history of the Fraternity extends back to antiquity itself, and the organisation is based on divine laws which were in existence when the old earth itself was in the swaddling clothes of its infancy.—Charles A. Alden, New York.

Nothing can so impress the community with the truth and value of our Institution as a pure, self-controlled, upright Mason. He is the strongest possible evidence of the truthfulness of our principles. We must live our Masonry or it is nothing. And to live it we must do our work in and out of the Lodge as under the All-seeing Eye. To work well we need to work always as under the sense of His impending presence.—W. W. Boyd, Missouri.

In every community whenever anything is done for the advancement of that community, you may be certain that Masons have part therein: Whenever men gather out of love for men, you may be assured in the gathering are Masons; not because they are Masons, they do not love mankind because they are Masons; they are Masons because they love mankind.—W. C. P. Breckenridge, Kentucky.

The strength of a building is not in its size or in the number of stones used in its construction, but in the strength and character of each particular stone. Let us see to it that each stone that we add to its wall is without flaw or blemish, that the shafts of envy, hatred or malice shall not prevail against it.—Silas B. Wright, Florida.

The subject of non-affiliation and its congener, non-payment of dues, still occupies a large space in the consideration of those who direct the affairs of Grand Lodges, but the tone in which they are discussed has greatly changed, the trend of recent years towards more Fraternal views and less drastic legislation becoming more and more emphasised.—Jos. Robbins, Illinois.

Masonry is steadily marching to a higher plane, not by innovation or change within the body of the Institution, but by character-building among its votaries and by a more rigid inspection of the material offered for acceptance.—John A. Collins, North Carolina.

THE 9th DAY OF AB.

AN interesting lecture, under the title of "The Destruction of the Temple and Jerusalem," was delivered at the Regents Park Lodge of Instruction, No. 2202, held at the Frascati Restaurant, on the 8th inst., by Bro. Dr. Mordaunt Sigismund, to whom we are indebted for the MS. which enables us to publish the text of the lecture.

There was an exceptionally good muster of Brethren at the Lodge of Instruction on the occasion of its delivery, notwithstanding the heat and the fact that the season was far advanced.

Bro. Sigismund said: At regular Lodges innovations of this nature will not become popular so long as the K. and F. degree is worked so assiduously. Many of the Brethren bear in mind only too well, that the hope of reward sweetens labour; and the earnestness with which they participate in the above mentioned degree only increases their ardour for work; and any delay or dallying in the inferior Lodge is onerous to them, inasmuch as it minimises the labour they are ready to bestow on the work in their superior Lodge. In Lodges of Instruction, on the other hand, the reward is ready within their reach. I therefore prefer to confine my little addresses to the Lodges of Instruction.

I have chosen the subject just now for particular reasons. The seventeenth day of Tamuz, the fourth month in the Jewish year, is called the fast of Tamuz, and was celebrated last Friday, 5th inst. During twenty-one days from that date, until the 9th of the following month—Ab—there is a semi-fast among Jews; and meat is not partaken of except on the Sabbath. The fast of Tamuz is kept strictly by orthodox Jews. They abstain on that day from all food, both solid and liquid. On the 9th day of Ab, a very strict fast day is kept; abstaining from all food and drink from setting of the sun to setting of sun. It is a day of mourning and deep humiliation; slipshod, and sitting on the ground (a sign of mourning) in their synagogues, they wail and mourn. The synagogue is deprived of embellishment and decoration, the Ark of the Scrolls of the Law is bereft of its curtain, and at the evening service, the true Masonic light, "Darkness visible" permeates the sacred building. In the morning, after spending several hours in wailing and mourning at the synagogues, a pilgrimage is made to the Beth Chayim (the house of the living) as the cemetery is so significantly styled amongst the Children of Israel.

Why all this mourning, I hear the Brethren ask? I will answer you by giving an imperfect sketch of an event which has left its indelible mark on all civilised peoples; an event which has not only deprived the Children of Israel of their Paladium, but also their independence. It has shattered them as a nation, and dispersed them over the habitable globe. Take your places, Brethren, either on the summit of Fort Antonia, or the Mount of Olives. Thence let your mind's eye be the spectator of a tragedy which I am about to unfold before you. Our own Order is so entwined and interlaced with the history of the Holy City and its sacred edifice, that you will require no impetus to lend me your ear.

On the seventeenth day of Tamuz, the closer siege of the Holy City of Titus and his hosts commenced and culminated in the catastrophe—which made history for all future generations—on the 9th day of Ab. It was on that day that the sceptre was taken from Israel.

I am indebted for a portion of my information and data to the works of Messrs. Lightfoot, Catherwood, and Dr. Robinson, all three excellent authorities. From Josephus I have gleaned but sparsely, as I do not consider him very reliable. King Solomon employed in building his temple 70,000 men to bear burthens, and 80,000 to hew in the quarries and cut in the woods and hills. He had likewise 3,600 overseers. The city of Jerusalem was divided into three parts, namely Zion, the city of David, where the king had his residence, surrounded by the palaces of the chief nobles—it was likewise called the upper city; Akra, adjoining the temple, was called the lower city; Moriah and Bezetha were suburbs until a century before the destruction of the city and temple. There was likewise a quarter called Ophir, south of the Temple, on the lower parts of the ridge, which was inhabited chiefly by servants of the temple.

The city had three walls and nine gates. Of the walls, the first was the oldest. The third was called Agrippa's wall. Previous to Zion being taken by King David, for, although he had taken the whole surrounding country, and even the lower town, Zion held out, Hebron was his Capital. Of towers, came first, Fort Antonia—the Citadel—abutting on the north wall of the Temple and predominating it (it is now the residence of the Musulman Governor) then came, on the western, or third wall, the tower of Psephinus and Hippicus—a portion of the latter still exists. Herod erected two others on the old wall, separating Akra from Zion. He named them after his dead brother Phasaelis, and his queen Mariamnè. From measurements of the present wall, and observations of my own, when I was there, I should say the utmost circumference of the outer wall was not more than five miles; the city could, therefore, not have had more than 150 to 200 thousand inhabitants, and yet, during the high festivals, more especially during the feast of Passover, we are told that two millions of people congregated there, of course camping outside the walls. You will perhaps understand better when I describe the position, thus: Zion, the highest pinnacle to the left; Moriah in the centre; and Akra and Bezetha beyond. Ophir, is on the ridge, south of the Temple. Such was the city, grand, stern, and impregnable, encompassed by its surrounding hills and ravines.

The temple and courts formed almost a square. It had three courts; the Gentiles', the Women's, and Priests', also an innermost court. The Sanctuary was ascended from the first court by fourteen steps. The Holy House, in the innermost court, was ascended by twelve steps, and formed the pinnacle of the whole. Then came the Holy of Holies, within the very centre. The gates were covered on both sides with plates of gold and silver; even the hinges, &c., were

of massive gold. The front of the Holy House was completely covered with a thick plate of gold, and reflected back a fiery splendour when the sun rose above the mountains of Arabia. Needless to say, that the table, altar, lamps, candlesticks and appliances were all of massive gold. The architecture of King Solomon's temple was of the Tyro-Egyptian character, and that of Herod, Greco-Roman. In almost all other particulars, the temple destroyed by Titus was built on the same lines as that of King Solomon. One gate, called the "beautiful" is specially famed for its magnificence and splendour. In "Paradise Regained" Jerusalem is thus described:

"The air sublime,
Over the wilderness and over the plain,
Till underneath them fair Jerusalem,
The Holy City lifted high her towers,
And higher yet the glorious temple reared
Her pile, far off, appearing like a mount
Of alabaster—tipped with golden spires."

I must not forget to tell you, my Brethren, that the temple at the S.W. corner was joined to the upper city, or Zion, by a bridge.

Long before Titus appeared before the walls, whilst still engaged in the work of "pacifying" the country in the Provinces, the inhabitants of the Holy city were a prey to civil war. Eleazar the head of the Zealots, so called for their determination to reject all compromise with the Romans, was opposed to the moderate party, who sought peace from a conviction of the hopelessness of resistance. John of Gischalla, after his retreat from Galilee, entered the city with his troops. He pretended to be neutral. When, however, the people, led by Ananus, the high priest, goaded on by the crimes of the Zealots, drove them into the second court of the temple, and there shut them in, John represented himself a friend of the popular party, and obtained the office of mediator. Once among the Zealots, he threw off the mask and declared himself their partisan. Assistance was sent for privately to the Idumeans, and a host of those fierce tributaries arrived before the walls. Ananus endeavoured to disperse them, but in vain. During a terrible storm, and profiting by the noise and confusion, the Zealots broke open one of the temple gates, stole past their enemies, and opened one of the city gates to their infuriated allies, who ascended into the city and overpowered the guards. A fearful slaughter of the people ensued. Ananus was put to death, and the wretched people were given up to the rapine and violence of the contending factions. Eleazar and John, formerly partisans in oppression, were now at deadly feud between themselves. Eleazar seized the inner court of the temple. Constant conflicts ensued. The stores accumulated were wasted in reckless and drunken extravagance. John set fire to houses that were full of corn and other provisions.

Such was the misery of the people that they willingly admitted a third party into the city to check the others. Simon, the son of Gioras, had gathered a band of robbers and wasted the surrounding country. He was admitted, and occupied the upper part of the city, and thence directed his attacks against the Zealots in the temple. While the resources of the city were thus wasted by civil dissensions, Titus advanced with the Roman army. The north-west wall being the weakest part of the defences he took up his position there. A legion was likewise encamped at the foot of the Mount of Olives. In face of the Romans, the factions in the city were now compelled to unite for common defence. Step by step they defended the city of God and their fathers, sustained in the firm belief that in the darkest hour He would appear gloriously for the delivery of His chosen people, and the confusion of her pagan oppressors. Near the tower of Psephinus, he planted his engines against the wall, and succeeded in erecting his battering rams against its weakest portion. Fierce conflicts took place around those engines, the Jews repeatedly sallied forth with torch and sword to destroy them.

To cover the attack and drive the Jews from the ramparts, three mighty towers were advanced to the wall, and stones and other missiles showered into the city, so that the defenders, who usually dropped huge, coarse and thick sacks against the outside of the wall, to break the force of the battering rams, could no longer do so. Those stones were white, and when the watch on the tower saw them coming, he cried out, "stone cometh," and the people avoided them. Titus had them consequently painted black.

The first wall had to be abandoned, and they retreated to the second. To John was confided the Fort Antonia, and to Simon the rest of the wall. At length a small breach was made, and the troops poured into the narrow, crowded streets of the lower city. There they were attacked from house-roofs, and side alleys, with such fury that, after great loss, the Romans were compelled to retreat without the wall. It was some days before Titus regained his advantage, and again ventured to enter the streets of the lower city. Meantime, famine—the most fearful and extreme—was preying upon the wretched inhabitants; whole houses were full of dead.

The weak were the prey of the strong; and the sword hung over the heads of those who sought to escape to the Roman camp. Satisfied with the ravages the famine was working, and admiring their unyielding courage, Titus ceased his attacks for a while. During several days his legions defiled in all the pomp of war round the city to excite terror in the war stricken inhabitants. The multitude of dying wretches were hailed by the Romans with transport and delight. The Jews were, however, determined. In vain they were harangued by the Apostate Josephus and others; they defied the Romans to wrest from them "The City of God." Thus repulsed, Titus decided to surround the city with a trench, to cut off all possibilities of supply and leave the famine to do the rest. The trench Titus had surmounted by thirteen garrison towers. This measure increased the famine to the utmost. Fearful stories circulated in the Roman camp. Josephus declared that a woman of wealth, a friend of his, had cut up her own child and baked, partook

of it as food. Do not believe this, my Brethren. No Jewish mother would sustain life at the sacrifice of her own offspring. The renegade Josephus lied. What is however indisputable is that when even herbs were cut off from their reach by the trench, and those who could not afford extravagant prices for wheat, the measure of which, described as a medimus—what measure that denoted, I have been unable to discover—sold as high as a Talent of gold, according to our money £648—those, I say, who could afford no such price, consumed strips of leather off their shields and girdles. Many were forced to search in the common sewers and dunghills of cattle, and eat the dung they found there. The masses of rotting bodies thrown over the walls testified to the extremity of their distress.

The city had become a pestilential charnel house; and yet the Antonia, the temple, and the upper city remained untaken. When the repeated attacks failed, Titus strove to rekindle the failing courage of his troops. He made a very energetic appeal to them, and, as a forlorn hope, he asked for volunteers to scale the walls. A gigantic Macedonian volunteered, and, with ladders he scaled the walls. He was followed by about a dozen more, the bravest of the brave. The Macedonian was taken by the Jews, his throat cut on the wall—in sight of the legions—and the body was thrown at them. Titus was asked whether he had any more to send—or, perchance, would come himself, and they, or he, would be treated thus likewise. Again and again they threw defiance at him and his hosts. Still the fort was breached, and was crumbling. One night, after being worn out with incessant exertion, and lying asleep on their arms, the trumpet sounded, and the Romans poured through the breach into the ruinous bulwark. A terrible conflict ensued; friend and foe were indiscriminately hewn down in the darkness. The Jews took shelter in the temple court below, and when this was taken, they retreated within the second court.

Rallying around the temple, hemmed in by burning cloisters—the Romans had set fire to them—they determined to die rather than submit. Nor was it long before their fatal hour drew near.

Titus was struck with admiration at the splendour of the temple, and wished to save it from the flames, by seizing the cloisters and driving out the Jews.

He, however, retired to the Antonia for the night, intending on the morrow a general assault. The Jews, in the meanwhile, ventured forth from their burning hold, and the Romans, driving them back, burst with them through the gates, and reached the temple. A sudden impulse seized them; Titus being asleep and discipline somewhat lax, a soldier mounted on the shoulders of one of his comrades and threw a blazing brand into the sacred edifice. As the flame sprang up, the Jews uttered a cry of despair and vengeance, and madly rushed upon the swords of the Romans; thus preferring a voluntary death rather than see their sacred shrine violated and then destroyed. The rage of the soldiery, irritated by the long protracted defence of the city, now found vent; the carnage at the foot of the blazing building was horrible. In the midst of the tumult, Titus and his officers burst into the court, crying to the soldiers to extinguish the flames; but all efforts were in vain. To the rage of vengeance was added the thirst of plunder, inflamed by the sight of the rich interior of the Temple. If the spectacle was appalling to the Romans, what was it to the Jews? The whole summit of the hill which commanded the city blazed like a volcano. One after another the buildings fell in with a tremendous crash, and were swallowed up in the fiery abyss. The roofs of cedar were like sheets of flames, the gilded pinnacles shone like pikes of red light, the gate towers sent up tall columns of flame and smoke. The neighbouring hills were lighted up, and groups of people might be seen watching, with horrible anxiety, the progress of the destruction. The walls and heights of the upper city were crowded with faces blanched with agony and despair; some, however, scowled vengeance. The shouts of the Roman soldiery as they ran to and fro, and the howlings of the Jews, who were perishing in the flames, mingled with the roaring of the conflagration, and the thundering sound of the falling timbers; the echoes of the mountains replied or brought back the shrieks of the people on the heights; all along the walls resounded screams and wailings, men who, expiring with famine, rallied their remaining strength to utter a cry of anguish and desolation. Jerusalem had now fallen—the temple was destroyed. Yet the upper city—the royal city of David, Zion—remained untaken.

Weary of the slaughter, Titus addressed the defenders across the bridge communicating with it;—you do not forget, my Brethren, that the temple was connected by a bridge at the south-west corner with Zion, the upper city. Titus pointed out the utter hopelessness of their holding out any longer. "The Germans," said he "Those powerful, tall men, could not stand before the Roman legions; the sea-begirt Britons, likewise tremble at the name of Roman, and yet you persist in defying me!" Defiance was the only answer vouchsafed him. Some time elapsed before banks could be raised against the wall on the steep edge of the Tyropeon—a wall separated the upper city from the temple.

The Romans perceived that it was not defended with the wonted Jewish courage, so they joyfully burst into this—the last stronghold—and found to their astonishment little but silent streets, and houses filled with dead bodies. The chief authors of the war, Simon and John, baffled all search for awhile; John, at length, surrendered, and was spared and sent to Italy. Simon lurked for some time in the temple vaults, and was reserved to grace the triumph of the Roman conqueror.

During my visit to Rome, I have frequently gazed, with an aching heart, upon the Arch of Titus, with the golden candlestick depicted upon it, and, among the captive Jews near it, I tried in vain to distinguish the features of that very Simon. For hours I would stand, in a sort of trance, and gaze upon that monument of our downfall and the unflinching heroism of my ancestors. Besides the

regular Jewish forces at Jerusalem, the number of which I do not know, there were 23,400 volunteers. Thus, Simon had 10,000; John, 6,000; the Idumeans, 5,000; and the Zealots, 2,400. Tired of slaughter, a vast number of Jews were driven into the woman's court. Titus placed over them a freed slave, named Fouto, and gave him carte blanche to do with them what he seemed fit. The old and infirm were slain, the tallest and handsomest of the young men were reserved for the triumphal entry. The rest, above seventeen years old, were sent to the mines of Egypt, younger ones and others were sold as slaves. The great Roman leader was magnanimous; he made a gift of a large number to the Provincial amphitheatres, to be destroyed by the sword of the gladiator, or torn to pieces by the wild beasts in the arena. His good people required a little amusement, and who could begrudge it; surely not the Jew! 11,000 in the temple courts died of hunger—starved themselves voluntarily. According to Josephus, Manneus, a Roman officer in charge of one of the gates, reported to Titus that 11,588 dead bodies had been carried out for burial. This Officer was paid a public stipend for each body, so that he was obliged to number them. Of other bodies, belonging to the very poor, it is computed that no less than 600,000 were thrown over different parts of the walls. You must not forget, my Brethren, that a vast number of refugees from the whole of Palestine, escaping before the Romans, took refuge within its walls. 97,000 were carried away captive to Italy. The whole number that perished during the siege amounted to 1,100,000. The whole number destroyed during the previous seven years—continual warfare—amounted to 1,337,490, making a total of 2,437,490 thus destroyed by the Pagan Moloch. It was 1130 years after the building of King Solomon's temple, and 639 since the second temple was built by Haggai; both, most singularly, were destroyed on the 9th day of Ab.

The Romans subsequently gave Jerusalem the name of Aelia Capitolina. A temple of Jupiter was built on the site of the Temple, and another to Venus, on the supposed site of the Crucifixion. Constantine, at the beginning of the fourth century, after having introduced Christianity into the Roman Empire, had the heathen temples destroyed. His mother, the empress Helena, had a church built, which is called the church of the Holy Sepulchre. When I visited Jerusalem during the holy week, some years ago, I visited that church. A mist comes unbidden over my eyes when I recall that memorable visit. I will sketch to you a few of the scenes I witnessed there.

On Palm Sunday I first visited the church. The two great schisms, the Latin and the Greek orthodox, chiefly occupy the building; a few Copts, here and there, may be met with. The Protestants, on the other hand, take little or no interest in the doings therein. The different choral services in the different sections of the church, with deep voiced priests and monks, as it were in opposition to each other, make a singular impression. In the gallery there is a spot covered by a silver plate. You raise it and a square excavation invites you to insert your hand. It is supposed to be the pinnacle of Golgotha, and the excavation was the receptacle of the Cross. A little chapel, occupying the place of honour in the very centre of the building, admits you through an opening—so low that you have to stoop almost to the ground in order to enter. A marble sarcophagus, a lamp dimly lighted, and a priest, make up the sum total of the little chapel. The priest, a Greek, chants dolefully, and you are glad to make your exit from the close stifling place. On Good Friday, the edifice was crammed by the faithful from all parts of the world, pilgrims who journey thousands of miles in order to witness a miracle, a miracle which repeats itself every Good Friday. At 3 o'clock a flame may be seen to issue from a circular hole in the wall of the little chapel; it is the sacred fire which by miraculous means denotes the exact moment when Jesus of Nazareth was sent to his Maker. A mob of frantic men and women will rush towards the sacred flame, some walk literally over the heads of others in order to reach it the sooner, there to light little wax tapers with which they burn their breasts. Faint and almost suffocated, I and a friend with difficulty made our way into God's pure air. In the vestibule I saw a slab of marble lying flat on a pedestal. It is on that the anointment of Jesus took place. It was surrounded by people kneeling and fervently kissing it. The slab of marble was literally dripping with saliva. I gazed at the spectacle with an oppressed feeling which became more intensified every second, until finally I was scarcely master of myself.

A phantasmagorical kaleidoscope passed before my vision. Whole phalanxes of martyrs, hecatombs of dead, whose blood flowed in streams, the auto-da-fe's, the wood from which they were kindled, must have consumed whole forests; the noble men and women, Gentiles as well as Jews, who laid down their valuable lives on the altar, under the wheels of that juggernaut; I could have screamed with pain, I became almost frantic. Were it not that I fear to wound the susceptibilities of some of you, my Brethren, I would tell you what I did And yet I see no reason why I should not do so. If my emotion is visible now, what must it have been then! I repeat, I lost all control of myself, and I might have paid with my life for my temerity. My friend, the Superintendent of the Hospital of St. John, where I lodged, saw what was passing within me and tried to drag me away. I spat upon the slab, as if it were the incarnation of all the sufferings my people had undergone, the myriads slaughtered in cold blood on the Continent; even in this country, at York, Norwich and other places, where so many of the children of Israel were burnt, presumably because they clung to the commandment given them on Sinai, "Thou shalt serve but one God and no other," aye; not only my people, but those closer interwoven with yours, my Brethren. Only yesterday, I read the tablet at Smithfield—imbedded in the wall of Bartholomew's Hospital; a few weeks ago at Stratford, I contemplated the spot upon which now stands St. John's Church. On 27th June 1556, eleven men and two women

were publicly burnt there in one fire, "because they refused to abjure their faith." I repeat I almost became frantic and permitted my friend to drag me away. Those who witnessed what I did, although surprised depicted on their countenances, in all probability thought that in the barbaric country where I came from, that must have been the way to show my adoration.

My people have suffered greatly. They undoubtedly have sinned against the Most High, and we are in bondage in order to expiate our sins. Some of you, my Brethren, will be surprised to hear that notwithstanding the almost complete annihilation of the Jews by Titus and his horde, in less than forty years after the destruction of the temple, an army of 400,000 warriors—Jews—had again risen up; that they had re-entered Jerusalem and driven the Romans out; that in several pitched battles the Romans were badly beaten, and, were it not for the unhappy disunion amongst the Jews, the Romans would have finally—for a time at least—been driven out of the Holy Land. Bar Kochwah, one of the chief leaders of the Jews, was accepted by many of the Jews as the Messiah. Dissensions between his followers and those who refused to accept him as the Messiah, weakened the Jewish forces, precisely as did those of Eleazar, John, and Simon, at Jerusalem. So great was the prowess of the Hebrews, that the Emperor Hadrian became greatly concerned, and hastened to send his most famous leader, Zeparis, to combat the Jews. A house divided within itself! The bitter conflicts amongst the Bar-Kochwahs and the others, effectually opened the way for the Roman General, and they were beaten. The battle of Bethar put an end to their last aspiration. There is a movement on foot now to take us back to Zion; vain hope. The rich and influential Jew will not hear of it—no opera boxes, no racing studs, no yachts—unless it is the ship of the desert, the camel—are to be found in Jerusalem. Are the Jews fit to go back to the land of their fathers? Scarcely even now, the golden calf is placed by many on the pedestal side by side with Him.

In His time, and not a minute before, will He fulfil His promise, that is certain. And yet, and yet, that which predominates us—or should—as Masons, the very fulcrum, Zedokeh—Charity! is innate with us. In that one respect are the children of Israel born Masons.

Bro. Lane P.M. proposed a hearty vote of thanks, of congratulation and gratitude to the lecturer, which was carried unanimously.

WE have so frequently urged the desirability of introducing lectures and discussions into our Lodges of Instruction, as a relief from the monotony of ceremonial work week after week, that we feel we must be particularly careful ere we criticise the effort of any Brother who desires to instruct or interest his fellows by the adoption of the course we have urged; but on the other hand we feel the object we have long worked for will be seriously affected if discussion of questions not wholly suitable to the scope of Freemasonry is countenanced, or allowed to pass unchallenged, and accordingly we introduce the foregoing lecture to our readers with a certain amount of misgiving. To our idea it deals with a subject hardly likely to prove wholly acceptable to the ordinary member among us, and we feel a certain amount of regret that the author, after displaying so much knowledge of the Masonic world as he showed in a previous paper, should have devoted his attention—for Masonic purposes—to a matter of such little cosmopolitan interest. That he can do so much better we have lately had unmistakable evidence of, and we only

regret we are unable to compliment him on the paper now under notice, but we hope our readers will give full attention to his effort, and, it may be, will find themselves able to give a better verdict on the lecture as a whole than we feel able to do at the moment.

The ideal Mason is long suffering, patient, pure-minded, gentle of speech, full of self-sacrifice, clean of tongue, the soul of integrity and firmly grounded in faith in Almighty God. We struggle towards this goal, and our feet slip, the tempter meets us, passion sways us and a thousand obstacles seek to turn us aside. We fall; we rise again and again seek the goal of a glorious ambition.—Charles E. Whelan, Wisconsin.

Masonry means more than pleasure, joyousness and good fellowship. The republic has a call for its existence. It has a superb and glorious mission. We cannot picture the questions which the country must solve in the new century. The dissensions between labour and capital are to be met, and I have no doubt they will be, rightfully and gloriously, and Masonry will have a great influence in working it out.—Samuel J. Elder, Massachusetts.

All the ancient philosophies, in varying ways, sought to find the balance that had been destroyed and to restore the equipoise that had been lost in human affairs. This could only be done by giving men the truth and teaching them the love of it. In this divine purpose our Order brought the warmth of its counsel and the fire of its zeal and set in motion a mission of humanity that startled the world not more by its simplicity than by its success.—Hugh McCurdy, Michigan.

Attentive readers of Masonic literature have become deeply impressed with the certainty that the influence of Masonry is, as the years roll on, gaining a firmer hold on the hearts and minds of men. That influence infuses itself into society as silently as the snowflake falls on the bosom of the turbid river, but none the less potent is it, because its advent is without ostentation or blare of trumpet. Its own inherent worth is what commends it to mankind. It stands in need of no extraneous aids to help its progress, but moves onward and upward steadfastly, obedient to those lofty principles which furnish the guarantee of its continued, its permanent success.—W. Y. Titcomb, Alabama.

Monday.

- 1177 Tenby, F.M.H., Tenby
- 1399 Marlborough, Woodstock
- 1753 Obedience, White Hart, Okehampton
- 2279 Thornham, F.M.H., Oldham
- 2553 Rufford, F.M.H., Nottingham
- 2759 Rolle, F.M.H., Exmouth

Tuesday.

- 789 Dunheved, F.M.H., Launceston
- 814 Parrett & Axe, Town Hall, Crewkerne
- 910 St. Oswald, F.M.H., Pontefract
- 979 Four Cardinal Virtues, Royal, Crewe
- 990 Neyland, New Masonic Hall, Neyland
- 1007 Howe & Charnwood, Loughborough
- 1214 Scarborough, Station Hotel, Batley
- 1266 Honour & Friendship, Blandford
- 1358 Torbay, F.M.H., Paignton
- 1482 Isle of Axholme, F.M.H., Crowle
- 1650 Rose of Raby, Scarth Hall, Staindrop
- 1779 Ivanhoe, F.M.H., Sheffield
- 1902 St. Cuthbert, King's Arms, Bedlington
- 2595 Trinity, Assembly Rm., Buckfastleigh

Wednesday.

- 76 Economy, F.M.H., Winchester
- 187 Royal Sussex Hospitality, Bristol
- 258 Amphibious, F.M.H., Heckmondwike
- 290 Huddersfield, F.M.H., Huddersfield
- 304 Philanthropic, F.M.H., Leeds
- 320 Loyalty, F.M.H., Mottram
- 320 Brotherly Love, F.M.H., Yeovil
- 368 Samaritan, F.M.H., Sandbach
- 380 Integrity, F.M.H., Morley, Yorks.
- 430 Scientific, Masonic Rooms, Bingley
- 461 Fortitude, Commercial, Newton Moor
- 697 United, George, Colchester
- 1110 St. Bede, F.M.H., Jarrow
- 1283 Ryburn, F.M.H., Sowerby Bridge

- 1529 Duke of Cornwall, St. Columb
- 1775 Leopold, Comm., Church, Accrington
- 1980 Stirling, F.M.H., Cleator Moor
- 2064 Smith Child, Town Hall, Tunstall
- 2355 Chantrey, Lic. Vic. Bdgs., Dore
- 2571 Holmes, F.M.H., Newcastle-on-Tyne
- 2655 Queen Victoria, St. Budeaux

Thursday.

- 742 Crystal Palace, Sydenham
- 24 Newcastle-upon-Tyne, Newcastle-on-T.
- 57 Humber, F.M.H., Hull
- 110 Loyal Cambrian, Merthyr Tydvil
- 123 Lennox, F.M.H., Richmond, Yorks.
- 195 Hengist, F.M.H., Bournemouth
- 219 Prudence, F.M.H., Todmorden
- 230 Fidelity, Masonic Hall, Devonport
- 240 Mariners, F.M.H., Liverpool
- 266 Naphtali, Freemasons' Arms, Heywood
- 269 Fidelity, Volunteer Hd. Qts., Blackburn
- 289 Fidelity, F.M.H., Leeds
- 294 Constitutional, F.M.H., Beverley
- 295 Combermere of Union, Macclesfield
- 317 Affability, F.M.H., Manchester
- 324 Moira, Wellington, Stalybridge
- 450 Cornubian, F.M.H., Hayle
- 456 Foresters, Town Hall, Uttoxeter
- 469 Hundred of Elloe, F.M.H., Spalding
- 472 Friendship & Sincerity, Shaftesbury
- 509 Tees, F.M.H., Stockton
- 531 St. Helen, F.M.H., Hartlepool
- 625 Devonshire, F.M.H., Glossop
- 637 Portland, Town Hall, Stoke-upon-Trent
- 703 Clifton, F.M.H., Blackpool
- 792 Pelham Pillar, F.M.H., Grimsby
- 856 Restormel, Duchy Palace, Lostwithiel
- 971 Trafalgar, F.M.H., Batley
- 1231 Savile, Masonic Room, Elland
- 1304 Olive Union, F.M.H., Horncastle
- 1384 Equity, Central, Widnes

- 1424 Brownrigg of Unity, Old Brompton
- 1514 Thornhill, F.M.H., Huddersfield
- 1565 Earl of Chester, F.M.H., Lymm
- 1763 St. Mary, F.M.H., Thame
- 1790 Old England, Art Gallery, Croydon
- 1829 Burrell, Royal Pavilion, Brighton
- 1899 Wellesley, Wellington, Crowhurst
- 2195 Military Jubilee, F.M.H., Dover
- 2321 Acacia, F.M.H., Bradford
- 2433 Minerva, Bank Bdgs., Connah's Quay
- 2496 Wirral, Claughton Hall, Birkenhead
- 2651 Charity, F.M.H., Warrington
- 2683 Addington, Bridge House, Eton

Friday.

- 1489 Marquess of Ripon, Holborn Rest.
- 2511 St. John at Hackney, Finsbury
- 242 St. George, F.M.H., Doncaster
- 291 Rural Philanthropic, Highbridge
- 306 Alfred, F.M.H., Leeds
- 401 Royal Forest, Slaidburn
- 460 Sutherland of Unity, Newcastle-u-Lyne
- 521 Truth, F.M.H., Huddersfield
- 652 Holme Valley, Victoria, Holmfirth
- 837 De Grey and Ripon, Town Hall, Ripon
- 838 Franklin, Peacock and Royal, Boston
- 998 Welchpool, Board Rm., Welchpool
- 1034 Eccleshill, F.M.H., Bradford
- 1230 Barnard, F.M.H., Barnard Castle
- 1547 Liverpool, F.M.H., Liverpool
- 1648 Prince of Wales, F.M.H., Bradford
- 1664 Gosforth, F.M.H., Gosforth
- 1754 Windsor, F.M.H., Penarth

Saturday.

- 149 Peace, F.M.H., Meltham, Yorks.
- 370 St. George, F.M.H., Chertsey
- 444 Union, Courtenay Arms, Starcross
- 453 Chigwell, Royal Forest, Chingford
- 1550 Prudence, F.M.H., Plymouth

PAYMENT OF PROV. G. SECRETARY.

THE following correspondence appeared in the "Liverpool Courier" last month, and although we regret with T. H. Hooper that the question should have been ventilated in the public press, we yet regard it as one on which expressions of opinion are most desirable. We resent the imputation of "A Freemason," when he suggests that the Masonic section of the press is not as impartial as the general body. Speaking for ourselves we can assure him that our columns are open to the free and fair discussion of any Masonic question, no matter who or what may be particularly dealt with.

FREEMASONRY.

To the Editor of the LIVERPOOL COURIER.

SIR,—In your report to-day of the Provincial Grand Lodge at Leigh it appears that much credit is taken for the increase of members and Lodges in the Province, and an increased allowance is given to the Secretary, nominally to provide clerical assistance, which will now increase his stipend to £460 a year, besides other allowances which he has from the P.G. Chapter and P.G. Mark Lodge.

Many Masons are probably unaware of the following facts, viz., that the previous Secretary not only did the work of the P.G. Lodge gratuitously, but also paid his own expenses, except the last year or two of his Office, when the good Masons forced upon him, against his expressed wish, £100 for his expenses; that the increase of members does not add to the Secretary's work further than it requires him to devote a little more time to it; that in order to pay the present allowance charitable funds are encroached upon; and if this is not irregular now, which is probable, charitable moneys were for some years used for this purpose without authority; that the Secretary's work is chiefly of a routine character, and a great part is practically useless, as it is simply a duplication of the work done in the London Secretary's office, so far as regards each Province, and that all the necessary work need not take up more than 200 hours per annum at the outside; that the Lodges have no voice in the nomination of members for Provincial Office, but names are submitted by the Secretary; and that many of the men joining Masonry and those put into Provincial Office are of a lower class than formerly.

These are matters that require consideration much more than the increase of members, if Freemasonry is to keep up a good reputation.

Yours, &c.,

A FREEMASON.

Liverpool, 13th June 1901.

To the Editor of the LIVERPOOL COURIER.

SIR,—As a rule I do not notice letters written under a nom de plume, but the one appearing in your issue of to-day under the above heading justifies me in deviating from my usual custom. I am surprised at "Freemason" entering into such details as he has done in the public press. I maintain that it is altogether opposed to the spirit of true Masonry to have a discussion raised on subjects which are our own private affairs and not concerning the public in the slightest degree. Whatever the merits or demerits of the question at issue may be, I am strongly of opinion the Craft generally will agree with me that our own papers, known to all of us, are the channels through which such grievances should be ventilated, and not the one "Freemason" has chosen.

Yours, &c.,

T. H. HOOPER.

Morecambe, 15th June 1901.

To the Editor of the LIVERPOOL COURIER.

SIR,—Replying to Mr. Hooper's letter in your issue to-day, I think as the recognised Masonic reporter was permitted to send a report of the Provincial Lodges to the three Liverpool dailies, and those reports being inserted, this alone is sufficient to justify me in considering the subject of sufficient public interest and to comment on the report. The press does not exist for one side alone, and I have every confidence in its impartiality. Hence my letter appeared. If Mr. Hooper has the same opinion of the papers he refers to, well and good.

The object in publishing the proceedings was probably to recruit the ranks of Freemasonry, therefore the public are entitled to know that abuses such as I referred to in my former letter exist. That such abuses prevail through the action of a clique who have obtained to themselves a hold upon matters which is detrimental to the best interests of Freemasonry, and which clique boasts that no Mason will ever become a member of the Provincial Lodge without its approval—as long as Freemasons allow such a state of things to exist, a remedy is very difficult.

Yours, &c.,

A FREEMASON.

Liverpool, 18th June 1901.

EXPERIENCED Reviewer is open to supply a column of criticisms weekly, to Provincial or London newspaper. Will submit specimen notices. T., care of FREEMASON'S CHRONICLE, New Barnet

MASONIC OUTING.

THE Penryn annual outing took place on Thursday, 11th inst., wives and daughters of the Brethren being invited. Leaving by the early morning train, a saloon carriage being provided, the journey was made to Wadebridge, and thence in a Jersey car through the lovely Camelford valley and St. Teath, with its noted Cross, to Delabole, lunch being partaken of en route. The slate quarries were visited, and afterwards the journey was resumed to Tintagel, a good view of Trebarwith Sands and the fine cliff scenery being obtained near Trewarmett. King Arthur's Castle was thoroughly explored, and a rest enjoyed on the summit. Starting from the Wharmcliff Hotel, Bossinney and Trevalga were passed, and old-world Boscastle was reached in time for high tea at the Wellington Hotel. After tea the quaint harbour was visited, and the party returned by way of Camelford, the Devil's Jump, and Bodmin, to Bodmin Road station, where the saloon carriage was attached to the 9.12 down train.

On arriving at Penryn station Bro. R. A. Newcombe proposed a hearty vote of thanks to Bro. J. M. Thomas, for the very capital manner in which all the arrangements had been carried out, and the vote was carried with three cheers. The outing was thoroughly appreciated by all the party.

HOLIDAY ARRANGEMENTS.

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Great Western Railway.

THIS Company issue ordinary as well as excursion tickets at their principal City and West-end Offices, and this arrangement is probably never so much appreciated as during the week preceding the Bank Holiday, when large numbers of people avail themselves of the opportunity thus afforded for obtaining tickets at their own time and without the crowding and worry inseparable from a large railway station at holiday seasons. The fares charged are the same as at Paddington. Tickets can also be obtained at Clapham Junction, Kensington (Addison Road), Uxbridge Road, Hammer-smith and other stations.

The booking offices at Paddington station will be open for the issue of tickets all day on Wednesday, Thursday, Friday, and Saturday, 31st July, 1st, 2nd, and 3rd August, and the tickets issued (except those for specified excursion trains) will be available for use on any of those days.

To meet the expected additional traffic, the Company will run several ordinary trains in duplicate during the week preceding the Bank Holiday, but on the Bank Holiday, several of the up and down expresses will not run, and there will be other minor alterations in the services.

Fast excursion trains leave Paddington every Monday, Wednesday and Friday, to Weston-super-Mare; every Monday (except 5th August) and every Friday, by the new route via Patney and Westbury, to Frome, Yeovil, Dorchester, Weymouth, &c.; every Monday and Friday, to Swindon, Bath, Bristol, Gloucester, Cheltenham, Hereford, &c.; Tuesday nights, 30th July and 6th August, and every Wednesday afterwards, to Rhyl, Llandudno, Bettws-y-coed, &c.; every Wednesday for Shrewsbury, Aberystwyth, Dolgelly, Barmouth, &c.; Taunton, Tiverton, &c.; every Wednesday noon and Thursday, to Minehead (for Lynton and Lynmouth), &c.; every Wednesday night, to Newport, Cardiff, Swansea, Tenby, New Milford, and other places in South Wales; every Thursday, to Minehead, Lynton, Lynmouth, &c.; every Thursday morning, Thursday night, and Friday night, to Barnstaple, Ilfracombe, Exeter, Dawlish, Teignmouth, Torquay, Plymouth, &c.; every Thursday morning and Friday night, to Falmouth, Penzance, and other resorts in the West of England; every Thursday midnight, to Chester, Birkenhead, and Liverpool; every Friday, to Newbury, Marlborough, Devizes, Trowbridge, &c.; every Friday night, to the Scilly Islands; and every Friday night and Saturday, to Douglas (Isle of Man).

Every Monday (except 5th August), day excursions are run to Newbury, Winchester, Southampton, and Cowes, and on Mondays, 29th July, 12th, 26th August, 9th and 23rd September, day trips to Southampton, including Steamboat trip round the Isle of Wight.

Cheap half-day excursions are also run every Tuesday, to Abingdon, Oxford, Blenheim and Woodstock, &c.; and every Thursday, to Stratford-on-Avon, Banbury, and Leamington.

Excursion tickets, at a return fare of 22/-, are issued to Guernsey and Jersey by trains leaving Paddington at 9.35 a.m. every Saturday morning, and Waterloo at 9.40 p.m. every Saturday night during the season. The service to and from the Islands being now worked jointly by the Great Western and London and South Western Railway Companies, passengers travelling on the forward journey via Paddington and Weymouth may, if they so desire, return via Southampton and Waterloo, and those proceeding via Waterloo and Southampton may return via Weymouth and Paddington.

On Wednesday, 31st July, an excursion will run to Cheltenham, Worcester, Malvern, Hereford, &c.; on Thursday, 1st August, to Cork, Killarney, Belfast, Giants' Causeway, &c.; on Friday, 2nd August, to Stratford-on-Avon, Crewe, Manchester, Waterford, Killarney, &c.; and at midnight to Merthyr, Cardiff, Swansea, Carmarthen, Tenby, New Milford, Oxford, Birmingham, Wolverhampton, Chester, Birkenhead, Liverpool, &c.; on Saturday night, 3rd August, to Swindon, Bath, Bristol, &c.; on Sunday, 4th August, to Swindon, Gloucester, Cheltenham, &c.; and at night to Weston-super-Mare, Exeter, Dawlish, Teignmouth, Torquay, Plymouth, &c.; Oxford, Leamington, Birmingham, Wolverhampton, &c. On the Bank Holiday excursions will run to Reading, Goring,

Swindon, Bath, Bristol, Weston-super-Mare, Gloucester, Cheltenham, &c.; and at midnight, to Merthyr (for the National Eisteddfod). On Tuesday, 6th August, by the new route via Patney and Westbury, to Frome, Yeovil, Dorchester, Weymouth, &c.; and on Tuesday night, to Merthyr, Newport, and Cardiff.

The following high-class excursions, for which the tickets include railway fares, launch or coach trip, and refreshments, are made, on Mondays to Lambourn, for King Alfred's country; on Tuesdays to Leamington, for Shakespeare's House, Memorial Theatre, Ann Hathaway's Cottage, &c.; on Thursdays to Leamington, for Warwick and Kenilworth Castles, &c.; and daily (except August Bank Holiday) to Henley, for launch trip on some of the most beautiful reaches of the river.

Cheap tickets are issued daily from London and many suburban stations to Staines, Windsor, Taplow, Maidenhead, Henley, Goring, and other riverside resorts. These tickets can be obtained during the whole of the summer months. The train service to and from the riverside stations has also been considerably improved.

Bicycle tour tickets are issued daily from Paddington, affording cyclists an opportunity of enjoying the rural scenery of Buckinghamshire and Berkshire. The fares include the conveyance of rider and bicycle. The roads are good and the country undulating, while the hills are not severe.

Midland Railway.

FOR the convenience of the public the Midland Railway Co. have arranged that the Booking Offices at St. Pancras and Moorgate Street Stations shall be open for the issue of tickets all day on Friday and Saturday, 2nd and 3rd August. Tickets to all principal Stations on the Midland Railway will also be obtainable beforehand at their City and Suburban Offices.

Cheap excursion trains will be run from London on Friday night, 2nd August, to Stirling, Perth, Aberdeen, Inverness, &c., for 4 or 10 days, and to Edinburgh, Glasgow, Dumfries, Castle Douglas, Ayr, &c., for 4 and 10 days, by which trains third class return tickets will be issued at about a single fare for the double journey, available for 16 days. Cheap excursion tickets will be issued from London (St. Pancras) to Dublin, and the South of Ireland (via Liverpool), on alternate Fridays (2nd August to 27th September), and to Belfast, Londonderry, Portrush, &c. (via Barrow) on alternate Fridays, from 2nd August to 27th September. Also to Belfast and the North of Ireland (via Stranraer and Larne, or via Liverpool) on alternate Thursdays from 1st August to 26th September (see bills for times, fares, routes, &c.). On Friday midnight, 2nd August, for 3, 6, or 7 days, and on Saturday midnight, 3rd August, for 2, 5, or 6 days, to Leicester, Nottingham, Manchester, Stockport, Liverpool, Sheffield, Leeds, Bradford, &c. On Saturday, 3rd August, a cheap excursion train will be run to Birmingham, Walsall, Wolverhampton, Leicester, Nottingham, Melton, Burton-on-Trent, Derby, Manchester, Liverpool, Blackburn, Bolton, Preston, Wigan, Blackpool, Rochdale, Oldham, Bury, the Furness District, Sheffield, Leeds, Bradford, Barnsley, Keighley, York, Hull, Scarborough, Darlington, Durham, Newcastle, Carlisle, &c., &c., for 3, 6, or 7 days. On Monday, 5th August, day trip trains will be run from London (St. Pancras) to Southend-on-Sea, St. Albans, Harpenden, Luton, Bedford, and Kettering. There will also be a 1, 2, or 3 days trip to Leicester, Loughboro', and Nottingham; a 1, 2, 4, or 5 days trip to Birmingham, and a 2 or 5 days excursion to Nottingham, Sheffield, Stockport, and Manchester. Tickets for these trains for starting from St. Pancras Station can be obtained on the two days previous to the running of the trains at the Company's London Offices.

Cheap season excursion tickets are now issued each Saturday, until 28th September, from London (St. Pancras) to Matlock, Buxton, Liverpool, Southport, Blackpool, Lytham, St. Anne's-on-Sea, Scarborough, Bridlington, Whitby, Morecambe, Lancaster, the English Lake District, &c., available for passengers to return in either 3, 8, 10, 15, or 17 days, and to the Isle of Man on Friday nights and Saturday mornings, for 3, 8, 10, 15, or 17 days. Also on Saturdays (except 3rd August), to Bedford, Olney, Wellingboro', and Kettering (for ½, 2, or 3 days), and on Thursdays and Saturdays (except 3rd and 10th August) cheap half-day tickets are issued to St. Albans and Harpenden. Fortnightly excursions to Northallerton, Richmond, Darlington, Durham, Newcastle, and Berwick will be run on alternate Fridays, from 2nd August to 27th September inclusive, leaving St. Pancras at 8.40 p.m., and affording facilities for 4, 10, or 16 days stay.

Cheap week-end tickets are issued every Friday and Saturday from London (St. Pancras) and other principal Midland Stations to numerous Seaside and Inland holiday resorts including the "Peak" District of Derbyshire, Yorkshire, the North East Coast, Morecambe, Dumfries, Ayr, Kilmarnock, Glasgow, Greenock, Melrose, Edinburgh, Perth, Dundee, Aberdeen, &c., &c. The tickets are available for return on the following Sunday (where train service permits), Monday or Tuesday, and those issued on 2nd and 3rd August will be available for return up to Wednesday, 7th August.

A cheap excursion train will be run to London on Saturday, 3rd August, from Birmingham, Walsall, Wolverhampton, &c., for 3, 4, or 7 days; and from Carlisle, Keighley, Bradford, Leeds, Barnsley, Sheffield, Liverpool, Manchester, Blackburn, Bolton, Burnley, Bury, Rochdale, Burton-on-Trent, Derby, Lincoln, Nottingham, Leicester, &c., for 6 or 8 days; also from Liverpool, Southport, Warrington, Manchester, &c., for 1, 3, 6, or 8 days. Passengers will be booked at cheap fares to Brighton and other south coast stations for 7 or 15 days; and to Paris and other places on the Continent, having the privilege of returning within 16 days. On Monday, 5th August, cheap day excursion trains to London will be run from Derby, Nottingham, Leicester, Bedford,

Luton, St. Albans, &c., a 2, 4, and 6 days trip from Bradford, Leeds, Barnsley, Sheffield, Chesterfield, Blackburn, Bolton, Bury, Manchester, Stockport, &c., and a 1, 2, and 5 days trip from Birmingham, Walsall, Wolverhampton, &c.

Cheap daily and week-end tickets are issued from St. Pancras and other Midland Stations to Southend-on-Sea by the new and shorter route, via the Tottenham and Forest Gate Line (except day trip tickets on 3rd and 10th August).

ALTERATIONS and improvements have been made in the well-known pleasure Yacht "Argonaut," which is booked to make three more trips during the present season—leaving Hull to-day (Saturday) for the Norwegian Fjords and North Cape, and on 17th August for St. Petersburg, Stockholm and Copenhagen; and leaving Tilbury on 14th September for Lisbon, Tangier, Gibraltar and Algiers. The alterations are intended to add to the comfort of the passengers of the popular vessel, while additional berths are provided on the promenade deck. The cruises are being organised by Messrs. H. S. Lunn, M.D., F.R.G.S., W. H. Lunn, and Connop F. S. Perowne, and the same trio are already busy at work arranging for seats to view the Coronation procession next June. A special feature in connection with this matter is that the money paid for any seat or window will be returned in full if it is found not to be included in the route of procession. Further particulars may be had of the Secretary, 5 Endsleigh Gardens, N.W.

THE repertoire of Bro. Forbes Robertson, during his forthcoming autumn provincial tour, will include "Othello," "For the Crown," "The Sacrament of Judas," and of course his incomparable representation of "Hamlet," added to which he will, in the course of his itinerary, produce at least one and probably two or three new plays, the first of which, unless circumstances arise to prevent it, will be one by the talented authoress Madeline Lucette Ryley.

MANY of our Provincial contemporaries have seized the opportunity of illustrating the return of local Volunteer contingents from the war, and some interesting "souvenirs" are the result. One of the best of those which have come under our notice is that issued by the "Western Morning News," in commemoration of the return of the Volunteers of the Devon Regiment, and which has been distributed gratis to the men and others interested. The idea of the work and its production are entirely due to Mr. Ernest Croft, the Secretary and Manager of the paper. It contains several photos, and just sufficient text to make it worthy of being kept as a record of the local volunteers' doings. The "Cheltenham Examiner" has also called in the aid of the photographer to give their readers a better idea of the reception locally accorded the war volunteers.

Jewels and Clothing.—We have received a copy of a new issue of Messrs. George Kenning and Son's catalogue, in pocket form, which will be found acceptable to Brethren generally. A feature of the work is the inclusion of a series of photo blocks, illustrating the various manufactures at the manufactory of the firm in the city of London, and also their show rooms in London and the provinces. Copies may be had from the depot in Little Britain, E.C., and the other establishments of Bros. Kenning.

THE THEATRES, &c.

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AVENUE. 8.30, The Night of the Party. Matinee, Wednesday, 2.30.
 COVENT GARDEN. Royal Italian Opera.
 DALY'S. 8.15, San Toy. Matinée, Saturday, 2.30.
 GAIETY. 8, Toreador. Matinee, Wednesday, 2.
 GR. QUEEN STREET. 8.15, A royal betrothal. 9, Charley's Aunt. Matinee, Saturday, 3.
 LYRIC. 8, The Silver Slipper. Matinee, Wednesday, 2.30.
 PRINCE OF WALES. 8, A Previous Engagement. 8.45, The Man from Blankley's. Matinee, Saturday, 3.
 SAVOY. 8.15, The Emerald Isle. Matinée, Saturday, 2.30.
 SHAFTESBURY. 8.30, Japanese Plays. Matinee, Wednesday, 2.30.
 GLOBE. 8, H.M.S. Irresponsible. Matinee, Wednesday and Saturday, 2.30.
 VAUDEVILLE. 8, You and I. 9, Sweet and Twenty. Matinée, Wednesday, 3.
 GRAND. Next week, 7.45, True to the Queen.
 SURREY. Next week, 7.45, Uncle Tom's cabin.
 ALHAMBRA. 7.45, Variety Entertainment, The Gay City, Inspiration, &c.
 AQUARIUM. Varied performances, World's Great Show, &c.
 CANTERBURY. 8, Variety Entertainment.
 EMPIRE. 8, Variety Entertainment. Les Papillons, &c.
 LONDON PAVILION. 7.45, Variety Entertainment. Saturday, 2.30 also.
 METROPOLITAN. 8, Variety Entertainment.
 OXFORD. 8, Variety Entertainment. Saturday 2.15 also.
 PALACE. 7.45, Variety Entertainment. American Biograph, &c.
 ROYAL. 7.45, Variety Company. Saturday, 2.30 also.
 TIVOLI. 7.30, Variety Entertainment. Saturday, 2.15 also.
 CRYSTAL PALACE. Varied attractions daily. Grand Naval and Military Exhibition. Fireworks every Thursday and Saturday.
 EARL'S COURT. Military 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.
 POLYTECHNIC. 3, Our Navy.