

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. LORD SALTOUN, M.W. GRAND MASTER OF SCOTLAND; AND THE GRAND MASTERS
OF MANY FOREIGN GRAND LODGES.

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NEWS ABOUT MASONRY IN PERU.

At the Quarterly Communication of the United Grand Lodge on the 1st June last, a message from the M.W. Grand Master was read in which his Royal Highness drew attention to the facts (1) that the Grand Lodge of Peru had some time previously "decreed the removal of the Volume of the Sacred Law from the altars of all lodges under its jurisdiction, substituting therefor the Constitution of the Grand Lodge of Peru and replacing the word 'Bible' in the ritual by the words 'of the Grand Constitution of the Grand Lodge of Peru,'" and (2) "that the said Grand Lodge of Peru has not only refused to reconsider its decision authorising such a decree, but requires obedience thereto from the several lodges under its jurisdiction." Under these circumstances, the communication went on to say, "his Royal Highness is of opinion that recognition of the Grand Lodge of Peru as a Masonic body ought no longer to be accorded, until that body shall have returned to its observance of the ancient landmarks, and, therefore, desires that the sense of Grand Lodge shall be taken" on a series of resolutions, the main purport of which may be briefly described as a determination to ignore the existence as a Masonic body of the Grand Lodge of Peru; and to refuse admission to our lodges to all who have not been initiated in accordance with the ancient landmarks and themselves reject the fundamental Masonic principle of belief in the Great Architect of the Universe. The resolutions suggested by the M.W. Grand Master were brought before Grand Lodge by the Grand Registrar in an able and exhaustive speech, and Grand Lodge adopted them seriatim without a dissentient voice. As there was no interchange of representatives between our Grand Lodge and that of Peru, there was no need for any official withdrawal of intercourse on our part, but the resolutions of Grand Lodge are themselves the best condemnation of members of the Peruvian body which styles itself Masonic.

We now learn through the medium of the *Voice of Masonry* that what may be described as a revolution in Peruvian Masonry may shortly be looked for. Our worthy contemporary, on the authority of the *Masonic Standard* of New York of 11th June—that is, only 10 days after our Grand Lodge had adopted its resolutions of non-intercourse—has published a letter from Bro. STEPHEN BERRY, Grand Secretary of the Grand Lodge of Maine, U.S.A., to Bro. DUNCAN of the New York *Masonic Standard*, in which it is stated that he has received a letter from a correspondent dated "Lima, Peru, May 9th," in which it is declared that the "Dam party"—that is, the party which

influenced the Grand Lodge of Peru to adopt its recent non-Masonic course—had been defeated; that a "Bro. J. A. EGÓ AGUIRRE (former Grand Secretary)" had been "elected and installed Grand Master," and that as a consequence "the Bible" would be "at once restored" to the altars of all the lodges under the jurisdiction of the Grand Lodge of Peru. This, so far as it goes, is good news. Bro. STEPHEN BERRY is too trustworthy and too experienced a Masonic official to permit himself to publish or secure the publication of any communication in the truth and *bona fides* of which he did not himself place the utmost confidence. We may reasonably assume, therefore, on the authority of so entirely reputable a brother that the election of Bro. J. A. E. AGUIRRE as Grand Master means a return sooner or later on the part of the Grand Lodge of Peru to the ancient landmarks of our old and honourable Society.

But though such G. Lodges as have not yet severed intercourse with Peru on account of its banishment of the Volume of the Sacred Law from the altars of its lodges may calmly await the issue that is expected from the election of the new Grand Master, in the hope and belief that it will be unnecessary for them in the altered circumstances to pass an edict of non-intercourse with the Grand Lodge of Peru and its lodges and members, our Grand Lodge will find itself compelled to wait until a return on the part of the latter to the fundamental principles of Freemasonry has become officially known to it. A dignified body like the Grand Lodge of England cannot be enacting and annulling important resolutions, as it were in the same breath. It very carefully assured itself of the authenticity of the statements that reached it from different sources as to the change that had taken place in the character of Peruvian Masonry before it adopted its resolutions of non-intercourse of the 1st June; and it must be equally careful to certify itself as to the authenticity of the news which Bro. STEPHEN BERRY announces he has received, on authority in which he evidently has entire confidence. But his Royal Highness, the Grand Master, and the experienced advisers he has about him are not likely to do anything hurriedly. For the present, it is enough for us to know that a speedy return to the ancient ways on the part of the Grand Lodge of Peru is probable, and the sooner it takes place the better pleased shall we be.

FREEMASONRY IN NATAL.

We have received the printed reports of the proceedings of the last two half-yearly communications of the District Grand Lodge of Natal held at Bellair and Pietermaritzburg respectively. The District Grand Master, Bro. WESLEY FRANCIS, presided on both occasions, and there appears to have been a fair amount of important business to transact. The District G. Master, at the earlier of the two meetings took the opportunity of congratulating the Dep. Dist. G. Master on his appointment to the brevet rank of Past A.G.D.C. in Grand Lodge, and Past G. Std. Br. in Supreme G. Chapter, expressing his belief that these honours could not have been conferred upon a worthier Mason. In the same address he referred to the proposed scheme for the establishment of an Aged and Indigent Freemasons' Benevolent Fund in commemoration of the QUEEN'S Diamond Jubilee, and recommended that District Grand Lodge should accept the same as far as its general principles were concerned and then refer it to the lodges for their careful consideration of the details with a view to its being settled and arranged at the Communication next ensuing. He was careful to point out that the Scheme had been carefully prepared by the

District Board of General Purposes, and illustrated the necessity there was for organising such a Fund by the case referred to by the Board in the first paragraph of their report as to the aid granted "to a lady, whose husband (a Past Master in the Craft) died as far back as a quarter of a century ago, and who at that time was in as good circumstances" as any of them assembled there that day. The course thus recommended was adopted, and the Scheme having been thus referred to the lodges, was again brought forward at the next meeting, when, we regret to say, the Board recommended that, having regard to the smallness of the response which had been made for funds and the consequent inability of the promoters to formulate any plan for granting annuities, the Scheme should be held over for the present and until a more favourable opportunity for its organisation should present itself. District Grand Lodge, however, as we think very wisely, resolved that the matter should be again considered at the next half-yearly communication, which will be held in the course of next month. Another subject that was referred to at both the meetings had reference to the territorial limits of the District, the District Board of General Purposes being desirous that the District Grand Master should consult the Grand Secretary with a view to having them more clearly defined, "more especially having regard to the fact that Zululand will probably, at an early date, be incorporated with the Colony of Natal, and that at the present time an anomalous condition of affairs prevails in the existence, unattached to this District, of a lodge 60 miles within the limits to which the jurisdiction of the District Grand Master already extends." At the second meeting the District Grand Master reported that he had so referred the subject to the Grand Secretary, but up to that time had not received any reply, owing, no doubt, as he suggested, to the Grand Secretary being in communication with the lodges to whose anomalous position he (the District Grand Master) had had occasion to refer. As for the reports that were submitted at the second or Pietermaritzburg meeting, they were, on the whole, of a satisfactory character, especially as regards the funds of the District Grand Lodge, while the lodges appear to have become somewhat stronger in point of numbers as compared with the previous year. There are one or two matters, however, as to which the District Grand Master felt it to be his duty to speak somewhat strongly. In the one case pointed reference was made to the non-attendance of brethren proposed to be appointed to office in Dist. G. Lodge, and the Dist. G. Master remarked that it would be for him very seriously to consider whether in such absence the proposed appointment should be made. In the other case, the District Grand Master drew attention to the fact of his having inaugurated the custom of having the roll of Masters and Wardens of the private lodges called over with a view to seeing to what extent those officers complied with the obligations they were under to attend the meetings of District Grand Lodge. As regards the latter, we have little doubt that the scheme, if persevered in, will be attended with favourable results, while, as regards the non-attendance of those upon whom the District Grand Master has it in contemplation to confer District Grand Lodge honours, we think that Bro. WESLEY FRANCIS is fully justified in exacting attendance in order to receive the appointment. The absence of a brother in such a case is a slight to the District Grand Master, and if he does not consider it worth his while to attend, we hold that the District Grand Master is fully justified in cancelling the proposed appointment.

HIDDEN MYSTERY, No. 1.

By SYDNEY T. KLEIN, F.L.S., F.R.A.S., WORSHIPFUL MASTER
OF THE QUATUOR CORONATI LODGE, No. 2076.

LIGHT.

It may seem paradoxical to call Light a Hidden Mystery, but it is, perhaps, the most marvellous subject I could lay before you, and one that is least understood by the average man. We are so accustomed in our everyday life to take things for granted that we overlook the Mysteries contained in many things around us. The framers of our Ritual, however, evidently looked beneath the surface of things, and hence the great importance they attributed to the subject of my to-night's demonstration.

In my installation address, I showed that our senses of Hearing and Sight are alike based on the appreciation of vibrations of different rapidity. Loudness and pitch in Music are equivalent to brightness and colour in Light, but, in the sense of Sight we get a new and wonderful appreciation beyond what is possible in the organ of hearing. Our sense of Sight enables us to appreciate "form" and "situation" in space; we are able to know thereby that an object exists even when situated at enormous distances, and we can follow its movements without having any material contact with that object, as is necessary in the case of sound.

This wonderful acquisition which we possess in our sense of Sight is not fully appreciated by us because we have never felt the want of it, but let us think for one moment of the utter ignorance we should be plunged into as to our surroundings if the eye received its impressions of vibrations in the same manner as the ear does. Our eyes would then receive the Light Rays from surrounding objects without being able to place them side by side. All the minutiae which compose a landscape could only be understood in the same way as the ear takes in all the different sounds of a concert, without attributing them to a different part of space; in fact, no image could be formed, and, although all the Light would still strike the retina, vision would be impossible. This is remedied in our eyes by the power of certain transparent substances to refract or bend the rays of light out of the straight, bringing them thereby to a focus. This is performed, as you all know, by a lens situated in front of the Retina, and upon that Retina images are thus formed of all scenes passing in front of the eye, and from thence they are transmitted to the brain by means of the optic nerve. This lens has not, however, the power to separate white light into its simplest component colours—namely, to place them side by side. This we can accomplish in a certain fashion by means of a prism, as in the spectroscope, but this separation is not perfect, because we find that certain of the colours thus laid out are caused by the overlapping of three primal colours, and I have brought you here to-night an instrument only lately invented, by means of which you can understand what is the true explanation of colour vision. As the whole of music is based on the triad, and a great musician can pick out by his ear and distinguish the first, third, and fifth when a chord is struck, so we can by this instrument see that all pictures are formed of three primary colours, and, although our sense of sight will not be able to divide and distinguish these three colours separately, we can at once do this on the screen by means of the ingenious mechanism of the instrument I am to show you to-night.

The Lecturer here exhibited by means of a very powerful Oxy-Hydrogen Lantern the Photo-chromascope lately devised by Prof. Ives. A number of Coloured Pictures of vases of Flowers, Boxes of different coloured Sweetmeats, &c., were thrown on the Screen, and then by means of three condensing lenses in connection with a special rackwork, each picture was split up into three separate pictures, arranged side by side, each picture now being seen by means of its special monochromatic light, showing that all the different shades of colours in a landscape are formed by the mingling and overlapping of three colours only.

Let us now carry our investigation a little further concerning the wonderful sense by which we appreciate Light; those of you who were present when I gave my Installation Address will remember that I showed that the only reason why we could not see objects at a great distance was that the eye could only apprehend anything which subtended a certain angle, in fact the eye had not the power of appreciating parallel rays; if it had, an object would always appear the same size however far it was removed from the eye. The appreciation of size depends upon the angle subtended by that object, and, conversely, the appreciation of distance depends on what is called Parallax or the apparent displacement or projection of an object when seen by our two eyes separately. Many of you have no doubt tried the well-known experiment of attempting to place an extinguisher on a candle by the use of one eye only, and proved that sight with one stationary eye gives no idea of distance. Parallax then is the angle subtended by the distance separating our eyes when viewed from the distant object. For short distances the interval between our eyes is sufficient to give us a good idea of how far off an object is, but when we wish to calculate the distance of the moon (240,000 miles) we find this is not sufficient; we have then to measure a base line of several miles on some level plain and placing a telescope at each end of that known line we can mark the inclination of those two telescopes to each other, when focussed on a particular spot on the moon. We then know the angle of Parallax (180° less the sum of the two angles of inclination) which gives us the distance required. When, however, we go a step further and try to calculate the distance of the sun (93 million miles) we find our last base line altogether too short, we are now obliged to separate our two telescopic eyes by the whole diameter of the earth, which is accomplished by taking an observation of the sun at its rising and again at its setting; once more we attempt a longer distance and find that this huge base line is altogether unequal to help us to appreciate the enormous distance of the stars; how can we get a longer base line than the whole diameter of the earth? The Astronomer provides it for us; the earth takes one year to complete its vast orbit round the sun, and the diameter of that path is 186,000,000 miles; an observation of a star is therefore taken say to-day, and, after waiting six months to enable the earth to reach the other extremity of its vast orbit, another observation is taken, and yet it is found that the distance of the nearest fixed stars is so enormous that even this base line of 186,000,000 miles gives absolutely no result except in a few isolated instances and even in those the angle of parallax is so minute that no reliable distance can be calculated.

Let us now come back to my first demonstration where you heard bars of iron giving out a loud musical note. This note was caused by vibrations at the rate of 500 times in a second, and I think the best method I can adopt to give you a practical idea of what Light really consists, is to ask you to consider how long one of those bars would have to continue vibrating at the almost inconceivable rate of 500 times per second before it has accomplished the full number of vibrations which affect the eye as Light. That bar would not only have to continue its vibrations without diminution for seconds, minutes, hours, weeks, months, years or hundreds of years, but for 20,000 years before it has accomplished the number of pulsations which Light gives out in one of those beats, namely in one five-hundredth part of a second. These 20,000 years must, therefore, be multiplied by 500, giving 10,000,000 years as the time required by a tuning fork, vibrating 500 times per second, to complete the full number of pulsations which strike the eye, and give the impression of Light in one second of time. What a marvellous sense then is Sight, when we find that not only can it grasp these innumerable vibrations, but can actually differentiate colours, appreciating as a different colour

each increase of about one-tenth of the number of frequencies. In my installation address I showed that Light, as appreciated by us, was situated about 40 octaves above the highest sound we can hear, and that the whole visual spectrum was comprised in less than one octave; what then would be the result if our appreciation of Light vibrations was lowered only one octave? Matter would then be visible to us only by means of what we now call the frequencies of Radiant Heat; glass would be quite opaque—our windows would have to be made of carbon, ebonite or other substances, which are transparent to the infra red rays, in fact, under these conditions even iron would be more transparent than glass; a fresh set of new conditions would also come into force if our sense of Sight was raised one octave, and yet it is inconceivable that there can be any limit to the rate of frequencies which must, as shown in my former paper, extend in one direction to the infinitely quick, and in the other to the infinitely slow. Once more we come face to face with the Mysteries of Time and Space, and in conclusion, I would like to carry the consideration of these one step further.

In my Installation Address I suggested that what we required in order to carry the subject further was a Microscope by which we could examine these enormous frequencies, and I will now try and lay before you a mode of thought by which we can approach nearer the unravelling of these Mysteries. Our sense of Sight is caused by the fact that the nerves of the Retina are influenced by, or respond sympathetically to, a certain known frequency of vibration, the limit of this sympathetic action is less than one octave, namely, the vibrations which give the impression of red, are rather more than one-half of the number of vibrations which give us the impression of violet, and all colours between these two, namely, orange, yellow, green, blue, and indigo are the impressions which intermediate rates of vibration make upon our Retina. But the space between these limits is infinitely small, it is only a mathematical point on the line of Infinite extent stretching from the Creator down to the Created, it is the narrow bounds of our sense of Sight; on both sides are similar vibrations, but they are either too long or too short to influence vision, and the result is darkness.

But let us look at our subject in a different aspect and we shall grasp more clearly that Time is not a reality, but is only a mode or condition under which our material senses act; a *tune* may be played either a thousand times slower or a thousand times quicker, but it still remains the same tune, it contains the same sequence of notes and proportion in time; so in the same way with our sense of Sight, an *event* may be drawn out to a thousand times its length or acted a thousand times quicker, but it is still the same scene; an insect vibrates its wings 20,000 times in a second and must be cognisant of each beat, whereas we have seen that we with our senses of Sight and Hearing can only appreciate respectively six and 20 vibrations in a second as separate beats, that insect must therefore be able to follow the life of a plant or a flash of lightning under the conditions of a microscope magnifying several thousand times compared with our vision. The whole life of some of these insects extends over a few hours only, to them there is therefore no day or night, the Sun is always stationary in the Heavens, they can have no cognizance of seasons; if on the other hand we take the converse of this we may conceive conditions under which our own power of appreciation might be reduced to only one vibration in 24 hours, we could then have no knowledge of the sun except as a broad band of light extending across the Heavens, we could not follow its movements so as to see its shape. Let us look at this from another aspect: We are looking at the insect whose wings are beating 20,000 per second and we travel away from it at the rate of Light, the *present* will then always be with us, the wing although still vibrating at that enormous rate would appear to be stationary and would continue in that state for a million years provided we continued our flight with the rays of light. It is thus possible to understand how the growth of a flower, the flight of a bird or the lightning flash might be drawn out and examined under conditions of time which would lead to the discovery and tracing of even the principle of life itself; but let us go one step further and increase our flight beyond the rate at which Light travels, scenes would now progress in the oppositedirection to that which we are accustomed to, men would get out of bed and dress themselves at night and go to bed in the morning, old men would grow young again, tall trees would grow backwards and enter the earth, embedding themselves in the seed, and the seed would rise upwards to the branch that nourished it; but once more we must call a halt; Time and space are only relative modes by which our senses appreciate our surroundings; if everything connected with us were from this moment to move twice as quick or be half the size, we should be absolutely ignorant of the change and if this were carried to extremes and everything happened infinitely quicker and all the surroundings became infinitely smaller we could have no cognizance of the change; our sun and the stars with their respective distances might be reduced in size until they were no larger than the molecules of iron in the blade of a pocket knife; an eternity compressed into a moment and yet we should have no knowledge of change; we must recognise therefore that time and space are not realities but are limits only, set to our corporeal senses, in fact they are but the transient conditions under which matter exists. The *Spiritual*, the *Present*, the *Here* are the only realities, all else is but shadow which will cease to exist when the Light of Truth reigns supreme.

The beginning and end coalesce; a million years is coincident with a moment of time, and we can now see the fallacy of the stock argument that "the belief in Omniscience necessitates a belief in fatalism," the future is present to the spiritual; though to our senses a million years is almost unimaginable, and every moment of that time the result is subject to the freewill action of man, yet to the spiritual there are no such limits; the creation of the world and its future dismemberment, the birth of each one of us and our death, must be at the same moment. We can, therefore, understand how the Deity is cognisant at this very moment of what is taking place millions of years hence without in any way interfering with the freewill of those who live and act during that period; in fact to the Spiritual the present includes the whole of past eternity and overlaps future eternity. When we have once grasped this we begin perhaps for the first time to penetrate the meaning of those mysterious words of Christ:

"Verily, verily I say unto you, before Abraham was, I am." (ἐγώ εἰμι)

H.R.H. THE PRINCE OF WALES proposes to prolong his stay on board the Osborne at Cowes until the end of the month. The sides of the pavilion built for his Royal Highness on the deck of the Royal yacht have been filled with glass sashes to replace the curtains which at first formed the walls of the structure, and other work has been carried out with a view to a longer stay on the part of his Royal Highness than originally intended. He has benefited greatly in health by his stay in the Solent, and has been able to spend most of the day on deck.

PROVINCIAL GRAND CHAPTER OF MIDDLESEX.

The 24th annual convocation of the above Provincial Grand Chapter was held at the Mitre Hotel, Hampton Court, on Saturday, the 6th inst The Right Hon. Lord George Hamilton, M.P., the Grand Superintendent, was supported by

Comps. Raymond H. Thrupp, Prov. G.H.; Lieut.-Col. Clifford Probyn, Grand Treas., as Prov. G.J.; James M. Small, Prov. G.S.E.; Major-General Astley Terry, Prov. G.S.N.; H. E. Herman, Prov. G. Treas.; C. Robinson, Prov. G. Reg.; F. C. Austin, Prov. 2nd A.G.S.; J. S. Tavener, Prov. G. Std. Br.; H. Wharton Wells, P.P.G. Org., as Org.; Dr. Frederick Lawrance, P.G.S.B.; W. G. Kentish, P.G.S.B.; H. Higgins, P.P.G.D.C.; D. W. Pearse, P.P.G. Reg.; R. W. Forge, P.P.G.P.S.; W. Fisher, P.P.G.P.S.; Douglas Gordon, P.P.G.J.; Vivian Orchard, J. 1293; F. Wallace Ingram, H. 946; J. Tilley, M.E.Z. 1691; W. P. Fuller, M.E.Z. 382; W. W. Barber, P.Z. 1194; G. H. Lewis, P.Z. 2048; H. Woodley, 1327; C. Morton Challender, P.Z. 1004; Hugh Squires, 946; W. W. Lee, P.Z. 1524; and others.

Provincial Grand Chapter was formally opened and the minutes were read and confirmed, and the Audit Report, showing a balance in hand of £81 10s. 7d., was received and adopted.

On the nomination of Comp. V. ORCHARD, seconded by Comp. D. W. PEARSE, Comp. H. E. Herman was re-elected Prov. G. Treasurer, and a vote of thanks was subsequently accorded him for his services during the past year.

The G. Superintendent nominated Comps. Sir R. Hanson, Bart., M.P., Major-Gen. Astley Terry, and C. Robinson as members of the Audit Committee; and Comps. W. Fisher, W. G. Kentish, and G. R. Langley were elected by Prov. G. Chapter.

The G. SUPERINTENDENT in re-appointing Comp. Raymond H. Thrupp as Prov. G.H., said he could not have undertaken the duties of G. Superintendent but for the great assistance received from Comp. Thrupp, whose knowledge of the rules and regulations was only equalled by the unvarying kindness always shown by him to others requiring information or advice.

The other Prov. G. Officers appointed were—

Comp. Sir F. Dixon Hartland, M.P., 778	...	Prov. G.J.
" James M. Small, 1691 (re-appointed)	...	Prov. G.S.E.
" Wm. P. Fuller, 382	...	Prov. G.S.N.
" H. E. Herman, 1293 (re-elected)	...	Prov. G. Treas.
" Chas. Robinson, 1503 (re-appointed)	...	Prov. G. Reg.
" Joseph Tilley, 1691	...	Prov. G.P.S.
" Walter W. Barber, 1194	...	Prov. 1st A.G.S.
" Edmund Walter Davis, 1503	...	Prov. 2nd A.G.S.
" Frederick Jackson, 1326	...	Prov. G.S.B.
" George H. Lewis, 2048	...	Prov. G. Std. Br.
" Wm. Hibberdine, 1237	...	Prov. G.D.C.
" H. Barton, 946	...	Prov. A.G.D.C.
" J. W. Hinton, Mus. Doc.	...	Prov. G. Org.
" John Gilbert (re-appointed)	...	Prov. G. Janitor.

The roll of chapters was called, and all were represented, with one exception.

A vote of thanks to the Bard of Avon Chapter for the use of furniture was acknowledged by Comp. Col. CLIFFORD PROBYN.

Letters of regret were announced from Comps. Lord Onslow, F. West, Sir Reginald Hanson, E. Letchworth (G. Scribe E.), Gordon Miller, Sir F. Dixon Hartland, and others, and Prov. Grand Chapter was closed in due form.

The banquet which followed fully sustained the reputation of the well-known hostelry, and the usual toasts were subsequently given.

Comp. Lieut.-Col. CLIFFORD PROBYN, G. Treas., briefly returned thanks for "The Grand Officers."

Comp. RAYMOND H. THRUPP, Prov. G.H., proposed "The Grand Superintendent," and said the companions present had shown by their reception of the toast how Middlesex Masons appreciated their Grand Superintendent, and the ready support they were prepared to give him. As the head of the province, he had won the heart of every Mason, and whenever he came amongst them they desired to give him a hearty welcome.

The GRAND SUPERINTENDENT, in reply, said he appreciated the kindly reception of his name, especially as it was associated with such sympathetic remarks from Comp. Thrupp. If he had known when he was offered the position of head of the province that he would have such heavy official public duties to perform he should have declined, because he had a reluctance to undertake duties it was impossible to perform. During the past three or four years, from the fact that he had had other absorbing duties to perform—he had inadequately performed his functions in the province. They had been good enough to make allowances for this difficulty, and he would not say he hoped he would soon be in a different position. He would, however, assure them that if he were placed in a position, with more time, he would try to respond more than he had hitherto been able, to the duties of the office he occupied. Nothing had struck him more than the admirable feeling that existed among the brethren and companions of the province, for there was a concord of opinion, and a kindly feeling such as he had never met with in any association or body of men, or displayed to the same extent. That was largely due to the work which Comp. Thrupp for many years past had done in Freemasonry, and the manner in which he had brought all the lodges and chapters together. If hereafter he (the Grand Superintendent) was in a position of greater liberty, he would reciprocate the feelings expressed that evening. His only regret was that as they got on in life they could not enjoy themselves quite as much as before without having recourse to the medical profession afterwards, and the golden epoch in which he might have thoroughly enjoyed himself was passing away, so that when he participated hereafter in the festivities of the lodges and chapters he should not be able to so heartily enjoy himself as he should have done a few years ago.

The G. SUPERINTENDENT then proposed "The Prov. G.H. and J. and the Prov. Grand Officers," remarking that it was an immense advantage to have men of such calibre as Comp. Thrupp and the other Prov. Grand Officers.

Comp. RAYMOND H. THRUPP, Prov. G.H., replied, after which Comp. Dr. F. LAWRENCE, P.G.S.B., acknowledged "The Visitors," The Janitor's toast closed the proceedings.

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Proprietor, Bro. C. J. PAINTER.
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ASSEMBLY ROOMS FOR COMPANIES, &c.

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Bro. F. J. THAYRE, Proprietor.
(Many years at the Savoy Hotel).

The above old-established and famous Hostelry is most pleasantly situated on the banks of the Thames at one of its most charming reaches.
There is a large Coffee Room with a grand uninterrupted view.
Superior accommodation for Masonic gatherings, Families, Anglers, &c.
Fish abound in the immediate vicinity of the Hotel, and experienced Fishermen are always available, Billiards, Boating, Punting, Posting, &c.

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CANNON STREET, E.C.
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(ST. PANCRAS) dep.	5 15	10 5	10 35	12 0	12 10	12 25
Matlock Bath arr.	8 35	2 31			4 7	
Buxton " "	0 35	2 22			4 10	
Ashbourne " "	10 30		3A25			0 2
Liverpool " "	10 50	3 10			5 20	
Southport " "	11 55	4 20			6 0	
Blackpool " "	11 25	4 55			6 15	

LONDON	p. m.	p. m.	p. m.	p. m.	night
(ST. PANCRAS) dep.	3 0	3 10	4 0	5 0	9 15
Matlock Bath arr.	5 15	0 25	7 29	8P28	3 56
Buxton " "	5 50		8 20	9 20	
Ashbourne " "	6 12		8C29		
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Southport " "	8 5		10 22	11 55	8D32
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LONDON	a. m.	a. m.	a. m.	a. m.	p. m.	p. m.
(ST. PANCRAS) dep.	5 15	9 0	10 30	10 35	12 25	2 10
Hikley arr.	2 2	3 10	4 0	5 0	5 40	7 30
Harrogate " "	11 27	3 21			5 53	8 11
Ingleton " "	1 5		4 30		7 0	8 5
Morecambe " "	1 15	4 5	4 45		7 45	8 35
Grange " "	1 3	4 13	5 23		7 30	8 18

WINDERMERE	p. m.	p. m.	p. m.	p. m.	night
Barrow-in-Furness dep.	1 50		5 15		8 10
Barrow-in-Furness arr.	1 45	4 52	5 12		8 15
Belfast " "			10 50		5 13 1/2

LONDON	p. m.	p. m.	p. m.	p. m.	night
(ST. PANCRAS) dep.	3 0	4 0	5 10	10 0	12 0
Hikley arr.	11 55		11 55		7 55
Harrogate " "	8 35	10 55	12 0	5 15 1/2	7 55
Ingleton " "					8 15 1/2
Morecambe " "					8 32
Grange " "					9 33

WINDERMERE	p. m.	p. m.	p. m.	p. m.	night
Barrow-in-Furness dep.			8A20		11 0
Barrow-in-Furness arr.			5 25		10 50
Belfast " "					

A—These times will not apply after Sept. 17. B—Via the English Lake District and Barrow. On certain dates (for which see special notices) the steamer arrives at Belfast Inter. C Via Stranraer and Larne. D Sundays excepted. E Thursdays excepted. G arrives Ingleton 8.5 p.m. on Fridays.
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Masonic Notes.

SATURDAY, AUGUST 13, 1898.

We have received a further communication from the correspondent who some months since was kind enough to furnish information as to the character of Hungarian Freemasonry in reference to the absence of the Volume of the Sacred Law from the altar of a newly-dedicated Masonic Hall which in a previous article we had made the subject of remark. This communication, which is an exceedingly lengthy one, is mainly a reiteration of his earlier statements and we regret that we cannot comply with his wish to repeat what our readers must be already familiar with. The reason for this will be obvious enough. In the "communicated" article we published, it was stated that steps were being taken, or would be taken, at an early date with a view to restoring the Volume of the Sacred Law to its place on the altars in the Hungarian lodges and replace the Bible in the Book of Constitutions. It is manifestly a duty on our part as well as an act of courtesy to wait until a reasonable time has elapsed for carrying out the proposed reforms. Then if the present omissions are made good, there is an end of the matter and Hungarian Masonry in essentials will be on the same level as English Masonry.

If, however, when a reasonable time has elapsed, we find the promised steps have not been taken or that opposition to their being taken has been raised and proved successful, we shall then be in a position to revert to the subject and by making it clear that the principles professed by the Grand Lodge of Hungary are not in accordance with the true tenets and principles of Freemasonry as understood by us, afford the authorities of our Grand Lodge the opportunity of inviting explanations from Hungary and, if need be, dealing out the same measure of treatment as has been dealt out to other Masonic bodies.

We quite agree with Bro. Lamonby that in the event of nothing being done by the Grand Lodge of Hungary to remedy the defects to which we have called attention, it will devolve on the advisers of the M.W. Grand Master to deal "as promptly with the Hungarian Body as they did with the Peruvian quite recently." There is, indeed, as he justly points out, an overwhelming reason for acting impartially in a matter of this kind, namely, "that the Grand Lodge of Hungary is recognised by our Grand Lodge, and that the two Grand Lodges exchange representatives," while this is not the case as regards the Grand Lodge of Peru. If, as we have before remarked, the reforms which are said to be in contemplation are not adopted, it will devolve upon our Grand Lodge to act towards Hungarian Masonry as it has towards Peruvian, or it will expose itself to the charge of partiality.

The Province of Essex has done itself honour in recognising the many and valuable services which Bro. Thomas J. Ralling, Past A.G.D.C. of England, has rendered it during the last 21 years. During that protracted period our respected brother has filled the important office of Prov. Grand Secretary, and it is not too much to say, nor are we detracting from the undoubted merits of others in saying, that much of the success which has latterly attended this favoured Province is due to the devotion he has shown to its interests and the unceasing efforts he has made in its behalf. Bro. Ralling was appointed to his post in 1877 when there were only 16 lodges on the roll. Since then the number has grown steadily and there are now as many as 38 lodges in charge of the Prov. Grand Master. This great increase, as it has more than doubled the strength of the Province, has at the same time made the duties of the Prov. Grand Secretary commensurately more arduous. Yet Bro. Ralling has proved himself equal to the increased demands upon his time and energies and has continued to discharge his duties with equal fidelity and success.

Again, in 1883, when his Honour Judge Philbrick, Q.C., was appointed by his Royal Highness the Grand First Principal, to preside as Grand Superintendent over Royal Arch Masonry in Essex, it was to Comp. Ralling that he turned for assistance in the post of Prov. G. Scribe E. Then there were four chapters in the county, now there were 13, or more than three times as many as there had been 15 years previously. But the same remark applies to Comp. Ralling, as Prov. G. Scribe E., as we have before applied to Bro. Ralling, Prov. G. Secretary; in other words, the success of his labours, notwithstanding the augmented demand they necessarily made upon his time, has been equally pronounced.

Thus there can be no doubt as to the justice of the recognition which our worthy brother's services received at the annual meeting the other day at Brentwood of the Prov. G. Lodge of Essex, when an address in album form and a cheque for £250 were handed to him by Bro. the Earl of Warwick, Prov. G. Master. But justice is not the only feature we associate with this presentation. The cheque and album were valuable in themselves, but as the outward and visible evidences of the affectionate kindness and goodwill which are entertained towards him by the whole body of Essex brethren, they are simply beyond price. They demonstrate to the outer world not only that he has discharged his duties faithfully and well, but that he has at the same time discharged them in such a manner as to secure to himself the love and respect of all. We heartily congratulate him on this latest and most gratifying incident in his Masonic career.

At the same meeting at which Bro. Ralling's services were thus honourably recognised, the reports printed for the consideration of the Prov. Grand Lodge, and unanimously adopted, were of the most satisfactory kind. Naturally enough, the leading feature of the year to which the Prov. Board of General Purposes

referred in its report was the generous support given by the lodges in the Province at the Boy's School Centenary. The total subscribed by Essex was not far short of £4000, or rather more than £100 per lodge, Prov. Grand Lodge itself contributing 100 guineas from its own funds. The number of heavy lists was considerable, there being as many as seven that ranged from £205 to as high as £525. The same report also showed that there had been a small increase in the number of subscribing members—from 2015, as stated at the same meeting in 1897, to 2089, while more satisfactory still, there was a further reduction in the number of brethren in arrears—from 190 in 1896 to 169 in 1897, and to 142 on this occasion. Moreover, upwards of £200 had been disbursed during the year in Charity, there having been voted from the fund of Prov. Grand Lodge, in addition to the Centenary gift of £105 to the Boys' School already referred to, a grant of £52 10s. to the Essex Hailstorm Fund. Our Essex brethren have good reason to be proud of their doings during the past 12 months.

The proceedings at the recent annual meeting of the Provincial Grand Lodge of Devonshire were of a highly gratifying character. The reasons for self-congratulation, apart from those arising out of the handsome part played by the Province at the Boys' Centenary, were numerous. All the lodges on the roll were declared to be in a prosperous state; there was a substantial balance at the close of the year's account, and the Provincial Annuity Fund, known as the Fortescue, had received far more than the average measure of support. The receipts of the General Fund, including a balance from the previous year of £260 amounted to close upon £751, while the payments were in round figures £492, the balance remaining being £259, or virtually the same as the closing balance of 1897.

The report of the Fortescue Annuity Fund to the 31st May, 1898, as presented by Bro. E. H. Shorto, showed that the actual income was £658, while the working expenses amounted to only a little short of £16 10s., or barely two and a half per cent. on the income. An addition of £300 had been made to the invested capital, which now amounts to £4000. The number of annuitants provided for during the past year was 12, and the number now permanently on the Fund was 14.

There was, however, one drawback from the general sense of satisfaction which the brethren must have experienced on hearing so favourable an account, namely that 22 lodges, or about two-fifths of those on the roll had contributed nothing during the year, and that as many as 13 lodges—say 25 per cent of the total number—which had done nothing during the last four years. We trust these shortcomings will be made good in the near future.

The proceedings at the meeting at Market Drayton of the Prov. Grand Lodge of Shropshire on the 26th ult., though treating of matters on a smaller scale, were nevertheless most creditable to the Province. Here there are not 50 or 60 lodges to deal with, but only a dozen, with an aggregate membership, all told, of 370 in 1897, as compared with 354 in 1891. But, though few in numbers, our Shropshire brethren have good reason to be proud of this record year. A Province which, notwithstanding the paucity of its members, has subscribed not so very far short of £1200 to the Boys' Centenary cannot be otherwise than in the best of form. In addition, the Provincial Charitable Association has been doing excellent service, while the Prov. Grand Master mentioned, towards the close of the meeting, that the manner in which "the lodge minutes and accounts were kept" had been greatly improved. In short, the past year appears to have been one calculated to give pleasure to the Prov. Grand Master and his officers and the brethren generally.

It seems almost unnecessary to remark that the Province of Hertfordshire, which has been doing splendid service for many years past had a most successful annual meeting at Hemel Hempstead last month. The Prov. G. Treasurer's statement of account, as audited by the Finance Committee of the Province, showed a substantial balance in hand and there was at the end of the year a sum of about £370 invested in Consols. But while the Province itself is sound to the core and in every way flourishing, whether we have regard to the able manner in which it is administered or the support it gives to our Institutions, we notice with regret that quite a number of the Prov. G. Officers for the year were absent from the meeting. The Wardens, the Chaplains, the Executive Officers were there, but there were many absentees and we hold that the least an appointed Prov. G. Officer may be reasonably expected to do in order to show his appreciation of the honour conferred upon him by his Prov. G. Master is to be present in his place during the time he is in office.

Correspondence.

We do not hold ourselves responsible for the opinions expressed by our correspondents, but we wish, in a spirit of fair play to all, to permit—within certain necessary limits—free discussion.

AUTHORITATIVE RECOGNITION OF BRO. G. W. SPETH'S PHILOLOGICAL THEORY OF THE WORDS "FREE" AND "FREEMASON."

To the Editor of the "Freemason."

Dear Sir and Brother,

Your readers are greatly indebted to Bro. the Rev. E. Fox-Thomas for having brought to their notice the notices of the words *Free* and *Freemason* to be found in the great "English Dictionary" of the Philological Society, which is in process of publication by the Clarendon Press, Oxford, under the editorship of Dr. J. A. H. Murray and his colleague, Mr. Henry Bradley, M.A.

The notices quoted from that epoch-making work in your issue of 6th August, 1898, would be sadly incomplete if the article on the word *Freemason* were omitted. The more so as it implies a verdict on the various theories as to the origin and import of the word *Free* in the compound *Freemason*.

It will be fresh in the recollection of all students of the literature of our Craft that our distinguished Bro. G. W. Speth brought before the Quatuor Coronati Lodge last year a paper which he modestly entitled "A Tentative Enquiry" into the meaning of the word *Free* in *Freemason* and kindred compounds. His theory, briefly stated, may be said to be that *Free* in such compounds implies freedom from the control of Masons' Guild or Company, not freedom of the Guild. This last was the general acceptance of the word amongst Masonic scholars, and Bro. Speth's explanation seemed to many of them almost revolutionary. With this summary of the philological position, the ordinary reader will appreciate the following extract from the Clarendon Press Dictionary:

From the NEW ENGLISH DICTIONARY; Oxford, 1897 (Vol. IV., p. 597).

"FREEMASON (Frīme'son,—sn). [*f.* Free a, + MASON.]

The precise import with which the adj. was originally used in this designation has been much disputed. Three views have been propounded (1) The suggestion that *freemason* stands for *free-stone mason* would appear unworthy of attention, but for the curious fact that the earliest known instances of any similar appellation are *mestre mason de franche peer*, 'master mason of free stone' (Act 25 Edw. III st. II c 3. A.D. 1350), and *sculptores lapidum liberorum* 'carvers of free stones' alleged to occur in a document of 1217. (*Il. Findel's Hist. Mas.* 51, citing Wyatt Papworth); the coincidence, however, seems to be merely accidental. (2) The view most generally held is that *freemasons* were those who were 'free' of the masons' guild (see FREE a 29). Against this explanation many forcible objections have been brought by Mr. G. W. Speth who suggests (3) that the itinerant masons were called 'free' because they claimed exemption from the control of the local guilds of the towns in which they temporarily settled (4) Perhaps the best hypothesis is that the term refers to the mediæval practice of emancipating skilled artisans, in order that they might be able to travel and render their services wherever any great building was in process of construction.]"

It will be seen that a modification of Bro. Speth's theory has been adopted by the learned Editors, after prolonged research and an exhaustive survey of the whole ground.

It is no light matter for Bro. G. W. Speth to have had his explanation of the word *Free* in these compounds thus formally sanctioned. The tribunal is the highest in the Republic of Letters as far as Philosophy is concerned. The Editors are men of world-wide reputation as scholars, they are completely outside the Craft, and thus totally unbiassed by the traditional misconceptions that we have inherited from our Masonic forefathers. We must ruefully acknowledge that the number of Masonic authors whose works command respect among scholars can be summed up on the fingers. Hence the great value of the authoritative recognition of this theory of Bro. Speth's, at once so novel, and so modestly introduced. It might almost be said that he has gained the Blue Ribbon of the Philosophy of Freemasonry.

Again thanking Bro. E. Fox-Thomas for his happy thought of bringing before your readers the latest results of linguistic research.—I am, dear brother, yours fraternally,

W. J. CHETWODE CRAWLEY.

Trinity College, Dublin,
August 8th.

IS FREEMASONRY A RELIGION?

To the Editor of the "Freemason."

Dear Sir and Brother,

In the editorial which appeared in the *Freemason* of July 30th, in reply to an attack on the Craft which appeared in a sectarian paper, it is emphatically stated that Freemasonry has never claimed to be a religion. The word religion covers an enormous amount of ground, and in discussing the relation of Freemasonry to it, the first requisite undoubtedly is to present a clear definition of the meaning intended to be conveyed. If by a religion is meant belief in a certain set of dogmas put before the mind on the authoritative dictum of certain individuals, then it can be laid down without fear of contradiction that Freemasonry does not claim to be a religion. But if, on the other hand, by religion is meant the development of man from a condition of ignorance, fanaticism, and superstition to a condition of knowledge, wisdom, and freedom, then Freemasonry is seen to be religion in the best and most universal sense of the word. From what I have seen of the ritual of the first three Degrees of the Craft, and the ceremony of the Mark Mason, as now performed under the Grand Lodge of England, the symbols used are magnificent. But—here is the whole point. What are symbols? Are they what Kant would term "things in themselves," or "no-things in themselves"? Obviously "no-things in themselves." They point to something beyond. In other words, the symbols used in the initiation ceremonies are absolutely worthless to the candidate who has not the "inner eye opened" to see the real but hidden meaning. So much is the truth of this statement borne out by the actual facts of to-day that in the minds of perhaps the majority of the brethren the initiation ceremonies are fables, and nothing more. But what about the lodges of Instruction? Do they not supply what is lacking? To this the reply is that mere repetition of a ceremony does not help the mind in the least to understand, grasp, and realise the truth hidden within. A man may be absolutely letter-perfect in the whole of the ritual and yet know nothing about Masonry, that is to say, its hidden meaning, and the subtle signification of the allegories and symbols. As an illustration of my meaning I state that the Three Degrees of the Craft represent different stages in the development of the individual from a state of ignorance and bondage to a state of knowledge and freedom, and correspond to the three stages recognised by the Yoga philosophy of India and occult schools in general. Consequently the Master Mason would represent the Jivanmukta or living Adept, i.e. the state to be reached by the individual who steadily and perseveringly culti-

vates his latent powers, and aims at supreme wisdom, embracing the harmonious balance of health and intellectual and physical vigour.

The next step forward in Masonic history will be to make the Lodge of Instruction something more than a parrot-like imitation of the ceremonial. It would be a great pity if the splendid ritual degenerated step by step to a meaningless repetition of empty words.—Yours fraternally,

ARTHUR LOVELL.

5, Portman-street, Portman-square, W.
August 6th.

MASONIC MEMORIAL TO THE LATE LADY LATHOM.

On the afternoon of the 5th inst. a meeting of representative Freemasons of the Province of West Lancashire was held in the Town Hall, Liverpool, in connection with the proposed Masonic memorial to the late Lady Lathom and the presentation of an address to Lord Lathom on the occasion of his completion of 25 years as Prov. Grand Master. The Lord Mayor, Bro. Alderman John Houlding, S.G.D. of England, presided over a numerous attendance.

Bro. GOODACRE, Prov. G. Sec., reported that the majority of the lodges of the province had remitted subscriptions ranging from about £2 2s. to £20, and amounting in the aggregate to £570 14s. He anticipated that the total, when all the returns had been received, would amount to £600, and, he said, it had been suggested that a cheque for £500 should be handed to Lord Lathom to be devoted to some Charity in which his late wife was interested, while the remainder would defray the cost of a piece of silver-plate on which to engrave the suggested address of congratulation to his lordship.

The LORD MAYOR expressed his approval of the proposal, and remarked that the plate would be a lasting memorial and an heirloom in his lordship's family.

Some discussion ensued, and a Sub-Committee was appointed to carry out the details. Subsequently a meeting of the Charity representatives of the various lodges was held under the chairmanship of the Lord Mayor, to arrange for the annual festival at Southport in aid of the funds of the Alpass Institution. It was decided to alter the date of the festival to the 6th of October, and in the course of the proceedings the list of Stewards was largely extended.

Scotland.

GRAND LODGE.

On Thursday, the 4th inst., the Grand Lodge held its Quarterly Communication in the Freemasons' Hall, Edinburgh, the Most Worshipful the Grand Master, Lord Saltoun, in the chair, supported by Bros. John Graham, of Broadstone, P.G.M. Glasgow City; W. A. Dunwiddie, P.G.M. Dumfriesshire; R. Douglas Clark, D.G.M. Natal; and others. Among the other office bearers were Bros. Major F. W. Allan, S.G.W.; Alexander A. Spiers, of Elderslie, acting J.G.W.; D. Murray Lyon, G. Sec.; David Reid, G. Treas.; W. Munro Denholm, J.G.D.; W. W. Robertson, G. Architect; Robert Sorley, G. Jeweller; J. Carruthers, G. Bible Bearer; and Wm. Phillips, G. Marshal.

Grand Lodge appointed Bro. G. S. Rideal, as District Grand Master of the Transvaal, and Bro. W. F. Roberts was re-appointed Provincial Grand Master of Gibraltar.

Grand Lodge withdrew its recognition of the Grand Lodge of Peru and lodges under its jurisdiction, the GRAND SECRETARY having reported "That the Grand Lodge of England had at its meeting in June, on the suggestion of its Grand Master, H.R.H. the Prince of Wales, withdrawn its recognition of the Grand Lodge of Peru for having decreed the removal of the Volume of the Sacred Law from the altars of all lodges under its jurisdiction, substituting therefor the Constitution of the Grand Lodge of Peru and replacing the word 'Bible' in the Ritual by the words 'of the Grand Constitution of the Grand Lodge of Peru.'"

Grand Lodge rejected the recommendation of Grand Committee that Busby St. John Lodge, No. 458, be authorised to remove from Busby to Kinning Park.

On the conclusion of Grand Lodge business, the brethren assembled in the Upper Hall for the purpose of presenting to Bro. D. Murray Lyon, the testimonial resolved upon at last quarterly communication of Grand Lodge.

The GRAND MASTER took the chair, and, in making the presentation, reviewed the work done by the Grand Secretary during the 21 years he had filled that honourable but onerous office. During that period, the Grand Secretary had served under six Grand Masters, five of whom were living, and these, to show their appreciation of the admirable manner in which the Grand Secretary had so ably assisted in bringing the affairs of Grand Lodge out from the chaos in which he found them into their present flourishing position, had the greatest possible pleasure in asking him to accept a handsome gold watch and chain as a token of their affection for him. His lordship, on behalf of Grand Lodge, next presented a silver tea and coffee set for Mrs. Murray Lyon, bearing an inscription, and lastly he presented a purse of sovereigns and an illuminated address on vellum to Bro. Murray Lyon. The address stated that Grand Lodge had resolved,

"On the termination of your 21 years' service as Grand Secretary, to manifest the deep respect, confidence, and regard entertained for you by the Scottish Freemasons, and to express their deep sense of the unwearied services devoted by you in the administration of your responsible and arduous duties. Long before your appointment as Grand Secretary you had attained a world-wide reputation as one of the ablest and most erudite of Masonic students, by publication of numerous writings on Masonic history, and on the ancient usages of the Order, and particularly by your exhaustive and magnificent 'History of Freemasonry in Scotland,' which will ever remain a splendid memorial of your abilities and research. At the time of your appointment as Grand Secretary the affairs of Grand Lodge were in a crippled and embarrassed condition; but your zealous and devoted labours have greatly conduced to the attainment of their present marvellous prosperity. Grand Lodge, as representative of the Scottish Craft, gratefully embraces the present occasion as a fitting opportunity to manifest its appreciation of

your services and its regard for your personal worth by requesting Mrs. Murray Lyon's acceptance of the accompanying gift of silver plate, and by presenting you with this address, and along with it a purse of sovereigns. It is most gratifying to us to learn that Sir Michael Robert Shaw-Stewart, Baronet, of Ardgowan, the Senior Past Grand Master under whom you have served, and the illustrious Craftsmen who have in succession filled that high office, have given you a memorial expressive of their collective regard and appreciation of the value of your services."

The Grand Master's remarks were frequently applauded, both loudly and long by the brethren.

The GRAND SECRETARY, in his reply, said that Grand Lodge had had his best services for 21 years and the best could do no better. He thanked the Grand Master for the expressions of satisfaction with his conduct in the office of Grand Secretary, and the brethren assembled for the hearty manner in which they had endorsed these expressions. He also thanked all concerned for the many and valuable presents he had received.

Miss MURRAY LYON returned thanks by remarking that she was sure she echoed the thoughts of her mother, who was unable to be present, when she thanked them all.

The DIST. G. MASTER of Natal assured the meeting of the high regard in which their venerable and accomplished guest was held by the Masons holding forth of Scotland. His name was a cherished household word in Scottish Freemasonry in the furthest parts of the world. (Applause.) Long might he be spared to present a Murray Lyon front to the outside world, and, above all, to instruct, lead, and guide their true Scottish Masonic Zion! (Applause.)

Bro. PATRICK, Durban, concurred in these remarks.

On the motion of Major ALLAN, the Chairman was thanked, and the proceedings then terminated.

A VISIT FROM GRAND LODGE OF SCOTLAND TO THE PROVINCIAL GRAND LODGE OF MIDDLE WARD OF LANARKSHIRE.

A deputation from the Grand Lodge of Scotland on the 3rd inst. visited the Provincial Grand Lodge of the Middle Ward of Lanarkshire. The meeting was held in the Masonic Hall, Douglas and Clydesdale Hotel. There was a large representation of various lodges of the province.

The deputation from the Grand Lodge consisted of Bros. Lord Saltoun, Grand Master; Major F. W. Allan, S.G.W.; D. Murray Lyon, G. Sec.; David Reid, G. Treas.; Capt. G. B. Wishart, Past G. Marshal; R. W. Johnstone, President; Lindsay and Mackersy, G. Stwds., representing the Grand Lodge of Canada; and David Laird, Grand Lodge Officer.

The GRAND MASTER installed Bro. R. K. Stewart, of Murdostoun, for his second term of office, and warmly eulogised his past Masonic services.

Thereafter, Bros. Major Aikman, of Ross, and J. Cunningham Kay were installed respectively as Depute and Substitute Masters.

The lodge having been called from labour to refreshment, Bro. Major Aikman, in the name of the brethren from the province, presented the Provincial Grand Master with a handsome service of plate, consisting of three silver bowls.

Bro. STEWART appropriately replied.

The proceedings were very enthusiastic.

SUMMER OUTING OF THE WHITTINGTON LODGE, No. 862.

Some of the Past Masters and a few brethren of the above lodge had a most enjoyable trip to Ostend on Saturday, the 6th instant, returning on the following day. Arrangements had been made for the brethren to put up at the Hotel de la Digue, where everything in the way of comfort and luxury was provided for them.

After dinner, a visit to the Kursall and a walk round amongst the gay throng of visitors who had assembled for the battle of flowers; a visit to the ball room, and a look in at the "tables" was a sight that cannot be imagined—it must be seen to be believed; also the view along the front facing the sea is most brilliant, every house painted a different colour, and a blaze of light extending from end to end of the promenade makes up a scene never to be forgotten.

Then a good night's rest, returning on Sunday, over the breezy bounding billows, giving an appetite to enjoy all the good things Bro. Emil Daousc had provided for the brethren made the trip one of those most delightful outings which will be remembered by the brethren for its geniality and thorough good-fellowship.

FREEMASONRY AT THE CAPE.

We have much pleasure in reproducing the following address, which was delivered by Bro. Charles Frederick Silberbauer, Orator of the Lodge de Goede Hoop, on the occasion of the installation of the new W.M. and officers, recently, and has been forwarded for publication in our columns:

"Another Masonic year is now 'with the years beyond the flood.' Its hopes and fears, its joys and sorrows, its triumphs and defeats, its lofty promises and unequal performances, are vanished; but the effect of the words spoken and deeds done therein upon the lives, characters, and destinies of the human race will outlive the material fabric of our earthly home. These are solemn reflections, but the true Craftsmen is in no wise out of harmony with the festal nature of the day's proceedings, in the course of which a new W.M. and officers have entered upon their respective duties for the ensuing 12 months, nor are they out of place when we thankfully look back upon the past year as one of unprecedented activity and prosperity in the annals of our beloved Lodge de Goede Hoop. Let each member, then, of this venerable lodge never forget that in the eyes of the entire Fraternity in South Africa she is verily like a 'city that is set on a hill,' and, therefore, 'cannot be hid,' inasmuch as from her (now more than 125 years ago) the beams of

Freemasonry first shone forth to enlighten this quarter of the globe, and resolve never, as far as he at least is concerned, to do aught to derogate from his association with her historic and worthy fellowship, but be zealous in every good work, 'asever in his Great Taskmaster's eye;' and adopting as his motto, within, as well as without the walls of the Temple:

Trust no future, howe'er pleasant!
Let the dead past bury its dead;
Act, act in the living present,
Heart within and God o'erhead.

"If these principles are faithfully carried out, we shall indeed find that our lodge will continue as a beaconlight whose lustre, instead of being dimmed, shall be increased by age. With the limited time at our disposal, and with the brethren's powers of endurance at a low ebb at this stage of a protracted and exacting ceremonial, it could not be expected that aught can be worthily said on the history, principles, aims, and prospects of our beloved Order; a command to do so would be equivalent to deputing one to give those who have never visited it an adequate idea of some magnificent forest by showing them a handful of the finest leaves or plants, or to exhibit a stone taken from some glorious edifice as a vivid representation of the ground plan, elevation, dimensions, beauty and grandeur of the entire structure.

"Happily, however, those whom I am privileged to address do not require to be informed as to what Freemasonry is, and among them there will always be found a sympathetic and indulgent audience for a few stray meditations on the Craft by any brother, or for an attempt—humble though it be—on his part to set forth some of his impressions as to the result of the researches of the leading intellectual lights of the Order into its history and antiquities. It is well for us, methinks, on an occasion like the present, to beat the bounds (as it were) of our history—or, to speak more correctly, of the theories founded on strong analogies which have to serve as such—lest, in the all-absorbing nature of our stated ceremonies we insensibly come to regard the Fraternity as something only a little better than a huge benefit society. Freemasonry is a science, *i.e.*, a philosophy or system of doctrines inculcating the existence of one God and the immortality of the soul. Its teachings are imparted in a manner peculiar to itself (and not shared by any other corporation or cult) by means of allegories and symbols. These have been used from the earliest times by nations who possessed a high degree of civilisation and learning, as being the readiest means of representing abstract ideas and of imparting instruction in moral and other truths—even as the signs and formulæ in algebra and the figures in plane geometry are convenient abbreviations of lengthy processes and definitions. The branches of learning just mentioned, as we may remember from our school days, can be profitably availed of only by those who have been duly initiated therein; in other words, by those to whom they have been properly taught and explained. Let this analogy then induce us to spare no pains in getting clear and precise ideas of what our symbols and ceremonies really mean, if Freemasonry is to be in very deed a factor in our everyday life.

"At the threshold of any inquiry into the first beginning of an Order veiled in the mists of a remote antiquity, we are confronted with most striking analogies to some of our allegories, symbols, and rites which occur in the mysteries of ancient Egypt, Assyria, India, Greece, Rome, and Scandinavia—to say nothing of the Druids and Goths, or of the prehistoric races of America (the Aztecs and Toltecs)—or coming down to our own day, of the remarkable ceremonies of the Hindustani, the Chinese, and other Eastern nations. Nor must the Druses of the Mount Lebanon district be ignored, who have from time immemorial succeeded in keeping themselves free from admixture with the surrounding peoples, and who claim with some plausible show of reason to be the direct descendants of the Solomonic temple-builders; it is worthy of note that among them even at the present day a bargain is ratified or an agreement concluded by their giving each other the M.M.G., and that in their places of worship (which are, like our lodges, carefully guarded by Tylers) the double triangle, seven stars, and other Masonic emblems are conspicuous objects. Their moral law is summarised in the first three out of the seven articles in their religion, as follows: Belief in God and in His Eternal Truth, the exercise of brotherly love, and the practice of Charity, all of which are identical with our brotherly love, relief, and truth.

"Almost every one of the ancient mysteries had an allegorical legend, the principal incidents of which turned on the death by violence at the hands of treacherous friends of some god or hero; such as that of Osiris among the Egyptians, and Balder the Beautiful among the Scandinavians. The Druids, in celebrating their mysteries, set forth the death and burial of the god Hu. We, Freemasons, have our familiar H . . . c legend (of which, by the way, various versions exist), and which presents some points of resemblance to those above referred to. These analogies of symbols, ceremonies, and allegories are so startling (even if we omit from the scope of our investigations the highly suggestive identity in the orientation and main features of places of worship of all ages, and the fact that the most satisfactory solution of the purpose of the so-called King's Chamber and sarcophagus in the great pyramid of Cheops can only be found in a Masonic interpretation connected with the working of the best-known symbolic degree) that, in the absence of more satisfactory evidence, or even of oral traditions, we may, in the present state of our knowledge, safely conclude that the rites of Freemasonry and the Ancient Mysteries are derived from one common source.

"For want of any other literature with the same pretensions to antiquity, we are indebted to the Holy Bible for our clearest ideas as to the nature of God, the creation of the world and of man, the mystery of the existence of such a thing as evil, the origin of physical and mental suffering, and of death itself. Its sacred pages also contain the earliest record of the Flood, the dispersion of the various nations over the face of the earth, the call of Abraham, and above all of the founding of the Hebrew race, who, in spite of many lapses, kept the faith in God pure. The other descendants of Noah (even as those of the 'Father of the Faithful') must have originally had the same traditions respecting the God of Creation as the Eternal Rewarder of good and the Punisher of evil as he had. These recollections were soon after either lost or they must have become very shadowy, because we find, not from Holy Writ alone, but from the independent testimony of heathen writers, that the mysteries of the ancients, and those of the nations whom the Israelites dispossessed on their return from Egypt, were horrible in the extreme, disgraced by fearful immoralities and atrocities, and—though possessing here and there some faint glimmering of a Divine origin (which were jealously preserved as secrets to be known only to the priestly caste)—these rites tended to the utter moral and spiritual degradation of the race in general.

When we remember that the priests (whether among the Israelites or the heathen nations) were the sole depositories not only of all the religious knowledge but of all the sciences of their day, including, of course, that of architecture, we may safely assert that the history of Freemasonry, both operative and speculative, up to a very recent date, is co-extensive with that of religion itself, and that we may be permitted to style whatever rites may have been practised by the ancient master-builders who were not of the Hebrew faith as those of spurious Freemasonry.

"The genuine Freemasonry of antiquity, on the other hand, dates from the time of King Solomon, who, when he built the glorious Temple of Jerusalem, was compelled (owing to the lack of adequate skill in working stone and in the decorative arts on the part of his own subjects for such an important undertaking) to invoke the aid of those of Hiram, King of Tyre. These, as researches tend to show, were Dionysiac artificers, whose allegory was the murder of the god Dionysus by the Titans. The constant association for so many years with their Hebrew fellow-workmen could have had only one effect, that of giving them a better knowledge of the true God, and our H . . . c legend is supposed to be the result of their exchanging an allegory to which they were devoted for an analogous one intimately connected with the worship of Jehovah. The same intercourse must in turn have re-acted on the Hebrews themselves in causing their building societies to be bound together with secret rites, from which, however, all taint of heathendom was excluded. Of such were the Essenes, a Jewish sect, who acted up to the motto, *Laborare et orare*, and professed to be the descendants of the Temple builders, as do the Druses of our own day. In Anno Domini 390 the Roman Emperor Theodosius the Great promulgated an edict (which was rigidly enforced) shutting up the heathen temples and prohibiting, under severe penalties, the further celebration of all their mysteries. Thus ended the spurious Freemasonry of antiquity. We might, did time permit, endeavour to trace the history of the Craft step by step—through an analogy here and a tradition there—from the union of the Solomonic and Dionysiac artificers to the Jewish Essenes, thence to the Collegia Fabrorum of the Romans (after their peculiar rites had been Christianised during the first few centuries of our era), thence later on to the mediæval trade-guilds and associations of cathedral-builders, until we reach the solid ground of authentic charters and constitutions, and so on down to the beginning of the 18th century, when the genuine operative Freemasonry ended as it had begun long ago in the days of the wisest king, with the building of a place of worship dedicated to the service of the true God.

"Not many years after the completion of St. Paul's Cathedral, the Grand Lodge of England was established, and speculative Freemasonry, as such, began its march through the world.

"In conclusion, brethren, it is hardly necessary to remind you that the Order to which we are proud to belong, though avowedly not a church or a form of religion, is to the philosophic Freemason, a very important witness to God in the history of the world, and as such alone—if for no other reason—deserves to exist as an institution retaining its own immemorial distinctive features. This aspect of the Craft has been recognised by the leading clergy and ministers of all denominations (some of whom are among our brightest ornaments). In South Africa the foundation stones of churches are often laid by us, and occasionally we are invited to attend Masonic services held in churches. In England, among many other instances, one of the meetings of the Grand Lodge was held in the Chapter house of Canterbury, which was followed by a Masonic service in the venerable cathedral itself, but the most notable and glorious illustration was afforded a few months ago when St. Paul's was the scene of a gigantic representative gathering of the Fraternity from all parts of the United Kingdom to worship Jehovah under Wren's aspiring dome. (The brethren may be interested to know that owing to the kind offices of V.W. Bro. G. W. Speth, our newly-installed Worshipful Master, Bro. G. T. Amphlett, was enabled to be present at the said service). We may not unreasonably suppose that on that memorable occasion, as the eye of many a brother rested on the noble mosaic-covered vaultings and awful proportions of the said edifice, he was reminded of the poet's words:

They dreamt not of a perishable home,
Who thus could build?

or again as the teachings of the lodge flitted across his memory:

The cloud-capped towers, the gorgeous palaces,
The solemn temples, the great globe itself,
Yea, all which it inherit, shall dissolve,
Leaving no rack behind.

To these sad reflections succeed, however, the jubilant strains of another singer, which fully bear out the tenets of the Craft:

The soul, secured in her existence, smiles
At the drawn dagger, and defies its point.
The stars shall fade away, the sun himself
Grow dim with age, and nature sink in years;
But thou shalt flourish in immortal youth,
Unhurt amidst the wars of elements,
The wreck of matter, and the crush of worlds.

HER MAJESTY has been graciously pleased to become a patron of the bazaar to be held in Glasgow in November, in aid of the funds of the Argyllshire Nursing Association for providing Queen's nurses for that county. This association has been founded as a memorial of the 60 years' reign of the Queen, and is affiliated to the Queen's Jubilee Nurses' Institute for Scotland. The Argyllshire Nursing Association has been promoted by the Duchess of Argyll.

MINUTES OF SUPREME GRAND CHAPTER.

In the notice of Grand Chapter held 3rd August the *Freemason* says, p. 366, "Grand Chapter having been opened in due form, the minutes of the last convocation read by G.S.E., having been declared correctly recorded, Comp. Sir G. D. Harris moved," &c., &c.

Is this to pass muster? Apparently the minutes were not put for confirmation; whether the convocation with Comp. Beach, 3rd G. Principal, in the chair, was "in due form" or "in form" only.

C. H. W.

ROYAL MASONIC BENEVOLENT INSTITUTION.

The regular meeting of the Committee of Management was held at Freemason's Hall, on Wednesday. Bro. J. A. Farnfield, P.A.G.D.C., Patron and Treasurer of the Institution, presided, and there were present Bros. C. J. R. Tijou, Past Asst. G.P.; S. Vallentine, P.G.P.; George Graveley, G. Purst.; Chas. Sheppard, W. Fisher, F. A. White, Leonard Potts, Charles Kempton, F. G. Newton, J. G. Twinn, W. Gladding, A. H. Shepherd, C. H. Webb, John Read, G. Std. Br.; John R. Reed, William Vincent, P.G. Std. Br.; W. H. Hubbert, R. Colsell, and John Mason, P.G. Std. Br. (acting Secretary).

The minutes of the previous Committee having been read and verified, the acting SECRETARY reported the deaths of two male and two widow annuitants. The Warden's report for the past month having been read, the transference of Stock was reported and a vote of thanks unanimously passed to Messrs. Capel, Care, and Terry for having carried the transfer through without making any charge for commission.

Application from the widow of a recently-deceased annuitant for half her late husband's annuity was granted, and three petitions, one male and two widows, were accepted and the names directed to be entered on the list for the election in May, 1899.

The proceedings terminated with the usual vote of thanks to the Chairman.

Craft Masonry.

St. George's Lodge, No. 242.

A meeting of this lodge was held at the lodge rooms, Nether Hall-road, Doncaster, on the 5th instant. Present: Bros. George Smith, W.M.; F. H. Buckland, I.P.M.; T. W. Turner, S.W.; F. Duff, J.W.; J. W. Hainsworth, Sec.; C. Reasbeck, J.D.; A. W. Fretwell, D.C.; J. W. Chapman, Stwd.; C. Porritt, J. F. Hanson, J. Hirst, and T. Fretwell. Visitors: Bros. G. Milner, 1511; J. A. Fletcher, 1802; A. Smith, 1802; and J. Constable, 2259.

Bro. Fretwell was duly passed to the Degree of F.C., the work being performed by the W.M., assisted by his S.W., J.W., and I.P.M. Bro. Fretwell will be duly raised on September 2nd, previous to his return to his home in Queensland. He is a younger brother of the D.C.

Light refreshment was served in the ante room after lodge, followed by an enjoyable hour of music, recitation, &c.

Mark Masonry.

Cumberland Lodge, No. 60.

A meeting of the above lodge was held on Tuesday, the 2nd instant, at the Masonic Hall, Fish-street, Carlisle. Present: Bros. W. Mathews, P.J.G.D., W.M.; D. White, P.G.T., as S.W.; W. Pogson, as J.W.; J. Henderson, Sec.; H. Webster, and others.

The lodge was opened and the minutes of the last quarterly meeting read and confirmed. A ballot was taken, and proved unanimous in favour of Bros. David Peat, 310, James Elsdon Dowie, P.M. 327, and John Wilson, 1532, as candidates for advancement. Bros. David Peat and J. E. Dowie, being in attendance, were duly advanced to the Degree of M.M. by Bro. J. Gardiner, P.M. 1511, Prov. G. Sec., ably assisted by Bro. Thos. Atkinson, P.M. 229, P.J.G.W., as S.D. After transacting some other business, the lodge was closed.

Derwent Lodge, No. 282.

The installation meeting of the above lodge was held at the Masonic Rooms, Portland-street, Workington, on Wednesday, the 3rd inst., when the W.M. Bro. G. A. L. S. Perry, P.P.G.R. of M., presided. There were also present Bros. John Bouch, P.M., P.P.S.G.D.; J. J. Little, P.M., P.P.J.G.O.; J. Fletcher, P.M., P.P.G. Std. Br.; C. Fothergill; J. Wood, J.W., P.A.G.D.C.; F. Neil, S.W., P.G.S.B.; J. Purser, P.M., P.P.J.G.O., and others.

The minutes of the previous meeting were read and confirmed. Bro. S. Perry presented Bro. F. Neill, W.M. elect, to Bro. J. Gardiner, P.G. Sec., to receive from him the benefit of installation, which ceremony was most ably performed. The new W.M. invested his officers for the ensuing year as follows: Bros. G. A. L. S. Perry, I.P.M.; J. Wood, S.W.; J. Purser, J.W.; J. J. Little, Treas.; J. Bouch, Sec.; W. Fowler, M.O.; N. Bell, S.O.; C. Fothergill, J.O.; W. Richardson, S.D.; J. Burford, J.D.; J. Cooper, Org.; J. Jenkinson, I.G.; and W. Whitehead, Tyler. The addresses were most ably rendered by Bros. T. Atkinson, P.M. 229, P.J.G.W.

The lodge was then closed, and the brethren adjourned for refreshment.

COUNTY

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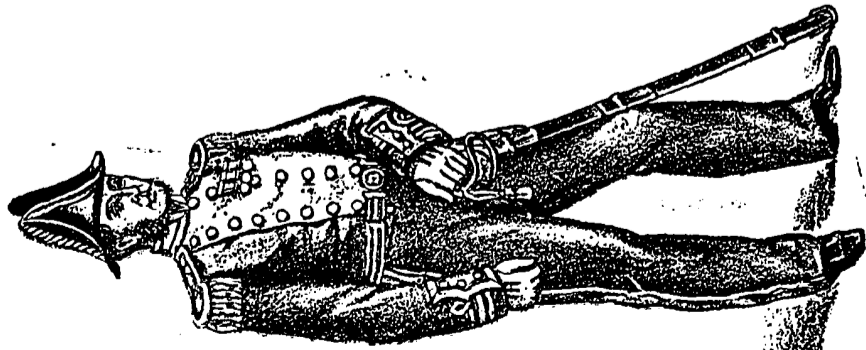
G. W. STEVENS, } *Joint Secretaries.*
B. E. RATLIFF, }

GEORGE KENNING & SON,

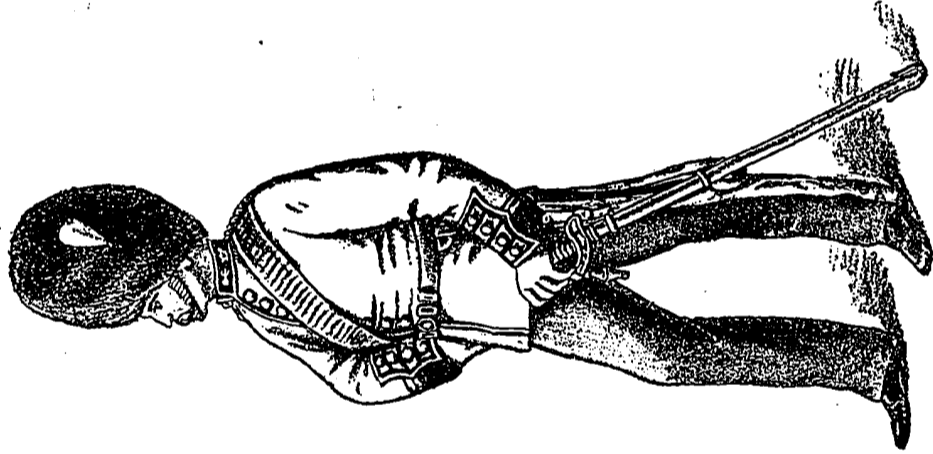
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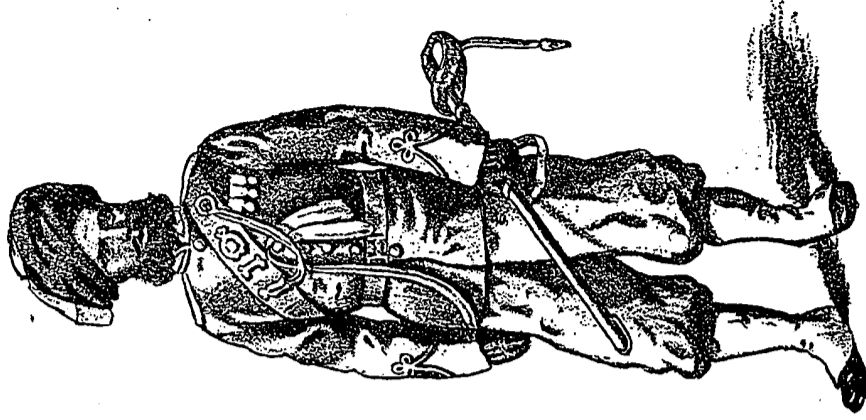
FOR THE



- Army, Navy,
- Yeomanry,
- Volunteers,
- Civil Service,
- Livery,



- Masonic,
- Ecclesiastical,
- Theatrical,
- Railways,
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Telegraphic Address—KENNING, LONDON.

Masonic and General Tidings.

IT HAS BEEN decided to erect a drinking fountain at Richmond, as a memorial to the late Duchess of Teck.

THE EARL OF ROSEBERY reached Dover from the Continent on Monday, and proceeded to London.

LORD AND LADY ABERDEEN, on their return from Canada, are to be entertained at a public luncheon in Aberdeen.

BRO. LORD AND LADY PIRBRIGHT left Pirbright on Saturday last for the Continent, and are not expected to return until October.

THE EMPRESS EUGENIE is now convalescent from the effects of her recent illness. She is at present staying at Farnborough, and will probably spend the winter there.

THE WAR OFFICE has sanctioned the erection of a swimming bath for the troops at Aldershot, and the site will be fixed between the headquarters gymnasium and the Basingstoke Canal.

THE LORD LIEUTENANT OF IRELAND and Countess Cadogan have been entertaining a party of guests at the Viceroyal Lodge, Dublin, for the cricket matches which have taken place there this week.

THE EARL OF SANDWICH, as Chairman of the Huntingdonshire County Council, and Mayor of the Borough of Huntingdon, has opened a subscription list towards the National Memorial to Mr. Gladstone.

WINDSOR PARISH CHURCH bells were rung on Saturday last and a Royal salute was fired in the Long Walk in celebration of the 54th birthday of the Duke of Saxe-Coburg and Gotha, who was born on August 6th, 1848.

THE GERMAN EMPEROR AND EMPRESS will leave Berlin on October 12th, and arrive on the 17th at Constantinople, which they will leave on October 21st, so as to enter Jerusalem on the afternoon of October 29th.

THE LORD CHANCELLOR (Bro. the Earl of Halsbury) on the recommendation of the Lord-Lieutenant (his Grace the Duke of Westminster, K.G.), has appointed Sir George Charles Mason a Justice of the Peace for the County of London.

THE DUKE OF SPARTA, Crown Prince of Greece, concluded his stay at Cowes on Monday afternoon, and travelled by the London and South-Western Railway to Waterloo. His Royal Highness was driven back to Buckingham Palace, and subsequently left for the Continent by the London, Chatham, and Dover route from Victoria.

THE LORDS OF THE ADMIRALTY did a vast amount of work on Monday when making their annual inspection of Chatham Dockyard. Their lordships left the impression at that establishment that they have now finally resolved upon the construction of another building-slip, in addition to the dry dock 600 feet long and between 80 feet and 90 feet wide.

THE DUCHESS OF SUTHERLAND, as President of the Scottish Home Industries Association is visiting the island of Lewis this month to confer, with the assistance of an expert, with the producers of Lewis tweeds as to the texture, colour, and general get-up of the cloth with a view to meeting the requirements of the market. Delegates from various townships have been appointed to meet her Grace.

SEVERAL DONATIONS have lately been received towards the memorial of the late Duchess of Teck, in the form of a Home of Rest for Poor Women from London. The fund now amounts to £9900, and only about £500 more is required for the purposes of the endowment of the Home at Bognor, which is being built and furnished by a munificent donor who wishes to be anonymous. Further donations will be received by the Lord Mayor, Bro. Alderman Col. Davies, M.P., at the Mansion House.

ON SATURDAY afternoon last the body of the late Bro. the Earl of Mansfield, "Father of the House of Lords," who had attained the great age of 92, was laid to rest in the Old Aisle on the Mote Hill, within 100 yards of Scone Palace, and not far from the spot where the Kings of Scotland used to be crowned. The obsequies were a very simple character. The service was performed by the Dean of St. Andrew's, assisted by the Rev. C. Achabilliere, Rector of St. John's, Perth, and the Rev. A. Stuart-Martin, B.D., of Scone. Among the mourners were Lord Balvaire (he deceased nobleman's grandson, now the Earl of Mansfield), Bro. the Marquis of Hertford, Bro. the Duke of Athol (chief of the Clan Murray), and others.

ON TUESDAY her Majesty held a Council at half-past one o'clock, at which were present: Viscount Cross, G.C.B. (Lord Privy Seal, acting for the Lord President), Lord James of Hereford (Chancellor of the Duchy of Lancaster), and Colonel the Right Hon. Sir Fleetwood Edwards, K.C.B. (Keeper of her Majesty's Privy Purse). Mr. J. H. Harrison was in attendance as Deputy Clerk of the Council. In the evening the Queen paid a visit to a show held in connection with the Whippingham Garden Society, at the Rectory Grounds, Whippingham. Her Majesty was accompanied by the Duke and Duchess of Connaught. Princess Henry of Battenberg and Princess Victoria of Schleswig-Holstein were present at the exhibition earlier in the day.

BRO. GEORGE WILLIAM FERRARS LOFTUS, of Briarfield, Hastings, formerly of Oaklands, Bromley, who died on the 7th of June last, aged 59 years, left personal estate of the net value of £13,678 17s. 8d., and the gross value of the whole of his estate having been entered at £18,771 16s. 8d. The testator made the following, among other, Charitable bequests: £200 to the Aged Freemasons' Institution, £200 to the R.M.I. for Boys, £200 to the R.M.I. for Girls, £200 to the Bromley Cottage Hospital, and £200 to the Norfolk and Norwich Blind Asylum. He also directed that his trustees should invest a sum of £100 in Government securities and to pay the income therefrom to the Bromley Bowling Club for the purpose of purchasing two bowls, to be known as the Loftus Bowls, and to be competed for annually by the members of the said club in accordance with the rules of the club.

THE FIRST MEETING of the Court of Common Council after the summer vacation will be held on Thursday, the 15th September. On Thursday, the 29th of the same month, Bro. the Lord Mayor will give a dinner at the Mansion House to the Lord Mayor elect (who will be Alderman Sir John Voce Moore); on Friday, October 14th, he will entertain the Fruiterers' Company and the General Purposes Committee, after receiving the annual presentation of fruit from the former; on Tuesday, October 18th, the Lord Mayors, Mayors, and Provosts of the United Kingdom will be invited to a ball at the Mansion House; and on Saturday, October 22nd, the Elcho Shield will be received at the Guildhall, the Lord Mayor afterwards entertaining at dinner the English Eight and the commanding officers of the Metropolitan Volunteer regiments. The wedding of Miss Florence Davies, the Lord Mayor's second daughter, with Dr. C. N. Barton, will take place at Bishopsgate parish church on Wednesday, the 12th prox.

THE JUDGES will rise for the Long Vacation to-day (Friday), after which there will be no further general sittings in Court until Monday, October 24th.

ON WEDNESDAY the Duke and Duchess of Connaught and Prince Alfred of Connaught took lunch on board Sir Maurice Fitzgerald's yacht Satanita, in Cowes Roads, and afterwards went for a sail.

THE ROYAL YACHT OSBORNE, with the Prince of Wales on board, proceeded to Ryde on Wednesday afternoon. His Royal Highness watched the yacht practising, and returned to Cowes shortly before 6 o'clock.

BRO. General SIR G. B. WOLSELEY, Bro. Lord Wolseley's brother, has arranged to leave England in the steamship Shannon on the 14th prox. for India. It is understood that he is next to command the troops in the Madras Division of India.

THE KING OF THE BELGIANS, who has been on a visit to the Archduchess Stephanie, at Bonchurch, in the Isle of Wight, crossed on Tuesday to Jersey from Cowes in the Royal yacht Alberta. His Majesty left in the evening for St. Malo.

ON MONDAY next the Duke of York will relinquish the command of her Majesty's ship Crescent, which has been ordered to pay off at Portsmouth into the fleet reserve on that date. The Crescent will be relieved as Royal guardship during the Queen's stay at Osborne by the first-class cruiser Australia.

THE VINE AT HAMPTON COURT PALACE.—The famous vine at Hampton Court Palace, which is now 130 years old, having been planted in 1768, is bearing 1200 bunches of fruit. The grapes are just beginning to ripen, and in three weeks' time the fruit, which is sent for use at the Queen's table will be fully matured.

THE CHANCELLOR OF THE EXCHEQUER (Bro. Sir Michael Hicks-Beach) and Lady Lucy Hicks-Beach will spend the early part of the recess at Netheravon Manor, near Amesbury, where they will entertain a party during the autumn manoeuvres on Salisbury Plain. Afterwards they will visit Earl Fortescue at Castle Hill, Devonshire.

THE GREAT WESTERN RAILWAY COMPANY announce that in addition to the usual weekly excursions to the West of England, Weymouth, Channel Islands, North and South Wales, Isle of Man, &c., excursions will be run every Friday and Saturday to Chippenham, Bath, and Bristol, from Paddington Station, allowing a week, a fortnight, &c.

THE DUCHESS OF SUTHERLAND AND THE DUCHESS OF PORTLAND will, on the 25th and 26th instant respectively, open a grand bazaar and sale of work to be held at Dornoch in aid of the fund for erecting a new Drill Hall for the Sutherlandshire Volunteers. The Duke of Sutherland has made a personal donation of £200 towards the cost of the building.

THE LORD MAYOR (Bro. Alderman Davies, M.P.), who will be accompanied by his daughter, Miss Davies, is about to pay a short visit to the United States, and leaves in the Teutonic on the 17th inst. This will be the first instance of a Chief Magistrate of the City visiting America during his Mayoralty. The Lady Mayoress and other members of his family are staying at Tenby.

BRO. THE DUKE AND DUCHESS OF DEVONSHIRE, who have been staying at Harrogate, where her Grace has been taking the waters, will leave shortly for Bolton Abbey, near Ilkley, where they will entertain a number of guests for the grouse shooting season. During the Doncaster race week the Duke and Duchess will be the guests of the Earl of Creve at Fryston Hall, near Pontefract.

THE DUCHESS OF ALBANY and her children, Princess Alice and the young Duke of Albany, who have been on a visit to Lord and Lady Mount Stephen at Brocket Hall, Hertfordshire, have returned to Claremont Palace, Esher. The Duke of Albany has presented a prize consisting of a handsome clock to the members of the Esher Institute Athletic Club, which was competed for at Sandown Park on Wednesday evening.

AT A MEETING of the Chesterfield Town Council on Tuesday night the Town Clerk read a letter from Field-Marshal Bro. Lord Roberts, V.C., accepting an invitation to open a new Volunteer drill hall on the 28th prox., and to receive the freedom of the borough, whose charter of incorporation dates from the time of King John. Only three free-men of the borough are alive. Chesterfield is the headquarters of the 2nd Battalion Sherwood Foresters.

THE DUKE OF CAMBRIDGE will visit the Marquis and Marchioness of Londonderry at Seaham Hall, arriving on the 26th inst., at the conclusion of his sojourn on the Continent. His Royal Highness will inspect the 2nd Durham (Seaham Harbour) Volunteer Artillery, of which Lord Londonderry is Colonel in command, on the 27th inst., and he will attend a cyclist church parade, to be held in Seaham Hall grounds, on Sunday, the 28th inst.

PRINCESS HENRY OF BATTENBERG opened a bazaar on Wednesday afternoon in the grounds of Westhill, Cowes, which was held in behalf of a fund for the restoration of St. Mary's Church, of that town. Her Royal Highness was accompanied by Miss Minnie Cochrane and Lord William Cecil. The Rev. L. Smith, vicar, received the Princess, and explained to her Royal Highness the object of the bazaar, after which the Princess declared it opened, and subsequently made purchases at the stalls conducted by the children.

IT IS EXPECTED that the stained-glass window in Cloughton Parish Church, in memory of the late Bro. Sir Frank Lockwood, will shortly be completed and unveiled. The committee selected the design of Messrs. Atkinson, of Newcastle-on-Tyne, and the subject illustrated, on the suggestion of the vicar, the Rev. J. T. Tause, is the judgment of Solomon. Among those who have taken an interest in the memorial and subscribed towards it are the Earl of Rosebery and Bro. the Earl of Feversham, Bro. Lord Derwent, Lord Grimthorpe, Lord James of Hereford, Bro. Sir Henry Irving, Sir John Barran, Mr. E. Beckett, M.P., Mr. Kendal, and the late Archdeacon Palmes.

MOHAWK MINSTRELS.—Song and dance, humour and sentiment are happily combined in the new programme signalling the return to the Agricultural Hall of this popular troupe after a prosperous tour. All the principal members received a hearty greeting, and each strove to demonstrate that the pleasure of once more seeing old friends was reciprocated. With the eccentric ditty, "The man that made the cats laugh," Little Thomas proved himself in capital form, and much the same may be said of Mr. Johnny Schofield, Mr. Fred Lyne, Mr. Harry Francis, and Mr. Billy Hobbs in their respective whimsical contributions. Continuous laughter, too, accompanied the performance of the two extravagant sketches "An Animated Automaton" and "A Doctor's Dilemma," which brought together the leading comedians. The musical first part contained some refined songs admirably rendered. Among these should be specially named, both with respect to subject and to execution, "A love that lasts life long," for Mr. Norman Ballard; "Smile on me sweetly again," for Mr. Ernest Gordon; "Sitting round the watch fire," for Mr. Roland Oliver; "Love's Minstrel," for Mr. Warren Lawson; and "Saved from death," for the fresh-voiced Master Wareham. With the addition of a running fire of verbal oddities and good choral singing, the entertainment is as bright and varied as "nigger" patrons could desire.



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