

THE FREEMASON.

The Organ of the Craft, a Weekly Record of Progress in
FREEMASONRY, LITERATURE, SCIENCE AND ART.

REPORTS OF THE GRAND LODGES ARE PUBLISHED WITH THE SPECIAL SANCTION OF
HIS ROYAL HIGHNESS THE PRINCE OF WALES, THE M.W. GRAND MASTER OF ENGLAND; HIS GRACE THE DUKE OF ABERCORN, M.W. GRAND MASTER OF IRELAND
RIGHT HON. THE EARL OF HADDINGTON, M.W. GRAND MASTER OF SCOTLAND; AND THE GRAND MASTERS
OF MANY FOREIGN GRAND LODGES.

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SWISS VIEWS ON FREEMASONRY.

The administrative Council of the Grand Lodge Alpina, composed of Bros. E. DUCOMMON, M.W.G.M., LOUIS FREY, Deputy G. Master, and BOSSON, G. Secretary, has recently issued a short pamphlet in reply to the numerous attacks which have been directed against the Craft in Switzerland. This pamphlet was reviewed in one of the July numbers of a Swiss journal entitled *Le Démocrate*, the excerpts made therefrom being so numerous and of such length that it is possible to form a tolerably accurate notion of what the Grand Lodge Alpina understands by Freemasonry and its aims and objects. This exposition of faith is so clear and makes it so apparent that our Swiss brethren hold steadfastly by the principles laid down in our own Book of Constitutions and in those of the Grand Lodges which derive their existence from the Grand Lodges of the United Kingdom that we feel we need not offer any apology for reproducing in these columns what is embodied in our Swiss contemporary's review of the pamphlet in question.

To the proposition enunciated by certain persons—that while it is quite possible for secret societies to have been formerly useful in preserving and developing within themselves those moral conquests which were achieved in former days, they have ceased to have any *raison d'être* since modern civilisation has spread throughout the world; and that in these days it is necessary to make public declaration of our ideas instead of hiding the light that is in us under a bushel—the Committee rejoins that it could understand the reproach implied in this declaration, if Freemasonry inhibited its followers from taking part in the ordinary pursuits of everyday life, and if it had a special light of its own which it hid from the world at large. But such is not the case. Freemasonry is very far from claiming for itself a wisdom, an experience, an enlightenment which are exclusively its own. It boasts no special political, religious, or social programme based on principles that conflict with the broad and generous ideas of freedom and fraternity that centuries of struggles had spread throughout the world. Its sole aim is to place the fulfilment of man's duties towards his fellowman on the basis of mutual goodwill. It seeks to enlarge the ideas of its members, and to elevate them by the practice and precept of every social and moral virtue. That being so, it is impossible to reproach Freemasonry with hiding its light under a bushel.

But say our opponents, if you do not claim to possess any special light and wisdom of your own, if you do not prevent your members from openly putting in force those principles of peace and progress, which you claim that Freemasonry inculcates, why then do you not open the doors of your lodges to those who stand in as great need as yourselves of forbearance and mutual support? In reply, we ask—why should Freemasonry be the only society which is forbidden to exercise a certain control over, or impose certain conditions, on the acceptance of new members? Is it not necessary that a man should be young and supple in order to become an active member of a gymnastic society; that he should know how to handle a musket if he would join a body of riflemen; or that he should have a good ear for, and some idea of, music, if he would join a choir? What then is more natural than that we should impose certain conditions as regards moral character, breadth of view, and devotion to the wellbeing of mankind generally, on those who would join our ranks, seeing that our lodges would be unable to fulfil their mission if the members possessed not those important qualifications? If there were no closer bond of union amongst Freemasons than is to be found among the members of a benefit society or trade union, if we did not strive by every means in our power to establish mutual confidence as the basis of all our relations towards each other, where in such cases would be our *raison d'être*? We are not a religious sect, a political club, or a secret society. We are neither more nor less than a society of men, not necessarily the purest and most virtuous, but men who are desirous of fulfilling their duties in such a manner that peace and goodwill may guide them safely through the dangers which await them in their course through life. We impose it on ourselves as a law to avoid everything in the nature of proselytism, it being our aim to prevent people entering our Society under the influence of anything like pressure; but that does not justify the assertion that we close our doors against those who, like ourselves, would practice tolerance and enjoy the benefits of friendship. We know to our cost the evils which have resulted from lodges occasionally admitting new members who introduce into them the elements of discord.

What then, we are sometimes asked, is this wonderful mystery in which you enshroud yourselves? Either you have a secret which is of value to mankind and err in keeping it to yourselves; or it is sheer nonsense to assert there is any mystery whatever in Freemasonry. This, however, is but an apparent

dilemma after all, resting on a false conception of what constitutes the true secret of Masonry. Our only secret lies in the forms which unite us, which we have freely adopted, and which are in other respects modified in such a manner as to assimilate to themselves the various degrees of progress we have made from time to time in the domain of intellect. We have remarked already that Freemasonry has no light, no wisdom, no religious or other conception which can properly be called its own. It has no secret, no religious or social panacea which it guards with the jealous care of the dragon at the entrance to the garden of the Hesperides. The forms which alone constitute our secret are intended to afford it guarantees of permanence, while, at the same time, they establish habits of mutual respect among the members, ensure order in their proceedings, and preserve them from persecution in those countries in which the right of free meeting does not as yet exist. Every Freemason is entitled to be received in any and every one of the 15,000 lodges which are spread over the surface of the globe. It is important, therefore, that he should establish his identity by personal proof and by those signs which can only have been communicated to him on and since his entrance into Freemasonry. But what is there extraordinary in this? In this respect every Society is governed by its own special needs, nor is it difficult to understand that the proofs of identity demanded of a European Freemason in a lodge in the Great Indies or in South America would not be the same as would suffice to establish it in bodies whose members are in daily intercourse with each other. In any case, the secrets which are held to be the essential part of Freemasonry are neither more nor less than minor details regulated by law and custom. They have no connection whatever with its principles and its aims, which in these days are well known to all who have troubled to inquire into them.

The above statements are fully supported by the evidence adduced by the Committee of the Grand Lodge Alpina, which sets forth clearly in its pamphlet the principles on which the Masonic Society is constituted, and which are indeed laid down in the introduction to its present Book of Constitutions. Thus

Freemasons regard themselves as brethren and their alliance as the alliance of brethren. They recognise that all, whatsoever may be their difference of ability and of their position and fortunes, are nevertheless in all respects born with equal rights; and bearing in mind that this truth is frequently lost sight of, they consider it is their duty to awaken, maintain, and strengthen, in the first instance among themselves and then among others, the sentiments of fraternity.

The Masonic Society has for its object in the first place to establish among its members the practice of philanthropy. To attain this end it employs in the first place certain symbols which it has borrowed from architecture, and in the next place it adopts the following as its principal articles of faith:

The Freemason reveres God under the name of the Great Architect of the Universe, and whatever the religion he may profess, he observes the most complete tolerance towards those who differ with him. Thus the Society is neither a religious nor an ecclesiastical one, nor does it exact from its members any special declaration of faith.

The Society of Freemasons recognises the principles of freedom of conscience and of thought. It rejects all impediments to this freedom and every degree and kind of persecution that can be practised against those of a different faith and different opinion. It respects every sincere belief and every honest conviction, as well in the domain of religion as in that of politics.

It admits into its ranks free men and of good morals who work together harmoniously in order to attain moral perfection, without regard for differences of creed or religion, of nationality or politics, or social rank.

The lodge is a temple of peace, a sort of neutral ground, whose threshold the passions of profane life are not permitted to overpass.

The union of Swiss lodges professes submission to the laws of the country, and obedience to and respect for legally constituted authority.

Freemasons are required to work for their own moral advancement, and to aid each other in this work; to observe faithfully the by-laws of the lodge, and pay obedience to the Master who presides over it; to be scrupulously discreet as to what passes within its precincts and the confidence which brethren repose in one another; and to protect and promote to the extent of their ability the honour and the interests of their lodge.

In concluding its remarks, the Committee of the Grand Lodge of Alpina leaves the public to judge for itself of the aims of the Society, once again affirming boldly that in Swiss Freemasonry there is nothing else or more to discover than what it has been at the pains of setting forth.

PROVINCIAL GRAND LODGE OF CORNWALL.

The annual Provincial Grand Lodge of Cornish Freemasons was held at the Concert Hall, Truro, on the 23rd inst., and was largely attended. The Right Hon. the Earl of Mount Edgumbe, Prov. Grand Master, and Deputy Grand Master of England, presided; supported by Bros. Sir Charles Sawle, Bart., Deputy Prov. Grand Master; W. J. Hughan, P.G.D., P.P.S.G.W. Cornwall, &c.; B. F. Edyveane, 330, P.S.G.W.; W. Guy, 496, P.J.G.W.; John Core, 1785, P.G. Chap.; W. T. Davey, 330, P.G. Treas.; S. H. Chilcott, 331, P.G. Reg.; T. Chirgwin, 131, P.G. Sec.; G. T. A. Staff, 1272, P.S.G.D.; John Sobey, 1167, P.S.G.D.; W. J. Watts, 496, P.J.G.D.; George Rowe, 2166, P.J.G.D.; W. T. Hawking, 131, P.G.D.C.; J. A. Bersey, 893, Deputy P.G.D.C.; G. R. Mockridge, 121, P.A.G.D.C.; W. J. Terrill, 967, P.G.S.B.; R. Angel, 131, P.G. Std. Br.; J. T. Baker, 1151, P.G. Std. Br.; Rev. T. S. Kendall, 131, P.G. Org.; W. H. Pope, 1785, P.A.G. Sec.; T. C. Betty, 557, P.G. Purst.; J. Langdon, 131, P.A.G. Purst.; T. B. Tresize, 1136; H. Lander, 1954, W. Sowden, 2166, R. Dunstan, 318, R. A. Newcome, 967, and Simon Truscott, 496, P.G. Stwds.; and Wm. Real, 496, Tyler.

Among other brethren present were:

Past Prov. Grand Officers: Bros. the Rev. Dr. Lemon, 189 (Devon); William A. Bennett, 699; Walter Giles, 496; E. M. Milford, 589; E. Forbes Whitley, 1529 and 331; E. D. Anderton, 331; Rev. R. F. Frazer-Frizzell, 131, 699, 893; H. Trembath, 318; J. Brewer, 1954; F. E. Remfry, 1529 (South Wales); John Jose, 331; G. P. N. Glencross, 510; Rev. W. R. Erskine, 859; W. Nettle, 510; George H. Small, 121; W. Middleton, 131; John Tonkin, 131; W. H. Roberts, 1785; J. T. Brooking, 1071; James Pearce, 1071; Norman Gray, 967; C. B. Rashleigh, 856; W. Christie, 331; T. C. Mack, 131; W. K. Baker, 1272; W. J. Johns, 131; R. Lean, 131; J. T. Tillman, 131; J. J. Hawken, 331; C. Truscott, 496; W. H. Truscott, 510; I. W. Manger, 967; N. B. Bullen, 131; J. Brewer, 331; W. Lidgeway, 331; J. Rogers, 331; J. Duckett, 893; J. Julian, 331; J. Langdon, 131; W. Huthnance, 450; I. L. Dorrington, 131; W. C. Oke, 131; W. Mason, 496; R. A. Courtney, 510; John Hill, 970; H. Down, 2166; G. Rowe, 2166; F. W. Manger, 967; M. Richards, 318; F. Dennis, 75; W. F. Creber, 1164; E. Edwards, 131; W. B. Carne, 893; W. Andrew, 789; W. Wagner, 450; Hugh P. Vivian, 589; Charles Bryant, 331; T. S. Bailey, 1152; T. R. Mills, 1006; T. White, 510; J. Hawkins, 789; Theo. Michell, 1006; G. T. A. Staff, 1272; James Pearce, 1271; T. D. Deeble, 1071; W. Ellis, 318; H. Worsdell, 967; J. Oliver, 1138; G. M. Downing, 131; F. Bray, 1785; W. H. Pope, 1785; M. Little, 75; E. May, 75; G. H. B. Read, 75; J. N. Francis, 75; H. Lander, 1954; C. E. Brown, 856; J. F. Williams, 557; C. T. Pearce, 557; W. B. Morris, 131; A. W. White, 1136; G. Darke, 1136; A. H. Ferris, 356; P. Giles, 496; T. B. Tresize, 1136; W. Sowden, 2166; G. R. Mockridge, 121; R. Dunstan, 318; S. Truscott, 496; S. Holloway, 131; John Sobey, 1164; J. Doney, 856; Geo. Rowe, 2166; J. Gidley, 2025; G. A. Jenkins, 75; J. B. Crabb, 1125; P. Colville Smith, 331; Gill, 967; J. C. R. Crewes, P.G. Asst. Sec.; and R. G. Bird, 1550; C. Webber, P.M., and W. J. Juliff, P.M., of 1528; W. R. Rawling, P.M. 1071; F. A. Rawling, P.M. 1164; J. Richards, P.M. 450; W. H. Stanton, P.M. 510; J. Samuel, P.M. 2166; A. O. Michell, P.M. 121; N. Bray, P.M. 1071; N. C. S. Couch, P.M. 1151; G. Stevens, P.M., and B. Spray, P.M., of 450; T. A. Taylor, P.M. 1272; R. R. Alford, P.M. 2166; C. R. Pridaux Brune, P.M. 1785; J. D. Pearce, P.M. 893; J. G. Blight, P.M. 496; W. H. Lake, P.M. 496; J. McTurk, P.M. 496; W. Wales, jun., P.M. 589; W. Hall, P.M. 699; T. Turner, P.M. 1544; Wm. Colenso, P.M. 121; C. M. Manriell, P.M. 699; W. J. Collins, P.M. 1006; F. W. Thomas, P.M. 450; J. Pearce, P.M. 1136; W. T. Nancarrow, P.M. 1071; H. W. W. Durant, P.M. 121; G. Timmins, P.M. 1006; J. O. Job, P.M. 496; J. H. Philp, P.M. 131; H. Worsdell, P.M. 967; W. R. Evans, P.M. 893; J. Oliver, P.M. 1138; G. B. Nicoll, P.M. 893; G. M. Downing, P.M. 131; J. Sibley, P.M. 1758; M. Little, P.M. 75; E. May, P.M. 75; J. P. Polglase, P.M. 75; J. Estlick, P.M. 699; F. J. Lee, P.M. 1544; J. M. Carne, P.M. 75; T. Burge, P.M. 1544; C. Webber, P.M. 1528; J. Restallick, P.M. 699; J. Bazeley, P.M. 450; J. Willey, P.M. 318; G. Williams, P.M. 1272; J. T. Williams, P.M. 557; C. T. Pearce, P.M. 557; S. White, P.M. 970; R. Rivell, P.M. 1071; R. Rundell, P.M. 1151; W. B. Morris, P.M. 131; John Kittow, P.M.; George Ross, P.M.; F. Downing, P.M.; Brendon Parsons, P.M. 789; C. Tyack, P.M. 1060; and F. R. Thomas, P.M. 189. J. Lander, W.M. 1071; W. E. Windle, W.M. 1383 and 710; T. A. Taylor, W.M. 1272; H. C. Sara, W.M. 967; R. R. Alford, W.M. 2166; W. R. Brewer, W.M. 330; A. G. Akenhead, W.M. 1136; S. Rogers, W.M. 699; J. Newland, W.M. 1544; C. E. Brown, W.M. 856; J. A. Harris, W.M. 1272; A. Carkeek, W.M. 589; H. W. Hockin, W.M. 331; E. W. Carus-Wilson, W.M. 1529; Edmund Venning, W.M. 510; Thomas Ivey, W.M. 1151; John P. Isbell, W.M. 977; S. Hare, W.M. 1954; W. Smut, W.M. 1212; P. Blake, W.M. 1785; R. F. Peters, W.M. 1006; and W. S. Cater, W.M. 789. Charles Dreble, S.W. 75; W. Vial, S.W. 1544; H. Opie, S.W. 589; R. J. Newby, S.W. 331; J. T. Letcher, S.W. 131; W. H. Turner, S.W. 557; W. Bligh, S.W. 1272; J. M. Blamey, S.W. 967; T. D. Netting, S.W. 1071; S. Trehane, S.W. 970; W. J. Diment, S.W. 1006; J. Hawken, S.W. 1785; E. Buase, S.W. 1272; R. L. Randall, S.W. 330; W. H. Bone, S.W. 2166; G. Davis, S.W. 1136; E. R. Keck, S.W. 1529; W. J. M. Goding, J.W. 75; W. Trounson, J.W. 1544; G. Anderson, J.W. 1594; R. Erskine, J.W. 589; W. H. Knight, J.W. 131; T. Condy, J.W. 893; J. O. Eva, J.W. 318; R. H. Williams, J.W. 510; J. H. Chubb, J.W. 967; G. Lakeman, J.W. 557; J. Mitchell, J.W. 977 and 1152; E. Rundell, J.W. 351; J. Titton, J.W. 1006; W. J. Adams, J.W. 330; C. J. R. Williams, J.W. 1847; W. Grills, J.W. 2166; C. H. Whetley, J.W. 495; H. Gribble, J.W. 1136; G. Anderson, J.W. 1954; C. Brewer, J.W. 1529; S. Rundell, J.W. 856; F. E. Sach, J.W. 189; and C. F. Mermagen, Chap. 131.

On the calling of the roll, it appeared that every lodge in the county was represented.

The PROV. G. SECRETARY said letters had been received from Bros. Capt. Colville, Hoyte (of the Grand Secretary's office), Henwood, Taylor, H. M. Petty, Chap.; and Penrose, regretting inability to attend; and from Molesworth Lodge, Wadebridge, inviting the Provincial Grand Lodge there next year.

The PROV. GRAND MASTER added that he had also received an invitation from Fowey, and both should have his careful consideration. He had also a letter from Bro. Col. Michell, who was unable to attend through illness.

The PROV. GRAND MASTER said he had received a good many requests lately for dispensations for wearing Masonic clothing at balls. Such requests caused some little difficulty. It was one of the old and best traditions of Masonry that they avoided making their distinctive badges and insignia common by parading them in public except on special occasions. Such dispensations should not be granted that they might have the pleasure of exhibiting their paraphernalia to their friends and neighbours; the only valid reason was that there was good ground for supposing that substantial benefit would accrue to some important object of a Masonic character. He thought he carried the brethren with him in that remark, and also in the requirements that lodges applying for dispensations should in future show their belief in the benefit that would accrue by guaranteeing a certain sum beforehand. Except in special cases he thought applications for such dispensations had better be discouraged. That was the course Masonry was taking in England. Masonic funerals were discouraged now; and as to requests to join with friendly societies and other bodies in procession, that was a thing they ought entirely to avoid, and if ever the Masonic body took part in processions with any other body it was a privilege they had always claimed, and which he thought lodges should insist on, that no other went before the Masonic body. His lordship also mentioned the difficulty

occasioned by lodges in arrears, and said he thought it would be well if lodges were discouraged from sending in petitions to Grand or to local Charities unless they were urgent.

The PROV. GRAND MASTER said he wished also, in the name of himself and his two daughters, to thank the brethren for the kindness shown to them, embodied in the form of a wedding present to each of his daughters. Time would never efface from the silver the record of their kindness, any more than it would from the memories of himself and his daughters the fact that the articles were the gift of the Masons of Cornwall.

The presentation to Lady Albertha Lopes consisted of a kettle and spirit stand, coffee and hot water jugs, and two entree dishes—all solid silver. The kettle bore the following inscription: "Presented by Freemasons in Cornwall, with four other pieces, to Lady Albertha Edgumbe on the occasion of her marriage, and as a mark of regard for the Earl of Mount Edgumbe, their Provincial Grand Master." On the other pieces were engraved the square and compasses "1891." Lady Edith St. Aubyn was presented with a massive salver which was inscribed "Presented by Freemasons in Cornwall, together with a silver teapot and stand, to Lady Edith Edgumbe on the occasion of her marriage, and as a mark of regard for the Earl of Mount Edgumbe, their Provincial Grand Master." The gifts were on view.

Bro. ANDERTON said he had received a letter from Bro. Terry, the Secretary of the Royal Masonic Benevolent Institution, wishing him, as a Steward of the Masonic Charities, to perform a duty on his behalf. The Committee of the Institution voted Lord Mount Edgumbe their thanks; that vote had been engrossed upon vellum, in handsome book form, and he (Bro. Anderton) had been asked to present it to his lordship that day. It was very kind of the Committee to allow the presentation to be made in their Provincial Grand Lodge. He would read to them the resolution of the Committee, which was inscribed in the book:

At a meeting of the Committee of Management, held at the Freemasons' Hall, London, the 9th March, 1892, the W. Bro. John A. Farnfield (Patron and Treasurer), P.A.G.D. Cers., in the chair, on motion duly made and seconded, it was unanimously resolved: "That the warmest thanks of the Committee of Management are due, and hereby given, to the Right Hon. the Earl of Mount Edgumbe, R.W. Deputy Grand Master of England, and R.W. Provincial Grand Master for Cornwall, for his noble exertions in promoting the interests of the Institution by his powerful advocacy of its claims whilst acting as Chairman of the Jubilee Festival held at Covent Garden Theatre on the 24th February last, supported by a Board of Stewards, numbering 1525, from all parts of England, and also from some of the colonies and Channel Islands, when the unprecedented sum of £67,652 was collected, being the highest amount ever brought in on one occasion for any charitable institution in the world. The Committee most heartily congratulate his lordship on his presidency upon so important a meeting in the history of the Institution." Resolved, that a copy of the resolution be forwarded to his lordship. Extracted from the minutes.—J. TERRY, Secretary.

This inscription, Bro. Anderton proposed, should be entered on the minutes of their Prov. Grand Lodge. It was his great honour on the occasion in question to be one of the five Stewards from Cornwall who were appointed to escort Lord Mount Edgumbe to the chair. The others were Bros. Major Ross, Pearce, Venning, and Thomas. Bro. Truscott was also a Steward, but had to telegraph at the last moment that he was unable to be present.

Bro. HUGHAN, who was cordially received on again taking part in a Cornwall meeting, seconded the proposal that the resolution and account of the presentation be inscribed on the minutes. The resolution alluded to the fact that £67,000 was collected. He understood that the sum had been subsequently increased to over £69,000, and if it were wanted it appeared that still more money would have been forthcoming. It was the largest sum ever received on such an occasion for a Charitable purpose in any part of the world, and they had every reason to be proud not only as a Society, but as Cornish Masons, that their beloved Provincial Grand Master was the President on that occasion.

The DEPUTY PROV. GRAND MASTER having put the motion,

The PROV. GRAND MASTER said this presentation was indeed a great surprise to him, and he was extremely grateful not only for the present, which would be a permanent record of his connection with that Institution, but he also felt it was exceedingly kind of them to have allowed him to receive that record in the Provincial Grand Lodge, and at the hand of his old friend, Bro. Anderton. He felt it a great honour to be put into the conspicuous position upon the occasion referred to though he must demur to the opinion that his being in that position had anything to do with the result. It was due to the Masonic body in all parts of her Majesty's dominions.

Bro. T. CHIRGWIN, P.G. Sec., reported that during the year there were 124 initiations against 116 in 1890, 40 joining members as against 29, subscribing members 1458 as against 1412, making a grand total of 1622 members as against 1557, being an increase of 65. Dispensations had been granted to the Duke of Cornwall and Fowey Lodges to hold installations on other than the regular days on account of illness and other causes; to A. Martin's Mount Sinai, and true and Faithful Lodges to wear Masonic clothing at Balls; to Molesworth Lodge to appear in Masonic clothing outside lodge premises on the occasion of opening the new Masonic Hall, and to three Grand Principles and Port Lodges to initiate serving brethren. Petitions to the Board of Benevolence in London had been reported on and the following grants obtained: A brother of No. 1151, £10; the widow of a brother late of No. 330, £30; the widow of a brother late of No. 699, £20; and the widow of a brother late of No. 1544, £20; total £80, as against £145 last year. There were, however, three petitions now before the Board for consideration.

The PROV. GRAND SECRETARY read the report of the Cornwall Masonic Annuity and Benevolent Fund. The donations and subscriptions amounted to £210 6s. 6d., an increase of £7. The capital of the Fund now amounted to £5067 7s. 4d., an increase on the year £139 7s. 9d. Bro. Poor, one of the male annuitants, died in July last. There were now five male annuitants, four receiving £20 a year each and one £10; and four female annuitants—three receiving £20 a year and one £10. Omitting the five which expired this year, there were now four educational grants, three of £15 and one of £10 a year. Three applications had been received for annuities and one for an educational grant. Great inconvenience was caused by so many of the Stewards deferring the sending in of their returns of subscriptions had been in no way lessened. From the commencement of the Fund, in 1864, the receipts had been £8548 5s. 4d., and the amount paid in annuities, &c., £3480.

Bro. GILBERT B. PEARCE presented the annual report of the Cornwall Masonic Charity Association. The total subscriptions were £366 9s., or 349 guineas, the largest contributions being: Meridean, Millbrook, 63 guineas; Cornubian, Hayle, 60 guineas; St. Martin, Liskeard, 42 guineas;

Druids, Redruth, 26 guineas; Mount Edgcombe, Camborne, 23 guineas; One and All, Bodmin, 19 guineas; Love and Honour, Falmouth, 15 guineas; True and Faithful, Helston, 13 guineas; Dunheved, Launceston, 12 guineas; Molesworth, Wadebridge, 10 guineas; total from 10 lodges 283 guineas; from the remaining 17 subscribing lodges 66 guineas. Of the total 181 guineas came from East Cornwall, and 168 guineas from West Cornwall. The number of new members was 31, but the total number was one less, and Bro. Pearce therefore made an earnest appeal for new subscriptions. Of the 340 guineas distributed 330 guineas went to the Jubilee Festival of the Royal Masonic Benevolent Institution for Aged Freemasons and Widows of Freemasons, 10 guineas going to the Girls' School. As soon as it became known that their greatly esteemed ruler had consented to preside at the Festival, steps were taken to inform the brethren and induce some to become Stewards with the following result: Bros. Anderton representing the province generally, £309 5s.; Venning, Liskeard, £105; Pearce, Hayle, £100; Ross, Penzance, £73 10s.; Truscott, St. Austell, £31 10s.; F. W. Thomas, Camborne, £31 10s.; Remfry, £10 10s.; and another unattached, £10 10s.; which, with the noble Chairman's subscription, made a total from the province of £775 15s.

Bro. C. Truscott, P.M., P.P.S.G.W., manager of the votes for the great Masonic Charities, presented his annual report. The votes received from the province during the past 12 months, embracing the elections of October, 1891, and April and May, 1892, were as follows: Girls, October, 1891, 371; April, 1892, 382; total, 753; boys, October, 1891, 377; April, 1892, 376; total, 753; males, May, 1892, 762; widows, 913; total, 1675; grand total, 3181; being an increase received over the previous year of girls' votes, 25; boys', 48; benevolent, 740; total, 813. The present voting power of the province he estimated to be about: Girls' votes per year 964; boys', 816; benevolent, 1773; total, 3553, being an increase of 1069 votes. At the election of the R.M.I.B. last October there were 37 candidates for 24 vacancies, one being from Cornwall, and he was pleased to report that they succeeded in carrying the boy with 2276 votes, placing him 21st on the list of 24. The highest polled was 3171 and the 24th 1573. In April last their votes went towards the repayment of loans contracted the previous October. At the May election of the R.M.B.I. there were 70 widow candidates for 28 vacancies, and consequent on the issue of so many extra votes then, the polling was expected to run high. Acting accordingly, he polled for the woman candidate from Cornwall 4136 votes, and succeeded in placing her 12th on the list of 28, the highest polling 5699, and the 28th 2485. To do this he had to borrow again, but not heavily. The province now stood as owing to other provinces 1043 boys and 728 widows, total 1771 votes. The boys they would repay very nearly in October next, and in April next would be free to lend their votes or poll for a candidate. He thought the better course would be to defer polling for the boy adopted by the Committee until October, when they would have a good balance of votes in hand. In May they would repay all their loans of benevolent votes, and would still have a balance of about 1000 to lend or exchange for boys votes for October. At present there was only one candidate—a boy—adopted by their Committee, and they relied on securing his election next year. At the same time, he understood there were two or three other cases for the Schools to come before the Committee. At present they had four girls, three boys in the Schools, and two old men receiving £40, and five widows £32 a year each. This year had been very eventful as regards the Masonic Charities. The Jubilee Festival of the R.M.B.I. was celebrated in February under the presidency of their much respected Prov. Grand Master, the Right Hon. the Earl of Mount Edgcombe, and the total of the lists on that occasion amounted to the magnificent sum of £67,000, far exceeding any previous Masonic Festival, even the centenary of the Girls' School, a few years since. Cornwall was represented by 10 Stewards, whose lists amounted to the total of £775. The lists of the other Festivals this year amounted to R.M.I.G., £10,002; R.M.I.B., £12,319, making the total of the contributions to the three Institutions of £89,321. Cornwall sent no Steward to the R.M.I.G., but contributed 45 guineas. Bro. W. Lake represented the province at the R.M.I.B., with a list of 35 guineas.

Soon after noon the brethren formed in procession on the Green at the back of the Public Hall, and went to the Cathedral, headed by the Volunteer Band, under Mr. Traise. There were about 475 brethren in the procession, a novel feature of which was the Volume of the Sacred Law, carried by four Lewises, or sons of Masons. At church Bro. Rev. T. S. Kendall presided at the organ. A shortened form of evensong was said by the Rev. Canon Donaldson, and the lesson was read by Bro. the Rev. A. H. Ferris.

The Prov. Grand Chaplain, Bro. the Rev. JOHN CORE, preached a brief and most effective sermon from Chron. vi., 9—"Forasmuch as it was in thine heart to build a house unto Mine name, thou didst well that it was in thine heart." He alluded to Solomon's Temple, and the strength and beauty of human effort inspired by God. They had come into that temple of God, the new cathedral of the ancient Catholic Church of this land, to render their homage to Almighty God. They saw the characteristics of that building were strength and beauty. They were there that day as Masons, but they remembered that Freemasonry was not a religion; it did not profess to provide the consolations of the spiritual life the Christian religion did, but it was a Society founded on the principles of religion—on the fear of God, morality of life, and charity or love. Masons should be true men, showing true moral strength, and also beauty of life and the virtues of holiness, as seen in faith, and hope, and love.

The collection, part of which was for the Royal Cornwall Infirmary, amounted to £16 5s. 1d., against £9 17s. 6d. last year.

On the return from church, the Prov. Grand Master made a presentation at the door of the lodge to the four Lewises who had carried the volumes of the Sacred Law in the procession. The presentation consisted of beautifully bound copies of Bagster's "Comprehensive Teachers' Bibles." His lordship inscribed each Bible with his own hand, the first one as follows:—

Presented to Thomas Chirgwin Wade as a remembrance of his having, with three other Lewises, carried out the volume of the Sacred Law in the procession of the Provincial Grand Lodge of Cornwall to Truro Cathedral, August 23rd, 1892, Mount Edgcombe, D.G.M., Prov. G.M. of Cornwall."

The other Lewises were Arthur Jarvis Mack, Clarence Jowett Edwards, of Truro; Lothar Hugo Mermagen, of Feock.

The Prov. GRAND MASTER, addressing the lads, said it had been their duty as sons of Masons to carry to the temple of God the volume of the Sacred Law, which always accompanied all their processions, and had a place in all their lodges, and they regarded it as the foundation of the principles of their Order, and they desired to make it the guide of their own lives. It therefore gave him peculiar pleasure to present to each of them as a remembrance of that day a copy of the Sacred Law, which he hoped they would keep in remembrance of the part they had taken that day in the

procession, and that when they came of age, whether they joined the Order or not, whether they took upon themselves the obligations of Freemasons or not, they would not forget the obligation they had already taken upon themselves, but let the Book always be their guide and their true comfort through life.

The Committee of Relief reported that they had considered three petitions for relief, and they recommended the following grants: the widow of a brother, late of No. 1006, £10; to a brother, late of No. 131, £15; and the widow of a brother, late of No. 1272, £10. At the last meeting of the Committee some conversation took place as to the amounts which ought to be voted this year for Masonic Charity, and so far as they might, they wished to express their opinion that it was desirable that the following grants be made: 50 guineas to the Cornwall Masonic Annuity and Benevolent Fund, 10 guineas to the Cornwall Masonic Institution for Widows, 20 guineas for the Boys' School, and 20 guineas for the Girls' School.

The SECRETARY reported that the result of the voting for the election of three male annuitants and one educational grant in connection with the Cornwall Masonic Annuity and Benevolent Fund was that the Committee's recommendations were adopted. Annuities were voted to the following: £15 to a distressed brother of No. 1151; £10 to a brother of No. 970; and £20 to a brother of No. 75. An educational grant of £10 per year for five years was granted to the daughter of a deceased brother of No. 1544.

Bro. Charles Bryant, 31, was unanimously elected Treasurer, and Bros. Bullen and Hockin Auditors.

The P.G.M. then appointed and invested the following brethren as his officers for the year ensuing:—

Bro. Sir Chas. B. Graves-Sawle, Bart. ...	Prov. D.P.G.M.
" Col. Prideaux Brune, 1785 ...	Prov. S.G.W.
" W. J. Johns, 331 ...	Prov. J.G.W.
" Rev. J. Core ...	Prov. G. Chap.
" Chas. Bryant, 131 ...	Prov. G. Treas.
" T. Chirgwin, 131 ...	Prov. G. Sec.
" W. W. Hockin, 331 ...	Prov. G. Reg.
" H. W. Durant, 977 ...	Prov. S.G.D.'s.
" J. Duckett, 893 ...	
" W. Hall, 699 ...	Prov. J.G.D.'s.
" H. Lander, 1954 ...	
" W. Wales, jun., 589 ...	Prov. G.S. of W.
" W. H. Stanton, 510 ...	Prov. G.D.C.
" Geo. Stephens, 450 ...	Prov. D.G.D.C.
" J. P. Polglase, 75 ...	Prov. A.G.D.C.
" R. C. Revell, 1071 ...	Prov. G.S.B.
" W. Colenso, 121 ...	Prov. G. Std. Br.'s
" J. H. Philp, 55 ...	
" F. J. Mountford, 331 ...	Prov. G. Org.
" John Pearce, 1136 ...	Prov. G. Purst.
" J. Langdon ...	Prov. A.G. Purst.
" C. W. Sowden, 2166 ...	Prov. A.G. Sec.
" T. Gattey, 1529 ...	Prov. G. Stwds.
" John Willey, 418 ...	
" R. Rundell, 1151 ...	
" J. McTurk, 496 ...	
" Rollo Henry Hare, 1954 ...	Prov. G. Tyler.
" Geo. Timmins, 1006 ...	
" John Ruse, 331 ...	

Luncheon was held at the Corn Exchange, which, like the Concert Hall, had been nicely decorated by Messrs. Criddle and Smith. The Volunteer band played outside. The attendance was larger than could be accommodated.

The Earl of MOUNT EDGCOMBE proposed "The M.W.G.M., H.R.H. the Duke of Cornwall."

Bro. ANDERTON gave "The Deputy Grand Master and the rest of the Grand Officers, Present and Past."

Bro. HUGHAN responded. Masonry, he said, was never more prosperous than now; in fact, the great number of members led one to fear that there might not be the care exercised in the use of the ballot that there should be.

Bro. Sir CHARLES SAWLE proposed "The R.W. Provincial Grand Master."

The Earl of MOUNT EDGCOMBE, in reply, expressed his pleasure at the exceedingly good muster, and his thanks to the Truro lodges who had received them, and to the Cathedral authorities. He also mentioned that he had been asked by Bro. Davey, the Treasurer, whose accounts were taken as read, to say that the balance was now £174. Ten years ago—in 1882—it was only £28, which showed that during the last 10 years Masonry had been prospering in the province. Bro. Davey had also asked him to thank the W.M.'s for the prompt manner in which the dues had been paid this year.

"The Health of the Deputy Provincial Grand Master" was given by Bro. WILLIAMS HOCKIN.

For "The Wardens and Officers of Provincial Grand Lodge" Bro. Col. Prideaux Brune was called upon to respond.

With the toast of "The Visitors" the PROV. GRAND MASTER coupled the names of Bros. R. Bird and Rev. Dr. Lemon.

Bros. Rev. Dr. LEMON and (in the absence of Bro. Bird) J. B. CRABB responded.

This concluded the proceedings, which passed off most satisfactorily. The arrangements at Truro were made by a Reception Committee, of which Bros. the Rev. R. F. Frazer-Frizell was Chairman, and Lawrence Carlyon, Secretary.

MASONRY AND BUSINESS.

It is said that water and oil will not mix, without some other element to bring the two together. It has also been remarked that Masonry was one thing and business another, and the two will not mix. While it is undoubtedly true that Masonry and business are not synonymous terms, yet it is equally certain there is no antagonism between the two, and the one ought to help the other.

A man joins the Masonic fraternity, if he has the right conception of it, not for any pecuniary benefit he expects to receive, but for the good it will do him in his daily life, and his business is a part of his daily life. He looks upon the institution, if he gives the matter any consideration at all, as one that extends over the whole world. A brotherhood where all are bound by some mysterious principle or impulse, and each is friend to the other. An institution regarded as ancient and honourable. A society of sociability.

An association banded together to work acts of Charity and help those who are needy.

Looking at it from these points he regards it as the company in which he may be able to fulfil to some extent his duty to his fellow-men. He petitions for admission and is met at the very beginning with a declaration which he is required to make, that he seeks to join this ancient and honourable society of his own free will, and that he is not actuated by any selfish or mercenary motives. This declaration is not in every case true, as may be seen in instances of men who seek by un-Masonic means to use the fraternity to further their own selfish ends. But the institution is made up of men of pure motives, for those who try to use it for mercenary purposes are an exception and are few.

Masonry as before stated is intended to help a man in his every day life, and business is a part of that life. We have a right to expect that those who wear the square and compass will deal on the square, and circumscribe their actions by the compass of justice. We have a right to expect from a Mason honest and upright dealing in all his transactions. There will be full measure and full weight. We have no right to expect that because we can make ourselves known to him in the dark as well as in the light, he is to favour us above all men. He sells his goods at a certain price, a fair price, and as right between man and man, or Mason and Mason, we have no right to expect him to "come down" to favour us. In business, impartial justice is demanded. Masonry ought to be a strong recommendation to a man, and is, when the man practices the principles laid down for every day life.

It is said that "men live off of Masonry." This is not true. It is a slander upon the fraternity and the men who are charged with the offence—for it is an offence. The society is so organised as to make it next to impossible for a man to "live off of it." An impostor may run a course for a time, but he will be found out and his career cut short. If a brother is in need the fraternity will take care of him. There are many members all over the world who are supported wholly by the lodges. They are destitute, and the principles of the institution, and it is a pleasure to the Craft to do so, require that their necessities be relieved. In health they gave of their substance to help some other brother, and now that affliction has overtaken them they are cared for. Such is the beautiful Charity of Freemasonry.

"The labourer is worthy of his hire," and that man who devotes his time to the interests of the institution, deserves the same remuneration that he could receive in any other business. Masonry is a business, and its affairs need the careful attention of business men with business methods, and the very best business men, with the very best methods should be employed. There are hundreds of self-sacrificing men, who are doing themselves injustice by serving lodge, chapter and commandery without just compensation. The worst paid men as a rule are the Secretaries, whose duties and responsibilities are of a business nature. All the details of the lodge work must be cared for by him, and he deserves to be paid for his work. It can not be said that he "lives off of Masonry." In the conduct of affairs of a great corporation, men are selected who are capable of understanding the magnitude of the business, and the compensation for their services is commensurate with the demands upon their ability. This is business, Masonry is a great institution and teaches justice to all men, and has no right to expect those who work for it to do so and "find themselves."

There are many things connected with this subject that we cannot at this time touch upon. We leave these thoughts for the consideration of those who think on such things. A man's Masonry must not interfere with his regular business, nor must he in any wise neglect to perform his duties honestly and fearlessly. Those who are called to serve the Craft, and some must serve, should do so in a business way and be paid for it. Grand Lodges, Grand Chapters, Grand Commanderies, or the bodies composing them, will not take care of themselves; somebody must look after them. That the burden may not be too great, new Grand Masters and Masters are elected from year to year to direct affairs, but the real workers of the bodies are retained, and deserve to be treated as business men.—*New York Dispatch*.

A SO-CALLED "FRATERNAL CONGRESS."

Within the wide circumference of the agitations, anxieties, restless and uneasy conditions of the people, produced by hopes and contentions as to the coming show, "World's Fair," "Columbian Exposition," or Exhibition, to be held at Chicago ere long, is most likely to involve incongruous combinations. Curiosity is contagious. To be in the vortex carries away sober judgment. Excitement is not surely considerate. A proposition ever so easily suggested to take part in a pageant finds ready advocates. The novelty is in part an active agency to popularise the movement. Many unite to further it, because it is a vast attraction.

It is published, proclaimed, advertised. It is made in advance a great expectation. To agree to go and join in the throng; to see and be seen; to mix with the multitude; to behold all the wonders and throngs of people; to gather at this place and that, and look, all this paralyses the reflective powers of even the sober-minded.

It is, of course, an important accessory to be among the people to be seen. To unite as a body, a delegation or committee with a designation, or special character, adds to the impulse to go.

Among the strange sights will be the numberless people congregated as a body of some pretentious importance. Every ism association will have its committee, with badges, marking them among the crowds. Scientists seeking notoriety, with a unephonious name, will excite monetary renown. All ologies will parade, with names both unpronounceable by, and incomprehensible to, the thousands that in wonder catch a glimpse of them.

In this whirl of excitement, it is observed that the Freemasons in some parts thereabouts have caught the contagion that is produced by an eruption of a popular agitation.

It is said that a *Fraternal Congress* is to convene at Chicago during the "World's Fair."

What that may be is a riddle. How it is to be convened is an enigma. What it is to do is a very serious question. What it may do is fraught with the gravest anxiety.

Freemasons may voluntarily go where upright, prudent people gather, but they go as citizens, like all the rest.

As Freemasons they have no lawful summons. As delegates, they cannot meet as a body. Chicago is in a sovereign Masonic jurisdiction. A meeting of Freemasons, claiming to be delegates from lawful Masonic bodies, recognised as such by the regulations of Masonry, cannot assemble in a delegate capacity in the jurisdiction of a Grand Lodge without its consent, or it would be a clandestine assemblage.

If they meet, and organise, in the character of delegates, they are without authority and a revolutionary association. The Grand Lodge of Illinois in any proceeding cannot give to them any other character than individual guests. If these Masons undertake to convene as a body of the Craft, they are usurpers of lawful authority.

It is said that some Grand Lodges of F. and A.M. have directed, or it may only be authorised, their Grand Masters to appoint delegates to this Fraternal Congress. For what? To do what? Such a meeting is at best an assemblage of Masons without any known recognised lawful powers. Suppose, for it is not difficult to use a stronger word, these delegates organise, elect a Chairman and Secretary, suggest some question for consideration, talk about it, agree, or become contentious, one side and the other dividing on the proposition, then formulate opinions into preambles and resolutions, vote and decide one way or the other—what then?

All this is possible, aye, even more likely to happen. The general Craft, it may be, is not only surprised, but injured by the presumption of such action of a meeting of delegates undertaking to assume the roll of an unlawful meeting of Masons.

Heretofore in the Masonic history of the United States a project was proposed to form a General Grand Lodge, and elect George Washington Grand Master. The Craft then rejected it. No Grand Lodge would surrender its supreme sovereign character, and not one did, even to this day.

This meeting of delegates might make an attempt to form this meeting into a permanent society, and meet yearly for the transaction of business. Then what?

The Craft of the United States is too keenly alive to its ancient character, its history, its traditions, the sovereign and imperious power of its Grand Lodges, to tolerate any such nurseries of schism or disorder.

The Fraternal Congress, as it is called, cannot receive the approbation of earnest, true, conservative Freemasons.

If it meets, it would be the part of wisdom to declare in advance, the first meeting is to be the last.—*Keystone*.

THE ANTIQUITY AND UBIQUITY OF MASONRY.

BY REV. WM. PORTEUS.

The plan and purpose, the principles, and practices of Masonry are as old as the ages, as venerable as the sounds that voiced an infinite fulness out of an empty void, and moulded chaos into complete form.

Every member of the fraternity is reminded at the first step of his journey of that eventful epoch when the mandate dropped from the Creator's lips, "Let there be light, and light upsprung; let there be worlds, and worlds on nothing hung."

Her origin is inwoven with earth's existence. She watched in embryo the squaring of the corner-stones of this material universe.

The principles of our Order emanated from the Throne of the Eternal, and the sweep of the encircling centuries have manifested the wisdom of their establishment, and the beauty of their perfection.

Order and harmony, righteousness and truth, and a broad benevolence are the characteristics of the Divine mind, and are the very foundation-stones of Masonry.

The noble and the true, the pure and the good, have graduated through her golden circles, and transmitted her principles from age to age, and clime to clime. Her imperishable principles are the landmarks of her career, no more to be mistaken than the Peak of Teneriffe, or the cataract of Niagara, bright as the morning dawn, beautiful as dewy eve. Sweet and consoling in their application, as the waters of a pure foundation are to the parched and thirsty heart.

Wherever amid the fierce and angry strife that stirs the passions of mankind, there was found the throbbing pulse of love, there was Masonry. Wherever amid ignorance revolt, and destructiveness, there was a longing for, and an effort after good, there was Masonry.

One of the brightest things in the darkest hours of human society has been Masonic light.

The antiquity of the Order antedates the antiquarian search, and is older than the historian's page.

You journey to Egypt and stand in the presence of the Pyramids, the most solemn shadow of Eternity that has fallen upon the shores of time, and the mark of the Craftsman's tools, and the work of the Master Mason looms up in bold relief before you.

There stands the great Pyramid amidst its compeers, its base covering nearly 14 acres of land, its height 480 feet. There is 6,848,000 tons of solid masonry in the mighty mass.

It required a hundred thousand men sixty-six years to build it, and they were relieved every three months. Can you imagine the undertaking? Can you in conception take in the monumental pile?

No body of men in the wide, wide world regard the Great Pyramid as holding any mystic meaning for them, more than the members of the Masonic fraternity.

Cheops was among the oldest Grand Masters. He was a Past Grand Master nearly 4000 years before the Christian era, and his vast accomplishment still holds and clearly illustrates the true principles of all that is "level, plumb, and square."

Wiser heads than mine positively assert, and persistently maintain that the truths taught by the renowned Cheops were inspired by the being who fashioned the earth, and poured the ocean from his urn, who expanded the firmament and lighted up the sun. "Who spread the north over the empty place, and hung the earth upon nothing." And that the Architect of the Great Pyramid has tabulated these truths in a Masonic form in this unique building, and the thought is broadly, yea, fervently expressed that the fraternity will yet find all the facts, and weld the connecting link that binds the two together.

The Masonic lodge is planned after the Great Pyramid for three reasons, "Masonic reasons," reiterated at every lodge meeting.

It seems very evident that there is a passage leading from between the paws of the Sphinx, running diagonally to the heart or centre of the Great Pyramid; from the mummy within the shadow, and directly in front of the Sphinx.

The prolonged echoes of a gun fired in the heart of the Pyramid were distinctly heard, while the same gun fired at the base of the Pyramid on the outside was hardly heard in the pit.

The inference drawn from this fact strongly favours a subterraneous passage between the two, and thus the way seems clear, for the construction

of the great Pyramid into a Masonic Temple, on a scale of grandeur unparalleled in the wide, wide world.

The delineation in the writer's mind is as follows:

The Sphinx—this watchman of the desert—is called by the Arabs A-bool-hol, "the father of terrors." It is referred to under the name of Aker or intelligence. In hieroglyphics it is named Hor-em-koo, the sun on the horizon.

It faces the east where light comes from. This marvellous monster with a human head, and a body like a lion couchant, is not an inapt type of the durability and unchangeableness of Masonry.

It has been silently watching the seasons change, the years roll by, the centuries recede.

It has watched with stony indifference the rise and ruin of empires.

There it sits like a majestic apparition above the flow of the fertile Nile, above the surging sand of the Sahara or Great Desert that gather round it like the billows of a petrified sea. Mutely tranquil, immovably serene. You never weary gazing upon the stony calm of its attitude, the weird beauty of its repose, the unutterable meaning of its eloquent countenance.

It sits upon the selva of that Lybian desert like some mysterious pre-Adamite monarch.

Its wide well-opened eyes have gazed unwinkingly into vacancy, while mighty Pharaohs and Hebrew law-givers, Persian princes, and Greek philosophers, Antony with marble brow, and Cleopatra with matchless beauty, Arab warriors, and Europeans of scientific research have come in rotation, through the unpausing ages, to look into those eyes so full of meaning and yet so fixed. There it stands to-day as it has stood through the waning centuries. The symbol of intellect and strength.

Through the unnumbered ages it has borne upon its head the royal helmet, or rams horns, indicative of courage and power, dignity and immortality.

Its curious combination of the lion's body with the human head symbolises intellect and strength. Between its fore-paws there was once, there is still, a temple to which the travellers climbed by a long flight of stone steps, there to begin the mystic journey to the heart of the Pyramid, and the study of the occult science which they became familiar with amid the science and solemnity of Chufus' chamber. Immediately under its breast stood an altar from whence smoking incense went up into those vast and well-formed nostrils.

That face, though weather-beaten for many thousands of years, is still majestic, those features, though worn by the waste of circling centuries are still in a most marked degree expressive.

The temple in the chest of the Sphinx was in my opinion the ante-room to a Masonic lodge, from whence the man of proper principles, pure practice and upright life was led through the solemn shadows to the lower chamber in the very heart of the Pyramid. This chamber is lined with stones very highly polished, symbolically engraved, carefully finished and fitted, and artistically roofed with huge blocks of granite leaning against each other in the centre to resist the pressure of the mass above.

There is a niche in the eastern wall of this chamber some 15 feet in height, the object of that niche is to many hidden in the haze of obscurity. As I held my flambeau up and scanned it with interest intense, I concluded that the light that fell upon the face of the newly-initiated one flashed from this niche. Brethren of the *mystic tie*, don't you thing so too?

Here the solemn vows were made that mocked floods and flames, faggots and fires, sword and death. Here the first steps were taken, here the earliest obligations were assumed, here implicit trust in the Infinite One was acknowledged.

Here the token of friendship and brotherly love was given, here the right angles, horizontals and perpendiculars, came into perfect play. Here the E. A. was taught the use of tools. Here the journey began in gloom that ended in meridian splendour. Here life's precious jewels were brought forth in mental form, with all the advantages that flow out from them when properly used, and when called into fullest play.

Here the ear was couched to hear the cry of distress, and the hand was taught how to help the needy.

Here obligations were assumed that led in due course of time and study to all the rights and privileges of the ancient Order of Masonry.—*Iowa Masonry.*

PLACING THE CAP-STONE.

ORATION BY BRO. REV. H. W. THOMAS, PAST GRAND CHAPLAIN, AT THE PLACING OF THE COPE-STONE OF MASONIC FRATERNITY TEMPLE, CHICAGO, NOV. 6TH, 1891.

The Masonic Fraternity is a great fact. That it has long been in this world is not doubted, but how long is not certainly known. It is older than Mohammedanism, older than Christianity. It was old when the soldiers of Cæsar landed on the shores of Great Britain; old when Alexander carried the civilisation of Asia to Europe. It anti-dates Rome and Athens, and the years of Confucius and Buddha, David and Solomon; and our brothers of the long ago may have laid the foundations of the Pyramids of Egypt.

Side by side, through the slow centuries it has journeyed with Judaism, and has seen thrones and empires rise and fall and republics born, but through all, its essential principles have never changed, and to-day, where civilisation is, there Freemasonry is. On its altars the sun never sets.

Such a phenomenon in history is worthy of study. On what foundations, deep and sure, does it rest? What is the secret of its persistent continuity, of its deathless life?

Compared with the religions of the world, it has built but few Temples; unlike these, brothers have never persecuted brothers. Always loyal, its noble sons have often gone to war in defence of the flags under which they lived; but Masonry has never sought the support of armies, nor drawn the sword in its own support. Nor has it ever asked or received the help of Church or State, nor has it grown rich from the spoils of robbery.

What, then, is the secret and the amazing continuity and strength of such an Order among men? Freemasonry has its mysteries; and these in their remote origin may have been related to some occult source of knowledge in a forgotten past; but if this be so, such buried wisdom has possessed little practical working power. Freemasonry, like all other organisations, has its obligations, but not in these, as such, is the explanation of its abiding power. There must be a something to be obligated to, and something to make the obligations binding. Of all

the millions of this great Order, each one has been just as free to go as he was to come, but for some reason, they have nearly all remained.

There is something deeper than the forms and ceremonials of Masonry; these are but the outer expressions of its inner principles; the body in which the spirit resides. Nor is this something, a secret. The Masonic Order has not separated that which God has joined together. It has not separated the secular from the sacred; but has ever made of the two, one. It has united the lower to the higher; it has shown how the higher grows up out of the lower, and fulfils its meaning and end.

Building is one of the first necessities of civilization; without a house, man is a wanderer; with homes and cities he has a settled abode; but the construction of these requires the labour and skill of the trained mechanic; and hence in building, practical Masonry has always been one of the largest industries. The walled cities, the castles, and cathedrals, the palaces and homes of the world have arisen through the toil of Masons; and before machinery came to lighten the labour of man, all this hard work had to be done by the hand.

Freemasonry has taken this large and necessary occupation of dressing and laying stone and brick as the suggestive and expressive name of its world-wide brotherhood. Nor was it ashamed to do it—to be related in name and fact to brick and mortar and stone; and in this way has our great Order for ever allied itself to the toiling millions of earth.

But Freemasonry has done more than this; it has given to the work of man a higher meaning. The hand of labour takes the rough stone from the quarry; it touches the marble and the granite, and up rise the homes of men; and the temples of justice and religion. And whilst man is thus creating a body for the objective life of society, the beneficent genius of Freemasonry comes with its noble lessons to bless the toil and the toilers by transforming the hard work of the world into a great school of morals; a vast scene of transactional righteousness, in which the square and the compass, the plumb and the level become the symbols of that higher life in which man is the architect of character; and each one is helping build the beautiful temple of truth and justice and love that is rising in the unseen world, and that shall stand when the temples of time have crumbled to dust.

Freemasonry has thus united labour and morality, and made each the friend and helper of the other. And in a task so simple, so natural, so human and divine, its creed, its inner working basis has been just as easy, as natural and divine as the work it has sought to do. A belief in God, and righteousness; this and nothing more. And hence this great world-wide and time-long Order has never felt called to enter the realm of the speculative, and seek to define God and the relations of spirit to matter; and thus has it escaped the turmoil of deoate that has divided the religions of all ages.

Within its temples there are no debates about the "mistakes of Moses," no quarrels about metaphysical theories; nor is it in the least disturbed about what the higher criticism has to say about the dates and authorship of the books of the Bible. Its one aim is to build character; and hence it deals with ethical and spiritual forces and principles, and seeks to concrete and unfold them in the rational and moral consciousness that they may shine forth in the beauty and power of noble lives.

And hence whilst there have been many religions and many schools of philosophy, there has never been but one Freemasonry; and in the nature of things there can never be any other; and for the reason, that it is centred in the unchangeable, and developed along the lines of the lower, and the higher, natural.

Nor, has Freemasonry found the least trouble in the transition or evolution of its thought and life from the law to the gospel. It has never shared in the contentions between the parties of Peter and Paul; it is as easily Christian in its higher modern, as it was Jewish in its ancient life. It unites the two,—does not seek to separate the branches from the root. Nor does it send missionaries from the one to convert or proselyte the other. It finds that there is room in the great law of love to God and man, for all; and they dwell together as brethren.

It is needless to say, that such a fraternity is beneficent; and that its great benevolences are not restricted to its own numbers, but flow out to bless the world; and that its members worship in the churches, and mingle with their fellow-men in all the thought and work of life.

And thus sharing and helping in all that is true and beautiful and good, this great Order has been so often asked to lay the corner stones of the temples of justice and religion, of art and industry, for in spirit and purpose and helpfulness it is at one with all that looks to the betterment of men and nations.

These many lodges assembled here to-day rejoice, and our brothers in every land rejoice with us, that this great Masonic temple is nearly completion. True to the genius of the Fraternity, it will in part be devoted to other than Masonic uses; it will be the home of business and the professions as well; it will not be shut up all day and opened only at night, not closed six days out of seven; but always and in all things in close touch and sympathy with the life and needs of man, but over all will be the halls and altars that look heavenward, Godward, that point to the higher meanings of life in the great beyond.

The ceremony of placing the cap-stone, though not so commonly in use, is not of recent origin. In "Gould's Early British Freemasonry," it is said, that Gilbert Sheldon, Archbishop of Canterbury, designed the Theatrum Sheldonianum at Oxford, and that the Craftsmen celebrated the cap-stone, and Dr. South delivered an eloquent oration. A letter from Geo. W. Speth, of the Coronati Lodge of London, to our Past Grand Master, Bro. J. C. Smith, who presides over these ceremonies, the writer says, that Edward Strong, jun., a Freemason, placed the Cap-Stone in the lantern of St. Paul's with his own hands, assisted by others of the Order. That was early in the seventeenth century.

A strange sense of sadness mingles with our rejoicings in this hour, that some who were with us when the corner-stone of this Temple was laid, are not with us to see the Cap-Stone placed. But, in the Temple not made with hands, they live; and from the home above they look down and rejoice that the work has not tarried in our hands. Norman T. Gassette, Dr. James Adams Allen, Dr. Hosmer A. Johnson, and Bro. John O. Dickinson, are names that will always be remembered and loved, nor can the name of Mr. Root, the architect in whose brains this building took shape before the ground was broken, be forgotten.

Men die, institutions live; and when we are gone, when other feet shall walk these streets, a hundred, a thousand years hence, whilst the waters wash these shores; till time is no more, may this Temple stand for the glory of God, the honour of Masonry, and the good of man.—*The American Tyler.*

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Applicant was formerly Journalist and Overseer-Printer in various London establishments, and was for many years Printer and sometime Editor of *The Artisan* (Engineering Journal), *The Freemasons' Magazine*, and afterwards Printer of *The Freemason*, *Civil Service Gazette*, and other publications.

Being for some years a member of a Freemasons' lodge, he applied for the benefits of the Royal Masonic Benevolent Institution, when it was discovered that his subscriptions fell three months short of the qualification necessary to be placed on the list of Candidates.

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The next meeting of the Committee will be held here on MONDAY, 3rd October, at FIVE o'clock, of which this is to be taken as notice.

FRANK RICHARDSON,

Freemasons' Hall,
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Secretary.

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To Correspondents.

"A SUBSCRIBER" is referred to Article 54 of the Book of Regulations, by which he will see that it requires nine officers to render a chapter complete, but Grand Chapter ruled some few years ago that none but Installed Principals should be present at the opening.

"ADONIRAM."—If our worthy correspondent will turn to Article 70, Mark Constitutions, he will find that the issue of a warrant for the constitution of a Province rests with the M.W.G. Master. This prerogative, in our opinion, applies as well to the sub-division of an already existing Province into two or more separate and distinct Provinces as to the constitution of an entirely new Province.



SATURDAY, AUGUST 27, 1892.

Masonic Notes.

We congratulate the head master and the educational staff generally of the Royal Masonic Institution for Boys on the satisfactory results of the recent examinations by the Science and Art Department, South Kensington, as regards this School. Amongst the candidates who were entered for these examinations no less than 59 certificates were granted, viz.:—for free-hand drawing, eight second class; animal physiology, four second class; sound, light, and heat, eight first class and eleven second class; mathematics: 1st stage, four first and nineteen second class; 2nd stage, one first and four second class.

Under ordinary circumstances the annual meeting of the Provincial Grand Lodge of Hertfordshire is held some time during the latter half of the month of July. This year, however, in consequence of the General Election being in progress at the time, the meeting had to be postponed, and it is now announced that it will take place at Hatfield, under the banner of the Cranbourne Lodge, No. 1580, on Tuesday, the 27th September.

Though great progress towards recovery has been made by Miss Philbrick since the terrible assault that was made on her some weeks ago, it is unfortunately true that the young lady is by no means yet out of danger. The wounds on the back of her head are severe and will take a considerable time to heal, while, as a portion of the brain substance has had to be removed, extra caution is necessary in order to prevent excitement. In the meantime our respected Bro. Philbrick and all the members of his family have the full sympathy of the Craft in the trying ordeal through which they are passing. We all hope his daughter will be restored to health and strength after the frightful injuries she received.

The career of the Masonic and General Life Assurance Company was the reverse of a brilliant one, and it dragged on a wretched existence for some 16 years. Somewhere about 1886 an order was issued by Mr. Justice North to compulsorily wind up this miserable speculation, and now we are informed that the same learned judge has sanctioned the payment to all creditors of the company of a first dividend of 4s. in the pound. We trust that further dividends may be forthcoming in the near by-and-by—in which case nothing will so well become this assurance company so much as its death.

But why must the fair fame of our ancient Craft be sullied by an enforced connection, for which it is in no way responsible, and which it is not in its power to prevent, with enterprises in which the guinea pigs take the prominent part, the creditors getting most of the kicks, while the piggy-wiggies receive most of the half-pence? It is true we are not operative, but rather free and accepted or speculative Masons, but our speculations do not extend into the domain of company-promoting, with which, as a Society, we are desirous of having as little to do as possible.

Indeed, it appears to us to be an unwarrantable assurance on the part of the management of such a company as the late "Masonic and General Life Assurance" that it should introduce "Masonic" into its title, when Masonry has nothing whatever to do with the objects of the company, does not sanction the adoption of the title, and would prevent such adoption if it were possible. However, for trading purposes, this company is dead and buried, and if in the course of the next six or sixteen years a further dividend of 4s. in the pound is forthcoming, so much the better will it be for the creditors or their respective executors, administrators, or assigns.

Masonic Notes and Queries.

994.]

THE SCALD MISERABLE MASONS.

What is there about the air of Leeds that it should have lately taken up a prominent position in popularising some of the curiosities of Freemasonry. We all know that Bro. W. Watson resides there, and the good work he is doing for the Provincial Grand Lodge

Library. Has he been stirring up his fellow-citizens and brothers? It is only a few weeks ago I called attention to the beautiful facsimile of Picart's scarce plate of "Freemasons at Work," which Bro. Embleton of Leeds had published, and now I am able to draw the attention of amateurs to another production of a similar nature by the celebrated art-publisher, Bro. R. Jackson, of 16, Commercial-street, Leeds. In the early years of last century many societies arose in imitation, in rivalry, and also in ridicule of Freemasonry. Such names as the Gormogons, the Bucks, &c., &c., will occur to every student of our annals. But there was one with the curious name of "Scald Miserable Masons," which only seemed to come to the fore once a year, just about the time that the Freemasons were escorting their retiring and new Grand Masters to the hall appointed for the general feast. It would appear to have been composed of boot blacks, chimney sweeps, scavengers, and all the tag, rag, and bobtail of London, and its sole purpose was to organise a mock procession in scorn of the Masons. At length the mock and the real processions met, with the result that public processions of Masons ceased from that day in London. A print was published, entitled "A Geometrical View of the Grand Procession of Scald Miserable Masons," designed as they were drawn up over against Somerset House, in the Strand, on the 27th of April, A.D. 1742, by A. Benoist." The print is exceedingly scarce, and I know of very few copies of it. Within the last few weeks I made the acquaintance of a lady, a new comer to Margate, and in her drawing-room immediately recognised a copy which had belonged to her grandfather. I was impertinent enough to offer a large sum for it, and was refused. There is a copy in the British Museum, and I know of a few scattered about the country, but not many. The print is nearly 4 feet long, by 8 inches in width, and well executed. Every feature of a Masonic procession on a large scale is parodied, huge banners are held aloft, decorated with Masonic symbols, the kettle drums ride before, but the players are mounted on asses or sorry hacks, and their instruments are butter tubs and marrow bones, the chief dignitaries ride in muck-carts, and so on. If the processions resembled, as is to be presumed, the picture, they must have been very laughable sights. Bro. Jackson has just reproduced this engraving in exact facsimile, splendidly done, on good plate paper. It is a picture which should hang on the walls of every Masonic Hall, unless the brethren are fortunate to have an original. Masonic collectors will be sure to write for it, if this notice comes under their eyes.

G. WM. SPETH.

Reviews.**THE DEVON MASONIC REGISTER FOR THE YEAR 1892-3.**

This authorised guide for the Provincial Grand Lodge of Devon is issued earlier this year than formerly, but even now it is late, and would do better if placed in the hands of the brethren at Provincial Grand Lodge. The 1892 meeting was held at Exeter in June, and had copies been ready then, doubtless the sale would have been more satisfactory than it is under present circumstances. The usefulness of the directory is apparent, and Bro. Frank Westcott is at home in the triple office of editor, printer, and publisher. He has done good work for years in this direction, and the books published by him for his own sale or for clients are in the best of style and taste. The Province of Devon is a large one, there being 52 lodges and some thousands of members. It has been established for 120 years, and is in a most vigorous condition. The directory furnishes the names of the officers and Past Masters of each lodge, and similar information for the large Provincial Grand Royal Arch Chapter (29 Chapters), as also the 22 Mark lodges connected with the Mark Provincial Grand Lodge. The Provincial Priory, with six preceptories, the four Rose Croix chapters, and other Masonic bodies, are also fully detailed, and a full roll of Charity votes, amounting to the handsome total of 3604, being an advance of nearly a thousand on the last year's report. The directory should have a large sale, and can be had post free for thirteen stamps.

THE INSURANCE BLUE BOOK AND GUIDE FOR 1892-1893. Edited by Arthur Champness, and published by Champness and Co., 33, Imperial Buildings, Ludgate Circus. Price 2s., limp cloth, or half calf, 3s. 6d.

This is just the work needful for the insurance agent, and quite as much so for all those intending to insure. The plan would be for any of the latter, who have not made up their minds as to the particular office, to carefully peruse this most useful directory, and then consult an insurance broker. In fact, with this guide, any business man can come to a rational decision without any other aid, and select the office to suit his requirements with almost absolute certainty of being correct. The full details are given, financially and generally, so that with the certified statements of accounts of the offices, one should be able to arrive at a satisfactory conclusion, whether it be for accident, fire, life, or miscellaneous purposes. The addresses of all the chief officials connected with the offices, in London and the country, are alphabetically arranged, and the origin, character, balance-sheets, and other particulars are carefully tabulated, the Continental and American offices being also described. For investment purposes, the "share list" is a real boon, and the legal information afforded must prove both useful and reliable. If such a guide were at hand and consulted prior to many going in for insurance, they might be saved from placing their money and their hopes in rotten concerns. We unhesitatingly recommend this capital "Blue Book," believing it to be one of the best publications of the kind ever issued.

In consequence of the appearance of Asiatic cholera in a severe form in Hamburg, the Local Board of Health has enjoined on all local bodies the imperative necessity of taking precautions in all matters of sanitation.



Craft Masonry.

PROVINCIAL MEETINGS.

BURSLER.

St. Martin's Lodge (No. 98).—The usual monthly meeting of this lodge was held at the Town Hall on Thursday, the 18th inst., when there were present Bros. John Mason, W.M.; J. Scarratt, S.W.; A. Boulton, J.W.; W. Garner, I.P.M.; Rev. L. C. A. Edgeworth, Chap.; R. Dain, P.M.; P.P.G.D.C., Treas.; T. K. Pedley, P.M.; P.P.G.S. of W., Sec.; F. Weston, P.M.; P.P.G.S.B., D.C.; J. Beech, S.D.; R. Wilkinson, J.D.; R. Owen, I.G.; J. B. Davis, Org.; J. Boardman, Tyler; J. Godwin, P.M.; P.G.S.B.; W. H. Emery, W. Brickel, T. Saunders, W. Pointon, W. Skellern, W. S. Gordon, and others. Bro. J. Norris, 451, was a visitor.

The lodge was opened, and the minutes of the last regular meeting were read and confirmed. Bro. J. Minshull was raised to the Degree of M.M. by the W.M. in a very creditable manner, the work of all the officers being also well carried out. There being no other business, the lodge was closed.

ETON.

George Gardner Lodge (No. 2309).—A meeting of this lodge took place at the Christopher Hotel, on Saturday, the 20th inst., when there were present Bros. R. J. P. Laundry, W.M.; W. B. Fendick, I.P.M., acting S.W.; J. Hanham, J.W.; E. Corp, S.D.; J. Broderick, J.D.; J. Pritchard, Stwd., acting I.G.; A. Skinner, I.P.M.; George Gardner, P.M.; C. P. Bellerby, Sec.; R. Dennis, G. Kirkham, R. Dixon-Smith, R. J. Munlove, J. T. Muddiman, J. Muddiman, W. Page, A. Halliday, F. Halliday, H. P. Hasted, and H. R. Layton. Bro. G. W. Marple was a visitor.

The lodge having been opened and the minutes confirmed, a ballot was taken for a candidate for initiation, Mr. Pullmann, which proving unanimous he was regularly initiated into the mysteries of ancient Freemasonry. Bro. Layton was raised to the Degree of M.M. There were four brethren proposed as joining members. This was the first time the W.M. had discharged the duties as regards any of the ceremonies, in consequence of having been absent through severe illness. We are glad to see him so far recovered, as we are Bro. George Gardner after his illness and accident, and congratulate the W.M. on the able way in which he discharged his duties.

The lodge was closed, and the brethren adjourned to dinner provided by Host Page in his usual excellent manner.

THORNE.

St. Nicholas Lodge (No. 2259).—The monthly meeting of this lodge was held on Wednesday, the 17th inst., in the Peace Hall. Present: Bros. S. H. C. Ashlin, W.M.; J. H. Bletcher, I.P.M.; J. Constable, S.W.; G. Kenyon, J.W.; A. L. Peace, Treas.; Rev. J. J. Littlewood, Chap.; W. P. Robotham, Sec.; W. Martin, S.D.; A. Goodhind, J.D.; T. Barber, I.G.; F. T. Turner, Stwd.; R. N. Brunyee, W.M. 1482; W. Pickering, B. Maskill, G. Eland, and F. Pine, Tyler. Visitors: Bros. F. Rand, 242, P.P.S.G.D.; T. Foster, J.D. 242; G. Foster, 242; and G. Buckland, I.G. 242.

Bro. Eland was duly passed to the Degree of F.C., the work being performed by the W.M., assisted by Bro. Peace. The next meeting falling on a most inconvenient night, it was resolved to apply to the Provincial Grand Lodge for a dispensation to hold the September meeting a week later for the election of W.M., &c.

Royal Arch.

COLCHESTER.

Patriotic Chapter (No. 51).—At the quarterly meeting of this chapter on Tuesday, the 16th inst., at the Three Cups, the following were elected officers for the ensuing year: Comps. R. D. Poppleton, Z.; C. Osmond, H.; R. Howard Ives, J.; T. J. Ralling, S.E.; Edmund Gowers, S.N.; E. Hennemeyer, Treas.; J. G. Renshaw, P.S.; A. J. H. Ward, 1st A.S.; H. J. Skingley, 2nd A.S.; and A. Wright, Janitor. During the evening a telegram of regret and sympathy at the dastardly outrage on his daughter was dispatched to the Grand Supt. of the province, Comp. F. A. Philbrick, Q.C., who is a member of the chapter.

GUERNSEY.

Doyle's Chapter of Fellowship No. 84.—This well-known chapter, over whose existence for some years past rather dark clouds of neglect have rolled, has at length, under the fostering care of two or three zealous companions, completely emerged from the shade and resumed its old form, promising the best results. This was most amply exemplified at a meeting held at the Masonic Hall, on Thursday, the 18th inst., when the following companions, having been duly approved, were exalted: Comps. Osmond Priaul, A. G. Lacy, and F. S. Sorrell. The ceremony was most impressively conducted by Comp. Stickland, P.Z., who also gave the symbolical lecture in a faultless manner, the historical being relegated to Comp. Lainé, P.J., and the mystical to Comp. Balfour Cockburn, P.Z., who occupied the chair of H. The duties of P.S. were carried out for the first time by Comp. Hamel with such marked ability as to elect the special commendation of the Principals later on in the evening. The chapter owes much to its energetic Scribe E., Comp. Houghton Wilkins, who is unfailing in his zeal to promote its best interests. There was a full muster of all the companions in the roll as also several visitors, amongst whom we noticed Comps. Dobree, P.Z., P.G.W.; De Jausserand, Melish, and others.

A charming gathering in the banquet hall terminated the evening's proceedings.

Lodges and Chapters of Instruction.

RANELAGH LODGE (No. 834).—A meeting was held on Friday, the 19th inst., at the Six Bells Hotel, Queen-street, Hammersmith, when there were present Bros. R. Reid, W.M.; W. Hide, S.W.; H. Foreman, J.W.; J. Sims, P.M.; Preceptor; A. Williams, Treas.; D. S. Long, Sec.; J. Cummings, S.D.; C. C. Stafford, J.D.; J. Banks, I.G.; C. C. Barber, H. Bone, A. Salmon, and T. W. Biggs.

The lodge was opened in due form, and the minutes of the previous meeting read and confirmed. Bro. Barber offering himself as a candidate for passing, was questioned. The lodge was opened in the Second Degree, and the ceremony was rehearsed. Bro. Salmon offering himself as a candidate for raising, was questioned and entrusted. The lodge was opened in the Third Degree, and the ceremony rehearsed. The lodge was resumed to the First Degree. The W.M. having risen, Bro. Hide, S.W., was unanimously elected W.M. for the ensuing meeting.

BLACKHEATH LODGE (No. 1320).—The usual weekly meeting was held at the Milkwood Tavern, Milkwood-road, Loughborough Junction, on Monday, the 22nd instant, when there were present Bros. E. A. Rice, W.M.; T. R. Cass, S.W.; H. C. Turner, J.W.; F. Hilton, P.M.; Preceptor; Cass, Treas.; C. H. Stone, Sec.; R. Barr, S.D.; Niblett, J.D.; Chabot, I.G.; Lake, Tyler; Lord, H. G. Martin, Dawson, G. Thompson, Reap, Porter, Bate, Stafford, J. Mills, Hill, and Grumman.

The lodge was opened in due form, and the minutes of the last and previous meetings were read and confirmed. The ceremony of initiation was rehearsed, Bro. Stafford being the candidate. The lodge was called off and on. Bro. Stone resumed the chair, and the lodge was opened in the Second Degree. The ceremony of raising was rehearsed, and Bro. Dawson having offered himself as a candidate, answered the usual questions, was entrusted, and retired. The lodge was opened in the Third Degree, and Bro. Dawson duly raised to the Degree of M.M. Bro. J. Mills, 765, was elected a member. It was resolved that the first annual supper take place the last Monday in October, and the W.M. of the mother lodge be invited to take the chair. All business being ended, the lodge was closed.

CHISWICK LODGE (No. 2012).—A meeting was held on Saturday, the 20th inst., at the Windsor Castle Hotel, King-street, Hammersmith, W., when there were present Bros. R. Reed, W.M.; J. H. Cummings, P.M.; S.W.; W. Hide, J.W.; A. Williams, P.M.; Preceptor; J. Sims, P.M.; Deputy Preceptor; J. Davies, P.M.; S.D.; W. S. Whiteley, J.D.; E. Fox, I.G.; and Tucker, W.M. 144.

The lodge was duly opened, and the minutes of the previous meeting were read and confirmed. Bro. Reed worked the 5th Section of the Lecture, under the direction of Bro. J. Davies, P.M. Bro. Tucker offered himself as a candidate for passing, and was examined and entrusted. The lodge was opened in the Second Degree, and the ceremony of passing was rehearsed. The lodge was resumed to the First Degree, and the 3rd Section of the Lecture was then worked by Bro. J. Davies, P.M., assisted by the brethren. Bro. Cummings was elected W.M. for the next meeting. The lodge was then closed.

Allied Masonic Degrees.

EASTWOOD.

Prince Edward Council (T.I.).—A meeting of this prosperous council was held on Monday, the 15th inst., at the Station House Inn, Bro. Thomas Wrigley, the W.M., in the chair, supported by all his officers and a numerous attendance of the brethren. The minutes of the meeting held on May 25th were read and confirmed. A ballot was taken for the following candidates, which proved unanimous: Bros. James Cookson, P.M., P.Z., &c., P.P.G. Treas. Cheshire; Chas. Greenwood, P.M., P.Z., &c.; Thomas Mellor, P.M., P.Z., &c., P.P.A.G.S.; and Wm. Crossley, P.M., P.Z., &c. Bro. John Marshall, P.M. and Sec., then took the chair, and admitted, received, and consecrated the candidates in the several Degrees of St. Lawrence the Martyr, Knights of Constantine, Red Cross of Babylon, and Grand High Priest in such a masterly manner as to fill the hearts of everyone present, both candidates and witnesses with the greatest pleasure, and made one regret when the beautiful ceremonies terminated. The lectures were rendered in a very efficient manner by Bro. K. D. Kendal, and Bro. Smith added materially to the beauty of the ceremonies by presiding at the organ. Letters of apology for inability to attend were received from Bros. the Earl of Euston, R.W.G.M.; John Paterson, P.G.D. England; and other brethren. "Hearty good wishes" were expressed on behalf of the visitors by Bros. Geo. S. Smith and W. Watson.

After the business the brethren sat down to a substantial tea, and separated after spending a very enjoyable evening.

BOARD OF BENEVOLENCE.

The monthly meeting of the Board of Benevolence was held on Wednesday evening at Freemasons' Hall. Bro. Robert Grey, P.G.D., President of the Board, presided; Bro. James Brett, P.G.P., Senior Vice-President, and Bro. C. A. Cottebrune, P.G.P., Junior Vice-President, occupied the chairs of those officers; Bro. E. Letchworth, G.S., Bro. A. A. Pendlebury, Asst. G.S., and Bro. W. H. Lee represented Grand Secretary's office. There were also present Bros. W. P. Brown, Samuel Vallentine, Dr. H. J. Strong, Henry Garrod, Charles J. R. Tijou, Charles Dairy, George Read, J. H. Matthews, S. V. Abraham, William Vincent, Walter Hopekirk, E. C. Mulvey, William Fisher, W. M. Bywater, T. W. Whitmarsh, E. Weston, George Gregory, J. Duncan, W. Adams, John C. Yates, J. H. Clare, Charles Turner, C. H. Webb, H. Massey, H. Dickey, T. Montagu, C. J. Scales, H. Hooper, John Matthey, A. C. Dandridge, J. Warcup, W. E. M. Tomlinson, M.P.; C. J. Sowing, C. Wakefield, Edwin Styles, Walter E. Gompertz, A.

H. Williams, Robert A. Gowan, Charles Lamb, F. H. Cureton, S. M. Barker, Ernest M. Coombe, Charles Thomas, A. W. Flack, and H. Sadler, G. Tyler.

The Board of Masters was first held at which the agenda for Grand Lodge on September 7th, was submitted to the brethren. At the Board of Benevolence the brethren confirmed recommendations to the amount of £225 to the Grand Master to grant at the July meeting. There were 20 cases on the new list qualified through lodges in the London district, and at High-bridge, Brentwood, Secunderabad, St. Ives, Cornwall, Fowey, Worthing, Cannamore, E.I., Bombay, Helston, Manchester, Durham, Cheshunt, and Fyzabad.

All the cases were relieved. One case was recommended to Grand Lodge for £100 and one for £50. There were two recommendations to the Grand Master for £40 each and three for £30 each; while there were six grants of £20 each, one of £15 and six of £10 each—a total of £515.

CORPORATION RECORDS.

Bro. Sir John Monckton, F.S.A., the Town Clerk, has presented to the Corporation his sixteenth annual report on the records of the Corporation. He states that during the past year Dr. Sharpe, the Records' Clerk, has devoted nearly the whole of his time to forwarding the new historical work entrusted to him by the Corporation, in which the rise and progress of the City of London, its commercial greatness, and its increasing political influence consequent thereupon, are traced from its own archives. The first volume of the work is now finished, and ready to pass through the press. It carries the history of the City from the time when, under the Roman Empire, London was honoured with the name of Augusta, to the close of the reign of Elizabeth. A brief account is given of London under the Saxon kings, when it gradually supplanted Winchester as the chief city of the kingdom, and became the seat of royal residence and the scene of frequent witenagemots. The hesitation of William the Norman to employ force against the City, the inhabitants of which had learnt courage from distress, the contest between Stephen and the Empress Matilda, in which the City of London held, as it were, the balance; the favour of the citizens shown to John, while Earl of Mortain, in his struggle against Longchamp, a favour which met its reward in a grant of Commune, and a promise from John and the Barons to preserve their rights and privileges untouched; the claim of the Mayor to serve at the (2nd) Coronation banquet of Richard I. as the King's Butler, a claim shared by the rival city of Winchester; the fidelity of the citizens to the barons against the tyranny of John as King, in acknowledgment of which the barons took care to insert a clause in Magna Charta guaranteeing the preservation of the City's liberties; the disturbances in the City which followed the decease of John and the accession of Henry III., as well as the struggles of the 13th century, in which London is represented as being "ever foremost in the cause of freedom"—these all find a place in the earlier chapters of the work, not drawn from the City's archives, for they could scarcely be said to commence before the reign of Henry III., but from the Anglo-Saxon Chronicle and other chronicles familiar in the publications of the Master of the Rolls. With the accession of Henry III., the work touches upon the increase in strength which the craft guilds of the City, under the Mayors Thomas FitzThomas and Walter Hervey, gradually achieved for themselves, and the breach of friendship between England and Flanders, which threatened to put an end to the wool trade, on which this country depended so much. It is curious and instructive to follow the City's own account of its troubles in supplying men and money to enable Edward III. and Henry V. to carry on their wars with France; to watch the attitude of our citizens during the struggle between the houses of York and Lancaster; to note the importance attached to the City's assent, if not approval, when the Crown was offered to Richard III., and the eager haste displayed by the Protector Somerset and the dissatisfied lords to be the first to secure the City's favour; but no fact is more fully proved and illustrated from the City's own archives than that the City was honoured with the style of the King's "Chamber," a fact which no king, Plantagenet, Tudor, or Stuart, ever allowed himself to forget whenever he happened to be in want of money. The work of the first volume has entailed the necessity of going through 27 journals and 28 repertoires, and as there remains nearly 150 journals and more than 250 repertoires to be examined for the rest of the work, it is doubtful if it can be completed in two volumes. The Committee have authorised the preparation of a supplementary volume.

A MASONIC SERMON.

The following notice of the sermon preached recently by Bro. the Rev. James Anderson on the occasion of the meeting of the Provincial Grand Mark Lodge of Cumberland and Westmorland is thus referred to in the *Whitehaven News* of the 18th inst.: There has just been published a sermon preached last month, at the Egremont Parish Church, by the Rev. James Anderson, on the occasion of the annual meeting of the Provincial Grand Mark Lodge of Cumberland and Westmorland Freemasons. It is in many respects a notable production. Addressed to Masons, it directs their laudable ambition to the Mark Degree as the acme of Masonic perfection; and so far as an outsider

may judge, it ought to claim the special attention of those "brothers of the mystic tie" who are as yet only in the outer courts. But it is interesting also to those to whom Masonry is a sealed book; for it sets forth the general principles of the Order, revealing at least the main springs and motives of Masons. Further, it affords food for the reflection to the judicious, in that it boldly though tacitly traverses the judgment of the Roman Catholic Church in putting its veto upon Masonry as a kind of *imperium in imperio* in its relation to Christianity.

"Masonry is Christianity," says Mr. Anderson, and he succeeds in showing, by quotations from what are apparently portions of the ritual of the Order, that Masonry embodies much of the teaching of Christianity. Faith in God, hope in a future life, and that Charity, which suffers long and is kind, are among its moral graces, and Masons are commended to a "holy confidence that the Lord of Life will enable us to trample the King of Terrors beneath our feet, and lift our eyes to that bright Morning Star, whose rising brings peace and salvation to the faithful and obedient of the human race." All this and a great deal more of similar character speaks volumes for the theory of Masonry. Whether or not it is conclusive proof of the identity of Masonry and Christianity is another matter. The Terror of the Portal to non-Masons is well-known to be that process known as "black-balling." Perhaps the comparison fails there. The one appears to be an excellent school of good works, in which they "select your candidates. Every man is not fit to be a Mason." The other, most preachers tell us, is a school of grace, in which "Whosoever cometh unto Me I will in no wise cast out."

However, we cannot attempt, nor do we desire, to weaken the force of Mr. Anderson's argument. He has the advantage, to which we can lay no claim, of being an exponent of the mysteries of religion both in the lodge and in the pulpit; and saving the condemnation of the Roman Catholic Church, which acknowledges but one absolute standard, we have no reason to know that Masonry is not Christianity. But what may perhaps strike some is that "things which are equal to the same thing are equal to one another;" and if Masonry is Christianity, and the religion of the Church of England is Christianity, they may be disposed to inquire how it is that the religion of the Church of England is not Masonry? Or, if it is, where is the necessity for further ritual, rites, and ceremonies to incite to that "brotherhood of peace and love, of honour and fidelity" which should be characteristic of both? Has the one brought "down through the ages vast and varied until now" more sure guarantees of genuineness, simplicity, and sincerity than the other? A reply sermon dealing with these and similar points would be at least as interesting as that delivered at Egremont, which in the meantime may be commended as worth reading.

Scotland.

CONSECRATION OF THE THANE OF FIFE LODGE, No. 781.

On Saturday, the 20th instant, the Freemasons belonging to the Province of Fife and Kinross, attended in large numbers to take part in the consecration of the new lodge Thane of Fife, No. 781. As most of the lodges within the bounds sent representatives, the attendance was close on 300. The procession as it passed through the streets had an imposing appearance. The ceremony took place in Brunton's Hall, at four o'clock, when Bro. Major James Townsend Oswald R.W.P.G.M., presided, and was supported by Bros. Maj.-Gen. David Briggs, D.P.G.M.; James F. Bremner, S.P.G.W.; Rev. G. Strang Anderson, P.G. Chaplain; David Osborne, P.G. Secretary, and others.

After the initiatory services, the charter, jewels, clothing, &c., were handed to the several office-bearers, and the lodge closed.

The brethren held some social intercourse for a short time together.

TOO RELIGIOUS.

A member of the Craft who has read a little of Masonic literature says it is too religious for him, and he declares that if what he has read is correct, Masonry and religion must be synonymous. They are synonymous in requiring devotion to begin in the heart and to be exemplified in the life; in requiring all to come in humility to seek and receive light and blessing; in requiring of all faith in God, hope in immortality, and charity to all mankind, with the practice of every virtue comprised in the law of love to God and man. They are synonymous as to the Supreme Builder and Word, and their ultimate is the same, the temple not made with hands, eternal in the heavens. The brother seems to have thought that Masonry was but little more than a moral social club, and to have been disappointed when he found it a system of the most profound religious philosophy of all time. Evidently he anticipated no praying for him who has just entered the Masonic portals, and no subsequent praying for himself; no receiving of the first Great Light as his rule and guide of faith and conduct; no lesson of justness and uprightness before God and man; no ever-persevering search for truth, and no exemplification of death and resurrection. To him Masonry's beautiful system of morality, veiled in allegory and illustrated by symbols, was meaningless until he began to read

Masonic literature, and then, in direct opposition to his past solemn declarations of his desire for light, more light and further light, he closed his ears and heart with the pronouncement—"I don't like it; it is too religious for my eyes. If this is correct, then Masonry and religion are synonymous, and consequently unsatisfactory to me." To him all the lessons of the Temple of Solomon—all the Masonic and religious spiritualising of them—must be as naught, and in his theory and practice must be but a name. Masonry and religion are master-building for eternity, are the erecting of the temple of the soul, and thus they are synonymous. If for any one this is too religious, then, by just as much he is not yet a Master Mason. To all such there can be but one admonition—Come up higher, and let nothing of God's light and truth be too religious for you.—*Voice of Masonry.*

The Craft Abroad.

THE UNITED GRAND LODGE OF NEW SOUTH WALES.

INSTALLATION OF LORD JERSEY AS GRAND MASTER.

The annual meeting of the United Grand Lodge of New South Wales was held at the Masonic Hall on the 27th of June for the installation of his Excellency the Governor, Earl of Jersey, as Grand Master of the Order for the second time, and also for the investiture of officers. The large hall was used as a lodge room, and handsomely decorated with the colours of various nations, and there was a fair attendance of Masons of all ranks. A strong choir, under the leadership of Bro. A. J. Drewe, rendered the various odes connected with the ceremonies, and Bro. A. Gehde, Grand Org., presided at the organ.

The Grand Master having been proclaimed, the Deputy Grand Master, Bro. N. Hopson, was obligated and invested, and the other officers invested as follows: Bro. the Hon. Harman J. Tarrant,

M.L.C. ...	Pro G.M.
" Nicholas Hopson ...	Deputy G.M.
" J. W. Evans ...	S.G.W.
" J. P. Humphries ...	J.G.W.
" The Bishop of Bathurst ...	G. Chaplains.
" Rev. Patrick Fitzgerald ...	G. Treasurer.
" John Starkey ...	G. Registrar.
" Donnelly Fisher ...	Pres. Bd. of G.P.
" Thomas E. Spencer ...	Pres. Bd. of Ben.
" Ellis Robinson ...	G. Insp. of Wks.
" R. Anderson ...	G. Architect.
" Richard Shute ...	S.G. Deacons.
" Dr. Simpson ...	J.G. Deacons.
" J. Coffill ...	G.D. of C.
" Gordon Man ...	G.D.D. of C.
" J. B. Beauregard ...	G.S.B.
" G. H. Marsh ...	G. Std. Br.
" M. T. S. Whysall ...	G. Dir. of Music.
" F. Alterton ...	G. Organist.
" F. Harvey ...	G. Bard.
" J. Massy ...	G. Purst.
" A. Gehde ...	G. Dep. Pursts.
" W. H. Ore ...	G. Stewards.
" A. J. Burbridge ...	G. Tyler.
" Walter Marshall ...	
" G. H. Scurr ...	
" W. E. H. Nicholle ...	
" J. Tontu ...	
" A. B. Kirk ...	
" J. P. S. Willson ...	
" T. A. Graham ...	
" W. J. Morgan ...	

The GRAND MASTER then delivered his annual address. He said that he had to thank the brethren for the honour of his re-election as Grand Master, and to assure them that he accepted the office conferred upon him with feelings of pleasure and a sense of the responsibility of the office of head of the Freemasons of New South Wales. The office was one, a honourable one, in his estimation, and he should endeavour to fill it to the best of his ability, and that during his year of office he should prove worthy of the trust placed in him. They might rest assured that it was not only the honour that he estimated, but it was also the fraternal feeling and confidence reposed in him that he valued most highly. When he first accepted the position of their Grand Master he was almost a total stranger, but since then he had had many opportunities of meeting the brethren in Sydney, and in the various parts of the colony, and everywhere he had been he had met with the most cordial and fraternal greeting, and made to entirely forget that he was a newcomer and realise that he was a brother Mason of the Grand Lodge of New South Wales. After reference to the various parts of the colony he had visited during the year the Grand Master remarked that it was not the office which they as Masons valued so much as the knowledge that they were brothers in a Fraternity which had for its object the carrying into practice of great and valued principles, and from his experience they might be quite sure that Masonry was well carried out in New South Wales. But they must never be content to sit still, but always be pressing forward the true principles which lay at the root of Masonry. This was not an occasion to deliver an oration on the value of Masonry, but he would allude to the great strides made in New South Wales. During the last year something like 1726 new brethren had been initiated, and since the creation of the United Grand Lodge of New South Wales over

6000 had joined the order. They were numerically strong, having between 13,000 and 14,000 brethren, who had undertaken certain obligations, and who were a peaceful army of men who were doing a great deal to leaven life in New South Wales, and who were anxious to do all they could to elevate the tone of private and public life, for Masonry, truly understood, could do much in this direction. They would perhaps see no startling results, for the influence of Masonry was silent, but they believed that it could exert that influence for the elevation of the people. Let them, therefore, as Masons, do all that lay in their power to be true to their principles, and endeavour to make the lives of those amongst whom they lived purer and happier, and if they did so they would be putting the highest principles of the Order into practice, and have no cause to regret it. It was pleasant in times like these to know that their funds were prospering. During last year they had been able to add £500 to their reserve funds, and there was a balance of £637 to go on with, while the Benevolent Fund had increased by £400, still leaving £244 for immediate use. He took the opportunity of thanking the Grand Lodge Officers for their aid during the past year, for there was nothing that he as Grand Master could more highly value. After referring to the Masonic celebrations at Grafton, Newcastle, and other places, and the respect inspired amongst those outside Masonry, he said that unfortunately there had been one source of grief during the year in that they had to lament the death of one who would eventually have been one of the most prominent of Masons, as of public men in the world. The Grand Lodge had very kindly passed a resolution of sympathy which must have touched the heart of their brethren in England. He was sorry also that by reason of another sad event he should not have the pleasure of meeting the members of Grand Lodge in a friendly manner on the morrow as he had hoped to do, but he hoped to do so before long. He took the pleasure of congratulating the officers just elected. Everyone knew how difficult patronage was until he had to distribute it, and he was glad that by their constitution the Grand Master was saved that trouble. He cordially welcomed those whom the brethren had elected. After further remarks the Grand Master again expressed his thanks and announced that Bro. Dr. Tarrant had been appointed Pro Grand Master.

The representatives of Sister Grand Lodges were then presented with their patents of office and the proceedings closed, the usual banquet being dispensed with owing to the death of the Earl of Ancram.

FRATERNITY BROADENS A MAN.

C. C. Wolcott, in an address delivered not long since, said:—

"I have never believed that the association in a secret fraternal Order had a tendency, as it is sometimes claimed, to narrow a man's sense of obligation to the world at large, and to confine his operations to the members of his own Order. Such is surely not its purpose, and I believe is not its tendency. In fact, I believe the tendency is otherwise. The exercise of friendship and Charity in a narrow circle is an education towards the recognition of a universal brotherhood. Men are at best but the exponents of ideas; back of the action, back of the deed, is always the thought, and the thought, the ideas of claims of others upon us outside of family and kin, is one that deepens by exercise, and extends outside in ever-widening circles. 'The old idea of chivalry, you know, was the supremacy of might. Its triumphs were the triumphs of physical strength and prowess, but in modern knighthood, the highest type of courage and chivalry finds its expression in deeds of charity and goodwill.

"If fraternal love held all men bound, how beautiful this world would be.' Instead of criticising, men would try to help the weak and to rescue the fallen. Intelligence would pity rather than despise ignorance, and strive to raise it to a knowledge of the truth. The question would then be, not how can I advance my own interests, but how can I benefit my brother? Discord and strife would cease, and men would dwell together in unity and peace."—*International News.*

Buffalo Bill keeps his show up to date, and every now and then adds some fresh topic of interest to bring patrons to Earls Court. The troupe of Cossacks which he has engaged are now with his Red Indians bringing thousands of visitors to this popular outdoor entertainment. The Cossacks go through their native dances, and on horseback perform some very daring feats, chief of which seems to be standing on their necks with their legs in the air whilst their horses are going at terrific speed. The attack and defence of the Deadwood Coach still forms the principal feature in Buffalo Bill's show, though we ought not to omit mention of Col. Cody's shooting at glass balls from horseback, or Annie Oakley's marvellous rifle firing. She is well nick-named Little Sure Shot.

The appropriation voted by the United States Congress in aid of the Great International Exhibition at Chicago next year was reduced from a million to £500,000 sterling, which will be issued from the Mint in the form of five million special souvenir silver coins of the weight, fineness, and value of the regular silver half-dollars in current use. On this becoming known, an immediate demand for them was made on the exhibition officials from all parts of the country, and it is generally believed that all the coins will be sold at 100 per cent. premium, the exhibition being thus enriched to the extent of a million sterling. An almost fabulous price has been offered for the first coin struck, which it is believed will realise £200. It is likely it will be sold by auction at Chicago, a certificate from the Director of the Mint accompanying it, to the effect that it is the only genuine first souvenir coin.



The ceremony of installation will be rehearsed in the Chiswick Lodge of Instruction, No. 2012, at the Windsor Castle Hotel, King-street, Hammersmith, by Bro. J. Davies, P.M. 169, to-morrow (Saturday).

Bro. the Rev. Dr. Lemon, P.P.J.G.W., &c., of Devon, Vice-Patron of the Royal Masonic Institution for Girls', Boys', and Benevolent Institutions, has, by donation, constituted himself a Patron of the last-named Institution.

We are pleased to notice that the name of Bro. Dr. Hill-Drury, P.P.G. Reg. Norfolk, and Prov. G.H. (Durham Chapter), has recently been placed on the Commission of the Peace for the Borough of Darlington.

The Leopold Lodge of Instruction, No. 1571, will resume its meetings at the City Arms Restaurant, St. Mary Axe, E.C., on Thursday, the 1st September, at seven, and will continue them each Thursday evening at the same place and hour.

A serious accident occurred last week on the Chicago and North Western Railway to a train of nine cars conveying a large number of Knights Templar returning from a conclave at Denver. Near Clinton, Iowa, three cars left the rails, and one of them fell down an embankment 20 feet in height. Fourteen of the passengers were more or less seriously injured.

Bro. Sir Michael and Lady Octavia Shaw-Stewart, Bart., gave a large garden party, at Ardgowan, to all the constituents of Bro. R. Shaw-Stewart, M.P., their eldest son, and the house party, which was numerous, including Mr. Michael and Lady Alice Shaw-Stewart, Lady Katherine Thynnes, the Hon. Sidney and Lady Beatrice Herbert, and Viscount and Viscountess Newark.

Among the latest appointments which have been made in consequence of the recent change of Ministries will be found those of Bro. the Marquis of Breadalbane, as Lord Steward of Her Majesty's Household, and Bro. Lord Carrington, Lord Chamberlain. These offices, under the late Ministry, were held by Bros. the Earls of Mount Edgumbe and Lathom respectively.

Owing to the export of grain from Russia having been prohibited by the Government in consequence of the famine which prevailed in that country some time ago, the import into the Millwall Docks has diminished to the extent of nearly a million quarters. This, of course, has seriously affected the demands for labour, at the same time that it has reduced the dividends of the Ordinary Stock of the Dock Company.

The ceremony of swearing-in Lord Houghton, the new Lord Lieutenant of Ireland, and his Chief Secretary, the Right Hon. John Morley, was performed in the Council Chamber of Dublin Castle on Monday in the presence of the Lords Justices, Bro. Lord Ashbourne, *re* Lord Chancellor, and Bro. General Lord Wolseley, commanding the Forces. His Excellency afterwards took his seat on the throne in the Premier Chamber.

According to some recent Board of Trade returns, the number of railway travellers, reckoning one traveller for each separate journey made, but exclusive of season ticket holders, who would swell the total very considerably, was 845,463,668 last year, of whom one in 8,208,385 was killed, and one in 524,481 injured. But even this slight proportion is materially reduced, if allowance is made for accidents for which the passengers themselves were more or less directly responsible.

The 37th annual fête of the London United District of the Order of Foresters was held at the Crystal Palace on Monday, in aid of the Distress Gift Fund. The men in Lincoln green figured largely on the occasion, and were accompanied by their wives and children, or their sweethearts, sisters, &c. A very full programme had been arranged both for those who preferred outdoor recreation in the grounds and those who preferred being under cover in the Palace itself, and the management have the satisfaction of knowing that everything passed off satisfactorily.

The Duke of Cambridge visited the Hounslow Barracks on Tuesday for the purpose of inspecting the 17th Lancers, of which he has been colonel for upwards of 50 years, and the School for Military Music at Kneller Hall, under Bro. Col. Shaw Hillier as Commandant. The Lancers, though few in number, the total being only 220, presented a very fine appearance, and were warmly congratulated by his Royal Highness, who was connected with the regiment when it was known as the 17th Light Dragoons.

The floral exhibition at Earls Court and the promenade round the band stands in these August days well patronised. Any evening one may meet at the Welcome Club several well known Masons who are kept in town. We hope for the sake of Londoners some private individual or corporation—why not the London County Council?—will take over this now well known resort of both the toiling millions and the leisured class. It would be a shame to let the speculating builder have this lung of London. It should be open for ever as a place for promenade and music.

FREEMASONRY IN SCOTLAND.—On the 8th September next, the Grand Master Mason of Scotland, Bro. the Earl of Haddington, will, at Hamilton, install Bro. Major R. King Stewart of Murdostoun as Provincial Grand Master of the Middle Ward of Lanarkshire, in room of Bro. Col. J. Clark Forrest of Treeshank, resigned. On the 15th September, at Hawick, the Grand Master will make a grand visitation to the Provincial Grand Lodge of Roxburgh and Selkirk shires. On the 17th September, the foundation-stone of the new hall of the Lodge Mother Kilwinning is to be laid by Bro. the Hon. Thomas Cochrane, M.P., Provincial Grand Master of Ayrshire; and it is expected that the Grand Master will be present, supported by, as at these other functions, a deputation from Grand Lodge. The new Lodge Randolph, No. 776, Buckhaven, is to be consecrated on 29th September. The presentation of the bust of the Past Grand Master, Bro. Sir Archibald Campbell of Blythwood, Bart., will be made on behalf of the members of Grand Lodge to Lady Campbell, at Blythwood, probably about the middle of October.

The Duchess of Albany visited Windsor Castle on Wednesday, and was present at a short service held in the Albert Chapel, where lie the remains of her late husband, the Duke of Albany, and those of the Duke of Clarence and Avondale.

The Duke of Cambridge visited Woolwich on Wednesday, for the purpose of making his annual inspection of the garrison. The review took place on the Common, the Artillery being in great strength. The movements were much curtailed in consequence of the great heat.

Bro. Sir G. O. Trevelyan, Bart., M.P., and Lord Kelvin are among those who have accepted the invitation of the Lord Provost and Corporation of Glasgow to the banquet which will be given at the City Chambers to the Institute of Journalists on the occasion of the forthcoming conference.

According to the Registrar-General's returns, the births registered last week in London were below the average to the extent of 216, and the deaths by 188. Notwithstanding the prevalence of scarlet fever and double the usual amount of diphtheria, the death rate was only 17·2 per 1000.

For the second time during the present season the picture galleries at Grosvenor House were, by the kind permission of the Duke of Westminster, thrown open to members of the National Sunday League and their friends, the number who visited the galleries on Sunday last being 4067.

George Victor Drogo, eighth Duke of Manchester, was, like his father before him, a member of our Society, the highest distinction conferred upon him being that of S.G.W. of the Grand Lodge of Mark Master Masons, to which he was appointed, when Viscount Mandeville, in 1879.

The dignity of a Marquisate has been conferred upon Bro. the Earl of Zetland, who was Lord Lieutenant of Ireland during the latter part of Lord Salisbury's Ministry. His lordship, however, who is now in residence at his seat, Kerse House, Stirlingshire, retains the old name of Zetland.

Lieutenant George Byng, eldest son of Bro. Colonel the Hon. Henry Byng, the heir presumptive to the Earldom of Strathford, has been appointed Aide-de-Camp to Sir Henry Lock, Governor of the Cape of Good Hope and High Commissioner for South Africa, and sailed to take up his post on the Trojan, which left Southampton on Saturday last.

A collision occurred on the Great Eastern Railway at Lemon-street Station, E., shortly after 11 p.m. on Sunday. A passenger train from Forest Gate was slowing up, when a light Tilbury engine was seen approaching at a fair rate of speed, and though the driver did all he could to pull up, a collision occurred and about 50 passengers were bruised and shaken. Fortunately no loss of life occurred, but the windows of the train were smashed and many people had their faces cut by the broken glass.

Bro. S. H. Soper, whose death occurred with painful suddenness on Monday in Scotland, where he was touring for the benefit of his health, was a well-known figure in the City. Bro. Soper was a member of the late Oporto Club, whose festive gatherings, at which he was a constant attendant, were held at the Albion. There he was always welcome, not simply for his good company, but also for the songs he was wont to give after dinner for the benefit of his fellow members and the guests. His company will also be missed at Masonic gatherings, where he was equally welcome.

To the many buildings which have been erected in Blyth during the last few years is shortly to be added a new Masonic Hall—the Blagdon Lodge—a scheme for which has been decided upon. The present place of meeting is the Mechanics' Hall, but through the interest and influence of Bro. Sir M. W. Ridley, Bart., P.G.M., an eligible site has been secured, and the piece of ground adjoining the Higher Grade School, in Beaconsfield-street, will be utilised for the new building. The proposed erection will meet the local Masonic needs. With the co-operation of their lady friends, the brethren have organised various schemes for raising funds, and it is anticipated that at no distant date the foundation-stone ceremony will take place.

Bro. Frank Rothwell, who died suddenly last Saturday, was acting editor of the *Plumber and Decorator*, and managed in a few years to raise that journal to the front rank of trade papers. He was essentially a self-made man, and was proud of telling how he used to wear the slop jacket and work as a journeyman painter and decorator. He was a musician of no mean order, and took considerable interest in Freemasonry. Last Saturday night he felt tired, threw himself on the bed in his dressing-gown and read a popular journal. A little while afterwards his wife found that he had dropped asleep, and that the journal had dropped on his face. As she raised it she noticed that his hand was very white, and then found that his Saturday night sleep was one that would know no earthly waking.

The 117th Anniversary of the Royal Regatta of the Richmond Watermen was celebrated with unusual splendour on Wednesday, the day being devoted to a series of aquatic contests in addition to gondola and swimming races, while these were followed in the evening by a grand Venetian fête, the river, with its innumerable craft, and the banks being brilliantly illuminated with Chinese lanterns and oil lamps. There was also a display of fireworks in the grounds of Cambridge House by permission of Sir E. D. Paul, Bart., and an aquatic display on the river opposite Buccleugh House, the residence of Bro. Sir J. Whittaker Ellis, Bart., where, by invitation of Lady Ellis, a numerous and fashionable company assembled, among those present being H.R.H. the Duchess and the Duke of Teck, with their son, Prince Alexander and the Princess Victoria Mary, Bro. Sir R. Temple, M.P., the Mayors of Richmond and Kingston, with the members of the two Corporations and their families. The grounds were beautifully illuminated, as also were the mansions, Richmond Bridge, and the boat-houses on the riverside. The greatest credit is due to the Committee for the success which attended their efforts.

HOLLOWAY'S PILLS.—Pure Blood.—When the blood is pure, its circulation calm and equable, and the nerves well strung, we are well. These Pills possess a marvellous power in securing these essentials of health by purifying, regulating, and strengthening the fluids and solids. Holloway's Pills can be confidently recommended to all persons suffering from disordered digestion, or worried by nervous fancies, or neuralgic pains. They correct acidity, and heartburn, dispel sick headache, quicken the action of the liver, and act as alteratives and gentle aperients. The weak and delicate may take them without fear. Holloway's Pills are eminently serviceable to invalids of irritable constitution, as they raise the action of every organ to its natural standard, and universally exercise a calming and sedative influence.

The National Horse show was opened at Ballsbridge, Dublin, on Tuesday, the attendance of visitors being greater than in former years, while the entries for all classes together, exceeded by 23 the number for 1891.

The Princess of Wales and her daughters, the Princesses Victoria and Maud, arrived from Marlborough House at Sandringham on Saturday last, and will make a considerable stay there, at all events till the return of the Prince of Wales from Homburg.

Bro. F. Seagar Hunt, who has just received a baronetcy, is a member of the Abbey Lodge, Westminster, No. 2030. The congratulations of the lodge were conveyed to Sir Frederick through the Secretary, Bro. F. E. Shand, who has received an acknowledgment of "sincere thanks for kind words."

The proceeds of M. Paderewski's London recital at St. James's Hall, on October 18, will, we learn, be presented by the great pianist to the Children's Hospital. The proceeds of his final recital in New York next March will be given to the Children's Hospital of New Jersey.

The Queen's departure from Osborne for Balmoral has been deferred till Monday next, the 29th instant, so that for the first time for many years her Majesty will have celebrated the anniversary of the late Prince Consort's birth—the 26th instant—in the Isle of Wight instead of at her Scottish residence.

The fifth annual report of the Fulham Free Library shows that the number of volumes issued during the past year was 121,874, or 21,704 more than during its predecessors. The income from the rate was £1399, or £200 less than before in consequence of the management receiving the net instead of the gross amount of the rate.

Amongst the list of 10 gentlemen newly-appointed by Bro. Lord Halsbury, the late Lord High Chancellor, to be Justices of the Peace for the Borough of Leicester, are the names of Bros. J. Herbert Marshall, I.P.M. 279, P.M. 1007, P.P.S.G.W.; Geo. Hy. Hodges, 523; and Geo. Clifton, M.D., P.M. 1391, P.P.S.G.D.

Bro. Wm. Ball, P.M. No. 45, whose letter soliciting contributions towards the Newfoundland Fund appeared in a recent issue of the *Freemason*, writes to say that he is taking across with him 25 guineas from these sources, which will be expended for the benefit of special Masonic cases. Bro. Ball's address is 31 to 45, Gresham-street.

On the occasion of the visit of King Humbert in Genoa, it is now reported that there can be no grand naval review, there being no room in the port for vessels to form in the usual line for saluting. A real naval review would have to take place two miles outside the port. Therefore the King will only go on board the admiral's ship to receive the commanders of the different squadrons; the guns will be fired from the prows of the ships, the yards will be manned and flags hoisted.

The infant son and heir of Bro. Viscount Raincliffe, and grandson of Bro. the Earl of Londesborough, was christened at Seamer Church, near Scarborough, on Saturday afternoon last, the names given to the child being George Francis William Henry. The sponsors were H.R.H. the Duke of Cambridge—for whom Bro. Viscount Raincliffe stood proxy—and Bro. the Earl of Londesborough, godfathers, and the Countess of Westmorland, godmother.

The Foreign Office on Wednesday received from the United States Government an official invitation for the British Navy to participate in the grand naval review in New York Roadstead on the occasion of the opening of the Chicago World's Fair. The Foreign Office have communicated the invitation to the Admiralty, who will make all arrangements.

His Royal Highness the Duke of Cambridge arrived at Portsmouth on Thursday for his annual inspection of the troops in that garrison. His Royal Highness, who was met at the railway station by the Duke of Connaught, commanding the Southern District, proceeded to Government House for luncheon. In the afternoon the Duke crossed to Gosport, and witnessed a sham fight, the "regular idea" being that an enemy during the night had landed a covering detachment at Brown-down, with the intention of effecting a disembarkation in force and marching on London.

On Monday last the funeral took place at Stow of Bro. Joseph Wilson, blacksmith, who died on Thursday, the 18th inst., in his 70th year. The burial took place with Masonic honours—deceased being the oldest member of the local lodge of Freemasons, into which he was initiated in 1843. He had thus been for almost half a century an active member of his mother lodge and of the Craft, and he was at the time of his decease 1 reasurer of the lodge, and also of the benefit society in connection therewith. In recognition of his long and faithful service in these offices, he became last year the recipient of a testimonial from the members.

More interesting than the dock in which the prisoner at the Central Criminal Court awaits his doom is, in the opinion of Mr. Montagu Williams, the little gallery just over it, which is principally used by the prisoner's friends. "Most (he adds) of the celebrated murderers of the century, including Lamson, the Stauntons, the Mannings, and Catherine Wilson—to take a few names at haphazard—were tried in this court. What scenes those walls have witnessed! What terrible agony have I seen suffered there myself! The cries of despair that have issued from that little gallery from time to time when a verdict has been pronounced, or a sentence passed, will never be forgotten by those who heard them."

NEW PORTRAIT OF THE PRINCE OF WALES.—An etching representing the Grand Master in full Masonic costume has just been produced by Messrs. T. Watt and Co., fine art publishers, of Glasgow. It is a three-quarter length, and his Royal Highness is represented as if engaged in opening Grand Lodge, the left hand lightly clasping the mallet which rests on the square and compass and open Bible. The likeness shows that some little advances have been made by the hand of time since an engraved Masonic portrait was last executed, but it appears a truthful picture, and of its artistic merit there can be no question. The tone of the picture is admirable, while the detail is clear and sharp, and the light and shade excellent. Mr. Charles Laurie is the artist, and the publishers have every reason to be satisfied at having placed their commission in such competent hands.

A GOOD PLAN.—The Eleventh Annual Edition of Explanatory Book, sent free, gives valuable and reliable information how to operate successfully in Stocks and Shares and obtain handsome profits.—Address, Geo. Evans and Co., Stockbrokers, 11, Poultry, London, E.C.