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THE COMING SESSION.

THE large majority of Masonic Lodges under the English Constitution, and more particularly those connected with the metropolis and provincial centres, are about to re-assemble for renewal of Craft labor. In very many instances the past session terminated with the election of the Worshipful Master for the ensuing year, and the first gathering of the members of such Lodges will be signalled by the installation of those Brethren upon whom has fallen the highest honor it is in the power of the Craft to bestow, as a reward for previous official services rendered to their respective Lodges. To them more especially, and in but a slightly less degree to all Craftsmen possessing influence in the direction of Masonic affairs, a consideration of some of the principal events of the past session, the influence of which may tend to further promote the good and welfare of Freemasonry in that now about to commence, may not be altogether unprofitable. We need not here specify in detail what these are, as we presume that every really earnest Member of our Order has been careful to make himself acquainted with them through the customary channels for spreading information. But there are special features to which we think it fitting to direct attention. Amongst these is the evident feeling which pervades the Craft as to the advisability of securing for the esoteric work of Freemasonry suitable buildings, or parts of buildings, separated from any association with business or affairs of a public character. In the provinces more particularly, and in some of the suburban districts, Brethren have during the past year been busy in promoting the erection of Masonic Halls; and the opening of several buildings newly erected, the laying of the foundation-stones of others, and the initiation of projects for establishing yet more have been amongst the most interesting records of that period. The question of propriety in relation to the expediency of seclusion for the practice of our mysteries, and of obtaining that privacy which may guard them from profanation, the necessity for which is so beautifully typified in the R.A. degree, is one which admits of no argument, inasmuch as the "first care" of any assembly of Brethren "met to expatiate on the mysteries and principles of the Craft" is an acknowledged landmark of the Order. And it, therefore, becomes the bounden duty of every Worshipful Master of a Lodge of Freemasons to adopt whatever means may be in the power of himself and his Lodge, for assuring

that perfect and proper "tying" which can most effectually isolate the Lodge from its external surroundings. So much granted, it next becomes a matter for consideration of circumstances which affect locality and convenience; and here we meet with the causes which, in the majority of cases, compel the resort to places of public entertainment, and the consequent connection of Freemasonry with hotels, taverns, and public-houses. The necessity for spacious accommodation and convenient antechambers, in conjunction with the more perfect provision for that "refreshment after labor" without which Freemasonry of the present day would lose much of its social characteristic, in a great measure and in particular districts compels the association to which objection is so frequently taken. And here it is but fair to remark that wherever our Lodges and Chapters have been of necessity brought into relation with the managers of public places of entertainment, a full recognition of the requirement for segregation has led to the adoption of all possible means for detachment of the Lodge or Chapter from the legitimate business carried on beneath the same roof. Nevertheless, there must be, even under the most favorable circumstances, some amount of objectionable connection between the "science" and the "trade" when both are in progress in such contiguity; and hence the feeling, which is gaining ground throughout the Craft, that wherever practicable the Lodges should meet in buildings especially provided and fitted for the work of Freemasonry within the limits of certain towns and districts. For these, amongst other reasons, we consider that the building of new Masonic Halls should be encouraged by the Brethren to the fullest extent compatible with prudent and judicious outlay of such funds as may be at their disposal, either in the aggregate of Lodge reserves or in individual resources. In this respect there is much work for the coming session.

The action of the Grand Mark Lodge during the past year is a great encouragement in the direction to which the foregoing remarks refer. Some few weeks hence the Mark Master Masons of England and the colonies and dependencies of the British Crown will be enabled to hold their grand assemblies in a building especially prepared for their reception, and for the performance of the peculiar rites and ceremonies of that instructive and beautiful degree in Freemasonry. Hitherto, although possessing eligible offices, and a small, although very elegant, Lodge-room in Red Lion-square, London, no large assembly of Mark Masons could be held elsewhere than at one of the hotels or restaurants in the immediate neighborhood. But the tact and zeal of the late Past Grand Master of the Order, Bro. the Rev. Canon Portal, and the energetic support and labors of the late Grand Secretary, Bro. F. Binckes, have resulted in securing premises adjoining those of the United Grand (Craft) Lodge of England, in Great Queen-street, and worthy of the present status of the Degree. Here the several Metropolitan Mark Lodges will now have the opportunity for "working" in accordance with the traditions of their ritual, and here there will doubtless be continued by the present Grand Mark Secretary, Bro. C. F. Matier, those zealous labors which have given energy and permanency to the Order, and made it one of the most interesting of all Masonic

degrees. The coming session will in this particular be one of considerable interest.

Whilst thus noting what has been done in connection with the erection of Masonic Halls, and advocating their increase, there arises a reflection as to the quality and standing of those who may during the coming session seek to become privileged to share in the benefits such buildings can provide. It is an oft-told tale, but one which requires reiteration at every possible opportunity, that sufficient care is not taken in the selection of candidates for initiation into Freemasonry. Scarce a consecration of a new Lodge now takes place but the consecrating officer most earnestly impresses on those about to conduct it the necessity for being more exacting in respect of qualifications for candidature. Although for a while the words of caution may continue to resound in the ears of those to whom they are addressed, a growing disregard, or, at least, a neglect of attention, takes the place of a former well-meant resolution, and the desire to increase the number of members and associates overcomes the prudence with which every proposition for admission to the Order should be considered. Not every stone taken from the quarry is fit for an intended structure, or any part of it, and, as in the material building a careful selection must be made if perfection is to be attained, so in the spiritual temple, in the construction of which we are, as Freemasons, presumed to labor, a discriminative eclecticism should prevent the introduction of material which gives no promise of being wrought into due form, and made perfect for the support or ornamentation of the edifice. It is to be hoped that in the coming session much more thoughtful consideration will be given to the importance which attaches to the necessary qualifications for initiation into Freemasonry than it has for many years past received.

LICENSED VICTUALLERS AND THE CRAFT.

To the Editor of the MASONIC REVIEW.

SIR,—In common with several of my Masonic friends residing in this neighborhood, I have been greatly interested in the letter of Houghton W. Winkley, under the above heading, in your issue of this month (September). You will probably the more readily understand that, when I state that they and I are together promoting the erection of a building, not at New Cross, as stated in the last paragraph of Bro. Winkley's letter, but rather more eastward, and in about the most central part of the South-Eastern Metropolitan (Masonic) district. The meeting of the 6th inst., to which that paragraph alludes, was a very successful one, and resulted in the formation of a company, the prospectus of which has been issued. Herewith I enclose you a copy, and if you will do me the favor to peruse it, you will see on what strong arguments we base our proposal, and submit it to the Masonic public for acceptance.

Although Bro. Winkley's remarks as to the style and appointments of very many rooms in which Masonic Lodges are held may not be exaggerated, I am bound in fairness to admit that no such debasement of our Masonic working is to be found in our district, and that the necessity under which we, as Freemasons, labor for the hiring and use of tavern accommodation for our many Lodges and Chapters, &c., has been rendered less objectionable than otherwise might have been, by the interest taken in our proceedings, and the consequent attention and regard to our requirements shown by the respective landlords of our neighboring hotels and taverns. We have no word against them or their houses, and shall always gratefully acknowledge the use which has been made of them. But our comfort and convenience, however great in licensed houses, never can be equal to what we can ensure for ourselves, if we will, in a building especially prepared for and dedicated to Freemasonry; and quite irrespective of the sentiment to which your correspondent refers, although that should be no small consideration, the practical gain in those respects are most important. If such gain can be accompanied with satisfactory pecuniary results, the greater the growth of Masonic halls in the present and future the better.

I cannot follow your correspondent in his suggestion as to the use of churches—village, country, or otherwise—for Lodge meetings, as we may be sure that cannot be. The fundamental principles of the Order, which, whilst most religious in its teachings, has no direct connection with religion, and which embraces individuals "of every sect, country, and opinion," preclude the possibility of any such arrangement. In face of that fact, it would be waste of time to point out how greatly comfort and convenience would be sacrificed thereby. No! a Masonic hall might, conveniently and not inappropriately, be used as a place of worship; but a church or chapel could not properly be used as a Masonic hall.—Yours fraternally,

Deptford, Sept. 28, 1889.

T. G. THOMAS, P.M., 871.

THE SECRETARY.

IN selecting the Secretary of the Lodge as the subject of the present article, it may be remarked that the order of precedence as set forth in the Constitutions of the Fraternity in relation to Members of Grand Lodge is disturbed. Possibly so, but there is a purpose in this, resulting from a consideration of the relative duties of the respective offices of Treasurer and Secretary in connection with Private Lodges; and precedence should be given where laborious work is actual rather than virtual, the latter is selected as the most important executive officer of the two. According to the Old Constitutions in the eighteenth century, "The Master of each particular Lodge, or one of the Wardens, or *some other Brother by appointment of the Master*, shall keep a book, &c.," and as such appointment was an essential prelude to other business and decisions, whether of the Master himself or of his Lodge collectively, it would seem but reasonable that the order of precedence should have placed the Secretary next the Wardens. However, it is not likely nor desirable that any change will take place in the present arrangement of the order of quality amongst the members of a Society who profess the exalted lessons taught by that exquisite symbol—the level. The present business is to set forth, to the best ability, what manner of man the Secretary of a Freemasons' Lodge should be; what the nature of the work he has to perform; and what it behoves him to do under the authority of the W.M. who appoints him.

To our thinking, no brother should be appointed to the office of Secretary who is not, at the time of appointment, a skilled Past Master, or, at the very least, an Installed Master. To those who know the particulars connected with the Chair degree, our reasons will be obvious and appreciated, and to those who have not reached that Masonic status, it would be alike useless and improper to state them. As the former must admit so cannot the latter contradict the necessity for that particular factor in the making of a good Secretary. He should be an expert penman, careful and concise in abstracting the gist or essence of discussions, proud of his calligraphy, and desirous of transmitting to posterity, in clear characters, records of proceedings which, for aught he may know to the contrary, might become of invaluable use to future Goughs, Lyons, or Hughans, in their researches into Masonic history. If our Secretaries of the present day, or at any rate the best among them, were to examine some of the original minute-books of long-established Lodges, they would be amazed to note the extreme carelessness of their predecessors, and wonder how the Order could have been raised to its present position from the materials then at its disposal. As it is, we are now enabled to point to many Lodges in which the books are kept as perfectly as ever Tim Linkinwater kept those of Cheeryble Brothers, and of which our old friend Nicholas Nickleby took charge. Would that as much could be said of all!

Kindness of disposition and courtesy of manner are also as indispensable in the wearer of the "crossed pens" as in the W.M. himself, and the welfare of the Lodge and the comfort of the brethren are promoted in proportion to the exercise of those qualifications. To the foregoing may be added qualities which have endeared many of our brethren to all members of the Craft with whom they have come in contact, of which may be reckoned as not the least, self-abnegation. Some Secretaries, it is not too much to say, consider themselves as the "be all and the end all" of their respective Lodges, and rule where they should only serve. They delight in having the Lodge spoken of, not by its calendar number and name, but as Bro. So-and-So's Lodge! When this is heard, brethren may be sure that at some future date personality will stand betwixt the Lodge and its prosperity. It is but fair to say that Secretaries of this description are in a very small minority; but here and there they are to be found and should be discouraged.

Zeal for the increase and further prosperity of his Lodge is a good quality in its Secretary. It is a mistaken zeal which induces a canvass for Initiates, and as we write we think of more than one of

our Secretaries who have done much damage to the Institution by inducing any class of men who would listen to their arguments, to join their respective Lodges, greatly to their detriment. Better it would be if the Secretary's name was never seen in the summons as a proposer of a Candidate for Initiation, than to find scarce one issued without such an announcement. Rather let him "stand by" whilst others propose, and take upon himself the duty of inquiry and report to the W.M., as was enjoined upon him by former custom.

The duties of the Secretary are multiplied beyond those of any other Lodge Officer. They consist of transcribing the proceedings of the respective meetings into the proper books provided for that purpose; and here we may remark, *en passant*, that minutes are not correctly recorded unless "the names of all members present at each meeting of the Lodge, together," &c. (see Sec. 172, "Book of Constitutions"), are entered therein. The words, of very recent introduction, "and others as per attendance book," are not in compliance with the law, which requires, and most properly so in case of future necessity for reference, that the record of proceedings should of itself answer every question which might arise in connection with the meetings recorded. In some Lodges "rough" minutes are read over before closing, so that any omission or error on the part of the Secretary may be rectified before transcribing into the minute book, and for this and for many other reasons the practice is to be commended.

He has also to keep an exact list of the first and surnames of all the members of the Lodge, with their residences, dates of admission, and advancements; and annually to send a copy thereof to the Grand Secretary, with a statement of deaths and withdrawals during the previous year. To each of the members he must send, within the time appointed by the Book of Constitutions and the by-laws of his Lodge, a copy of the summons for ensuing meeting. In most Lodges the Secretary keeps the record of payments made by members for subscriptions and dues, and receives the same with all fees for Initiation, which he at once passes into the hands of the Treasurer for safe custody and to await the direction of the W.M. or the votes of the Lodge for distribution. For all these and several other incidental duties, the Grand Lodge has ruled that he may not be a contributing member to the Lodge funds, yet be entitled to all the privileges of a subscribing member, and subject to the payment of the usual quarterage entitling to certain benefits in case of need. We know of cases in which brethren holding office as secretaries, being socially and financially in a better position than the majority of their humbler brethren, altogether decline the privilege thus accorded. We think this a great mistake, as it creates a very invidious distinction between brethren whose position of all others should be, as officers, equalised throughout the Craft. Be the Lodge large or small, the office is no whit less necessary and honourable. To decline the reasonable compliment offered to each and all is to say to others in as many words, "I am better off than you are and can afford what you cannot. I do as much as you do without reward or monetary consideration, and am, therefore, so much superior to you!" This is certainly the feeling in many quarters, and it ought not to be permitted to increase. A remedy, and a good and profitable one, ought to be found in those individual cases where it is considered *infra dig.* to accept the recompense for services which the Grand Lodge allows, by the Secretary directing the appropriation of the amount to one or other of the Charitable Institutions, endowing first his own chair, and then those of others, with Life Subscriber or Life Governorships.

JAMES STEVENS.

A new line from Maldon to Southend was opened on Monday last, and the Mayor and Corporation of Maldon accepted an invitation to the opening luncheon at Southend. On their return to Maldon West Station they were met by 1,000 people, and the Mayor, Bro. Joseph Sadler, recently elected Prov. Grand Treasurer of Essex, walking home alone, was followed to his residence by a mob of 200 persons, who howled and hissed, and pelted him with mud. The only reason for the demonstration appears to be that he did not stay at home to organise rejoicings. The conduct of the mob is universally condemned by the respectable inhabitants.

Round and About.

The Indian tour of Prince Edward will not include a visit to the newly-acquired territory of Burmah. The Prince's suite contains the names of several men who are well known in Masonic circles, one gentleman being a Past Grand Provincial Officer of Norfolk. It is to be hoped the Masons of the colonial districts included in the tour will not forget the expressions of respect that are due to the son of the Grand Master of the English Craft. Prince Edward—or, as he is more generally styled, Prince Albert Victor—will not allow Freemasonry to forget him, but will accept Provincial Grand rank as soon as a suitable office can be found. The Prince was good enough to express a high appreciation of THE MASONIC REVIEW, and desired Captain Holford to compliment us upon the portrait of his Royal father, and the "interview" at Sandringham in our first issue.

* * *

The Secretaryship question of the Boys' School is likely still to generate a deal of ill-will, and I gather from important sources that the opposition to a pension of £350 per annum to the retiring Secretary is both strong and universal, especially in the North. Bro. Binckes has, I think, wisely refrained from expressing his opinion on the whole matter, but, in accordance with the wishes of several of our subscribers, which I sent to him, he has agreed to sit for an "Eminent Mason at Home," which will appear in our issue for November.

* * *

All the Masons left or kept in town turned up at Drury Lane the other evening to sample a new Scotch blend by Ross & Cameron, talk shop, and gaze at the decorations. Lennox Browne took a worthy interest in several fair patients, and tried hard to forget that terrible sketch of "Easton Lodge." My little namesake of the *Freemasons' Chronicle* took big Binckes under his arm with the air of a man who knew more of ballet-girls than he cared to admit. Bro. Matier was too much imbued with his own "Mark" honors to take more than one "drain," and that drain was Irish. The "house" was represented by the host, henchman Bro. Broadley, and Harry Nicholls, in a brown bowler and an Inverness. My worthy contemporary, the Queen-street Guide, was represented by its editor and his wife, who looked supremely comfortable on an out-of-the-way ottoman in the saloon.

* * *

Bro. Lake seemed quite out of "training," or was it that he was wondering what next he should steal from my pages? After an existence of twenty years, my contemporary has invested in new type and better paper. It has changed the color of its wrapper from green to blue, and has tried to imitate the ink of the Hansard Publishing Union. It has started "Masonic Notes," and has replied to "Eminent Masons" with "Notable Lodge Meetings," illustrated. And now I see that "Gathered Chips" has a rival in "Masonic Light and Truth." When a journal makes an abortive attempt to change its entire working in the course of a few weeks, after a stereotyped existence of a fifth of a century, it offers its philosopher and guide a sincere compliment, and I accept it. In its old garb the "Queen-street Guide" served its purpose gallantly, and was much required; but it is floating rapidly on to the rocks of ambition, and will have to choose presently between the devil and the deep sea. For the love of journalism, Bro. Lake, do stick to Correspondence and Lodge Reports?

* * *

The greatest joke of the evening was the meeting of Bro. Edward Terry and George Everett for the first time since the memorable 6th of March. The former has promised the latter his support in '91. The Grand Secretary was as sedate and overpowering as a Grand Secretary ought to be. The Naval W. M. of the Drury-lane Lodge came in late in company with many Masonic friends, and

Bro. Maskelyne came also, but without his Cook. Of the profession I don't remember who was not there, but I saw John Slater, B.A., mentally comparing the dome over the vestibule with that of the Pantheon; and Romaine Walker—fresh from the Gaiety first night—as certain as ever that color is more effective than cream and gold.

* * *

Of fellow scribblers and dramatists I came across Pettitt—looking very weary—my friend, Will Chapman—who is going to do something better than "Topical Interviews," for which Heaven be praised—the *Hawk*, with the assurance of a turkey—and Edward Ledger, who brought his wife. When I left, the fun of the fair was about to begin, but last trains must be caught when one prefers the pine-woods to fetid London on a Sabbath morn.

* * *

Death has been busy with his sweeping scythe these few weeks past. Bro. Firth, M.P., the Deputy-Chairman of the County Council, a worthy and a good man, and a very zealous and excellent Mason, not particularly brilliant in his Parliamentary career, but particularly sound in his Parliamentary logic. Bro. Delevanti also, a man of much musical attainment, a staunch friend and a respected Mason. He was a Fellow of the Zoological Society, and the Musical Director of Madame Tussaud's for thirty-five years. Then comes Judge MacIntyre, a Past-Grand Registrar of England, and one of the ablest advocates at the Bar in the present generation. There are many things one might say of these three men, but nothing can show their worth more than that they carried out the spirit of their Masonic belief to the letter. "Old Mac," as His Honor Judge MacIntyre was familiarly termed, was not always as frigid as some people believe. I took occasion once to refer a certain matter to him that intimately concerned the welfare of a widow lady and her young family, and it was owing to his foresight and determination that a great benefit was rendered to them, and, what is more to his credit, he refused to accept payment for his services.

* * *

Yet another! Bro. Gerard Ford, Dep. Prov. Grand Master of Suffolk under H.R.H. the Duke of Connaught, has succumbed to the internal injuries he received in Switzerland spoken of in our last issue. The loss is the more regrettable owing to the fact that the date had actually been fixed for his installation as Provincial Grand Master of Mark Masonry for Sussex. The Craft has lost a good man and true, and it can ill afford it.

* * *

A gentleman who scribbles under the heading of "Powder and Shot" in a journal called *The Weekly Times and Echo*, "a Liberal paper of Political and Social Progress," has been good enough to quote from these pages, and honor us with his opinion of the Craft. It is that we are a sort of respectable "Goose Club," kept alive by Boniface, and in this opinion he claims to be joined by Cardinal Manning. Silly little "Powder and Shot," why doesn't he keep a gun, or borrow one of mine?

* * *

At the moment of writing—amid the pine-woods of Farnborough—nothing has been settled as to the appointment of a Secretary and Medical Officer for the Boys' Institution. For the former post there is at present but one candidate who is at all suitable, and he is a professional gentleman, a Bachelor of Arts, an LL.D., and all sorts of other dignities, but, what is more to the point, he is possessed of a private income. I have not the pleasure of the gentleman's acquaintance, but I should say the possession of a private income ought not to weigh with the Committee of Selection. If the salary offered is not sufficient to secure the services of a B.A. and an LL.D. who is not possessed of private means, then it should be raised, and raised very much beyond £300 a-year. Let there be no mistake about this, or the exchequer of the Institution will suffer in a remarkable degree.

Bro. Langton, the Hon. Sec. of the Provisional "Boys'" Committee, has asked me to call your attention to the very great want of pictures and such adornments for the walls of the dormitories and class-rooms at Muswell Hill. Send on anything that you think may be welcome to him at 37, Queen Victoria-street, or to me, at the offices of this journal. If you send anything here—books, pictures, games or whatnot—we can offer them as a Christmas gift. I will start the collection with half-a-dozen little picture-prints, framed and glazed.

* * *

At the moment of going to press I am pleased to hear somewhat better news from Clewer Park, where Sir Daniel Gooch, the Chairman of the Great Western Railway and the Prov. Grand Master of Bucks and Berks, has had rather a serious attack of illness. Sir Daniel is "getting into years," but I hope he has not reached the end yet.

* * *

This from the *Evening News and Post*:—"When the Watermen's Company takes its turn in the universal strike, Mr. Robert Grey will not be in the background. The Master of the Watermen's Company is one of the best of Freemasons. Freemasonry and beards do not intuitively go together, but no beard in 'the Craft' can beat Bob Grey's. And the beard gives the lie direct to Bro. Robert's name; it is about as black as black can be. There never, according to the prince of hairdressers, was a black beard which was absolutely perfect, but Bro. Robert Grey's comes very near perfection. Robert Grey is a Brother whom the Most Worshipful Grand Master, His Royal Highness the Prince of Wales, delights to honor; and when the Prince went out of his way to create a new dignity, that of President of the Board of Benevolence, and gave that dignity to Bro. Robert Grey, all Masonry cried, 'Oh, come let us rejoice.' For he is a good Mason, and that, in a company where knife and fork play an important part, is a great thing. To dine night after night and be good-tempered seemed impossible until Bro. Robert Grey did it."

* * *

"Although Brother Grey lives in Russell-square and has an office in Water-lane, he has never forgotten the true tradition of the old Merchant Taylor—to be just and fear not. The Prince loves him; and it was in the Prince of Wales's own lodge, Number Two-hundred and something, that Brother Robert Grey initiated his Royal Highness the Duke of Connaught. Many people noted that, upon the memorable day on which the Prince was installed Grand Master of Freemasons in England, in succession to the only Gladstonian Marquis, the Marquis of Ripon, who, as a Roman Catholic and a pervert to Roman Catholicism, dared not do anything but renounce his Freemasonry, the Prince went out of his way, and took the Duke of Connaught out of his way, to shake hands with the President of the Board of Benevolence, who can act as a courtier and yet never growl, as so many of the bigwigs do, and can never forget that he is a loyal subject first and an English gentleman afterwards."

* * *

Louis Engel, the Musical Critic of the *World*, has surrendered the editorship of "Our Celebrities," which is a being of his own brain, and I hear—though surely it is not true—that the new editor is Clement Scott. Like all other things that strike oil, "Our Celebrities" has many imitators, none of which quite equal the original, but Messrs. Cassell, in bringing out their work in cabinet size, have done wisely, for the price is thus reduced to the reasonable sum of one shilling, and gives inducements to the subscribers to retain their copies in book form. There is a very excellent photograph of Sir Charles Russell in the current issue of "Men and Women of the Day."

* * *

To be smart and concise is a very good feature of good journalism, but smartness becomes tomfoolery when carried to this

extent—"Will you return with me?" shouted John McCusy to his divorced wife when they met in the street of the Californian town, San Pedro. The woman's refusal was her death sentence. Two pistol shots rang out, and then McCusy and his wife were found dead in the road." Who would believe that this came out of the sober-sided *Echo*.

* * *

Bro. Cusins, the renowned Musical Chief at the Kneller Hall Training College, Twickenham, makes a decent speech at a Masonic banquet, and if you can give him the cue when he has said enough, he might be taken as a typical speechifier. He gives the most delightful concerts on Wednesday afternoons in the charming grounds of the Hall, and the music in the chapel on Sunday mornings gathers crowds from all parts of the district. Bro. Cusins is a P.M. of the Etonian Lodge, and makes a perfect preceptor, and he is one of those very few men who candidly admit the highest honor they wish for is to be a Past-Master of the Etonian.

* * *

The Tyler of the Lodge, Bro. Nowell, is a well-known man in Windsor. He is an intimate "friend" of Princess Christian, with whom, silently and faithfully, he carries out a lot of good work. Bro. Nowell gives the Tyler's toast superbly, and his fund of anecdote is interminable. He was assisting at a children's tea on one occasion, and her Majesty visited the little ones to watch their enjoyment. The gracious lady, bending over one of the children, asked her if she was eating what she liked. "Yes, Miss!" came the answer, without a tremor, and her Majesty, stroking the little head, laughed heartily.

* * *

On another occasion, when going through an unfrequented part of the Castle, a gentleman asked Bro. Nowell if he knew who had the key of the building he (the gentleman) wanted to enter. "No, Sir!" replied Bro. Nowell, but stayed to have a few moments' chat, which was pleasantly entered into by the stranger. A few days afterwards they met again, and recognised each other, when poor Nowell found he had been entertaining Prince Albert.

* * *

The Green and Macrae incident ought to make one more stab into the terrible blackmailing system that goes on in the City. I am not quite ready with all the facts, but possess a lot that at maturity shall boom forth in some other pages than these, and startle a good many people and frighten a good many more. The laws of libel are more stringent than, at the moment, I am prepared to face, and the MASONIC REVIEW must not be contaminated with the rottenness of the financing world.

* * *

What detail for thought there is in a leave-taking, when you wish God-speed to friends who are journeying to the other side of the globe, and who, in all probability, will not come home again! It is an experience we all have, perhaps more than once in our lives—but leave-takings are much about the same. The journey down to Southampton; the tap of the detective's finger upon the forger's shoulder as he steps aboard the tender; the run round the big ship; a last letter slipped under the pillow of your friend—that he may find it after you are gone; the last hand-shake; the feeble cheer as your puny boat steams round the silent monster; the handkerchief held aloft till distance beats you; and then a manly tear. And why not?

* * *

But how dreary is the journey back! How wide apart the stations seem to be! How dismal the suburban lights shine as you approach the eternal city again! There is no music in the rattle of the cab-wheels. Your door-key seems to stick somewhere in the lock. How is it that the hall gas is so low? And why has your good woman not shaken up your pillow? The dawn comes in its time, and onward rushes the crash and bustle of existence—a chapter only of which was ended yesterday.

THE DRUID

Masonic Mem.

In the fine art gallery of Messrs. J. B. Bennett & Son, Glasgow, there is at present on view an unique picture of great interest to Freemasons, and which has been presented by Bro. George Levack, of Glasgow, to the Trafalgar Lodge of Leith (223), of which he is the First Steward. It is a steel engraving containing many Masonic symbols and illustrations of events in the history of the world, and was printed in Amsterdam a century ago. The well-known lines from St. John's Gospel—"The light shineth in darkness, and the darkness comprehended it not"—are printed in the centre in English, French, and German. The Dutch engraver has rendered the English thus—"The light enlightens the obscuritj, but the obscuritj does not comprehend it"; which seems to show that at least he was not very familiar with the letter "y." Bro. Levack's family have had the engraving in their possession for half a century, and it has now been cleaned and framed previous to being handed over to the Leith Lodge.

* * *

The first monthly meeting, after the summer recess, of the St. John's Lodge, No. 328, was held in the Masonic Hall last month, the W.M., W. Bro. W. A. Hill, being in the chair. Bro. John Taylor, J.D., presented to the Lodge a copy of the "Masonic orations of Bro. L. C. Metham, P.G.D. (England), delivered in Devon and Cornwall, with an introduction by Bro. W. J. Hughan, England, and edited by Bro. John Chapman, P.M. 1402, &c., P. Prov. G.D., Devon" (author of "The Great Pyramid and Freemasonry"). Bro. John Taylor also presented to the Lodge, on behalf of W. Bro. Hughan, the following neatly-framed engravings: "H.R.H. the Duke of Albany, K.G.;" "Sir Watkin Williams-Wynn, Bart., P.G.M. North Wales and Shropshire;" "Robert Freke Gould, P.S.G.D. (England)" ; "Major George S. Tudor, P.G.M. Staffordshire." A curious engraving of a Mason, engraved and printed in 1801, and re-engraved by F. Compton Price, 1889.

* * *

Bro. John M. King, of the Prince's Landing-stage, Liverpool, has just been the recipient of a pleasing form of gift from the members of one of the New York Lodges of Freemasons. During his connection with the Everton Lodge, Bro. King's attention was drawn to the fact that the Mariners' Lodge of New York was collecting funds for the erection of a Temple or Masonic Hall of their own, and he was instrumental in raising subscriptions from the mariner members of the Everton Lodge and other brethren towards this fund. The result of the movement was that not only was sufficient money forthcoming for the purpose, but a balance of over some three-quarters of a million of dollars remains, with which the brethren of the New York Lodge now propose to endow schools for Freemasons' orphans, and also establish a fund for the benefit of Masons' widows and destitute members of the Craft. In the meantime, to commemorate this good work, a medal has been struck off for presentation to the founders of this excellent charity, and so heartily has Bro. King's services to the movement been appreciated by the Mariners' Lodge on the other side of the Atlantic, that the officers unanimously voted him one of the founders' medals, which has just been forwarded to him from New York, together with a copy of the proceedings of the Lodge and a letter from the office-bearers.

* * *

A concert has been held in the New Public Hall, Rothesay, under the presidency of Sir Charles Dalrymple, Bart., M.P., P.G.M. of Argyle and the Isles, the object being to wipe off the debt on the Masonic Hall. The object was attained.

* * *

A special meeting of the Aberdeen City Provincial Grand Lodge of Freemasons was held in the Masonic Hall, Aberdeen, on the 16th ult., Lord Saltoun, Right Worshipful Provincial Grand

Master, presiding. There was a good attendance. The only business of consequence before the meeting was the by-laws framed by the committee. These were submitted, and, having been considered seriatim, were adopted and passed as by-laws of the Lodge, and instructions given to have them confirmed by Grand Lodge. Brother Lord Saltoun brought before the notice of the brethren the Grand Masonic bazaar to be held in Edinburgh next year in aid of the Scottish Masonic Benevolent Fund. He expressed the hope that the Lodge would take the matter up, and give instructions to provide a stall in the bazaar. The matter was adjourned for further consideration.

* * *

The Marquis of Hertford will be installed as Provincial Grand Master of Antrim, in succession to the late Sir Charles Lanyon, on the 9th inst. The ceremony will take place during the afternoon in the Exhibition Hall, Botanic Gardens, if the building is found suitable, and in the evening his Lordship will be entertained by the members of the Craft to a banquet in the Ulster Hall.

* * *

The Hon. Secretary of the Lodge of Concord, 323 (Bro. T. Brookes, P.M., P.P.G., A.D.C.), has obtained in donations 100 gs. from members of the Lodge, which amount he has sent to the Aged Freemasons' Institution to qualify the Lodge as a patron.

* * *

A large meeting of Freemasons was held on the 6th ult. at the New Cross Public Hall, to consider a proposal to form a company with the object of erecting a Masonic temple and hall for the south-eastern district. Bro. J. G. Thomas presided. It transpired that a freehold plot of ground had been purchased on Deptford Bridge for £1,600, on which it is proposed to erect the building. The capital will probably be £6,000 in £1 shares, and already a great many have been taken up.

* * *

The remains of the late Bro. John Watson, of the Lodge Firth of Clyde, No. 626, were interred in the New Gourock Cemetery on Saturday, the 6th ult. There was a very large turn-out of the brethren, in full regalia, from the various sister Lodges in the district.

* * *

The annual meeting of the Provincial Grand Lodge of Northumberland was held at Hexham. Over 200 members of the Craft, including the Grand Master (Sir Matthew White Ridley, M.P.), assembled in the Corn Exchange, from whence they marched in full regalia to the Abbey Church, where divine service was held. The officiating clergymen were the Rev. Canon Barker, rector of Hexham; Rev. Mr. Bott, of Tynemouth, and Rev. Mr. Walker, of Walton. Mr. Bott preached the sermon, which was based upon Genesis i., 3, 4. Masonry in the most sacred sense, he said, was a science of light, and it derived its excellence from the first grand source of all light—the Almighty God, the everlasting Father, the Prince of Peace. It insisted upon and prized the daily practice of every moral, social, and religious virtue. Their Craft, most emphatically, should have for its aim the glory of God and the good of mankind. It might be said by scoffers in the outside world that they had claimed too exalted a position for their Masonry—they made it almost a religion, or sought to put it in the place of one. Not so; they made it what the brotherhood who had preceded them in the long vistas of ages gone by had made it—a handmaid of religion, a guardian of civilization, and that only. Their Order was closed against none save those of absolute infidelity and bigoted scepticism. After the service the annual meeting was held in the Corn Exchange, and at its conclusion a banquet took place in the adjoining hall.

* * *

Bro. Josiah Hughes, a P.M. of St. David's Lodge (384), has entertained the W.M. the officers, and the P.M.'s of the Lodge at

a banquet at the Castle Hotel, on the occasion of his leaving for a tour through the Australian colonies. In the course of the evening Bro. Hughes was presented with a P.M. jewel.

* * *

Sheriff Thoms, Prov. Grand Master of Caithness, Orkney, and Shetland has laid the foundation-stone of a new Masonic Hall in Stromness. A large number of Masons were present from Wick, Thurso, and Kirkwall.

* * *

Bro. Thomas Moss Shuttleworth, Clerk of Assize and Associate for the Northern Circuit, died suddenly of apoplexy on Saturday, the 14th ult. Bro. Shuttleworth and his son left Preston for a few days' shooting on the Saturday; but on arriving at the Ingleborough Hotel, Ingleton, he was seized with apoplexy, and died almost immediately. In 1877 he, on the death of his father, Mr. T. S. Shuttleworth, was appointed Clerk of Assize and Seal Keeper of the County Palatine of Lancashire. In addition he was the District Registrar of the High Court of Justice, and had a most extensive private practice as a solicitor. He was one of the most prominent Freemasons in Lancashire, and at the time of his death was Senior Grand Warden of his province.

* * *

A meeting of Lodge 766, the William Preston Lodge, was held at the Cannon-street Hotel, on Thursday, the 26th ult. Bro. G. F. Edwards, W.M., presided. Mr. A. E. Samuell, solicitor, of 11, Poultry, was initiated into Freemasonry. Bro. F. G. Barns, S.W. (of Fore-street, and C.C. for Cripplegate), was unanimously elected Worshipful Master for the ensuing year. The musical arrangements after dinner were under the direction of Mdme Worrell, assisted by Miss Margaret Carlton, Bro. H. Guy, Bro. R. Odell, and Miss Williams, pianist.

* * *

Members of Lodge True Love and Unity (248) met at the Masonic Hall, Brixham, on Monday evening, the 9th ult., to present Bro. the Rev. Elrington a P.M.'s jewel and address. The latter, which was illuminated, read as follows:—"Presented to W. Bro. the Rev. R. B. F. Elrington, P.M., P.P.G., Chaplain of Devon, by the W.M., Wardens, and Brethren of the True Love and Unity Lodge of Freemasons, No. 248, Brixham, on the occasion of his leaving the town, as a mark of esteem and fraternal regard for his valuable services to the Lodge and to Freemasonry generally, heartily wishing him health, long life, continued prosperity, and happiness. Signed on behalf of the Lodge by W. Bro. John Wheaton, W.M., Bros. John T. James, S.W., James Spark, J.W., and the Officers and Brethren." The jewel was a very pretty design, and bore an appropriate inscription, besides the crest of the recipient, a stork, in gold, on the ribbon. W. Bro. Elrington cordially thanked the brethren for their expression of good feeling and interest in his welfare, and spoke of the sincere regret with which he left Brixham, after residing in it for so many years. Bro. Rev. Elrington leaves Lower Brixham, of which he has been the Vicar for thirty-five years, on retirement from active service. He was W.M. of True Love and Unity for two years, in 1886-7, when the new hall was consecrated, and was initiated into Masonry forty-two years ago at the Shakespeare Lodge, No. 143, Dublin, the Chaplain of which at that time was Dr. Magee, now the Bishop of Peterborough. Bro. Elrington is also M.M.M. and Third Principal of Torbay Chapter H.R.A. (1358), Paignton.

* * *

A meeting of the Charity Committee of the Provincial Grand Lodge of West Lancashire, which was very numerously attended, took place on the afternoon of the 13th ult., at the Masonic Hall, Hope-street, Liverpool, under the presidency of Bro. R. Wylie. Recommendations for grants from the P.G. Lodge Fund of Benevolence, to the amount of about £70, for distressed brethren and widows of deceased Freemasons, were adopted, and the votes of the province for candidates at the forthcoming charity elections were

also arranged. A report as to the position of the London Royal Masonic Institution for Boys was given by a representative, and it was unanimously agreed that a sum not exceeding £200 should be suggested to the brethren at the approaching annual P.G. Lodge meeting as the retiring allowance of Bro. Binckes, the Secretary of the Boys' Institution.

* * *

A most interesting and exhaustive synopsis of the Masonic charities of West Lancashire has been prepared by Bro. J. H. Tyson, P.M. 1882. In the course of his admirably-prepared statement, Bro. Tyson says that the educational Institution (established 1850), for the education and clothing of children of deceased Freemasons, was recently amended to include, in certain cases, the maintenance of children. The sub-division of the province shows that from the year 1850 to 1888 the Liverpool Lodges have provided funds to the extent of £18,162. 7s. 10d., and the benefits to that section have been £12,971. 16s. 9d. During the same period the outer section of the province (49 Lodges) has provided the sum of £5,268. 11s. 10d., while the sum of £5,863. 10s. 4d. has been granted for children on account of the same Lodges. Taking separately the latter portion—the last nine years of the time (1880 to 1888, inclusive)—it shows that Liverpool has supplied £7,282. 12s. 10d., and the payments for children have been £7,954. 9s. 10d.; while the outer section has provided only £2,755. 13s. 9d., and has had for children grants amounting to £4,502. 16s. 9d., showing that, while the demands on the Institution on account of the outer section are increasing very much, the subscriptions and donations are on a smaller scale. The nearest obtainable account of the total receipts of the Institution is £38,782. 12s. 9d., of which about £18,835. 7s. 1d. has been disbursed for aid to children, while there remains a capital of £20,308. 18s. The interest received on the capital of this Institution has been £13,816. 18. 7d. The entire working expenses (being merely printing, stationery, stamps, &c.) for the whole period of thirty-nine years have been only £1,355. 5s. 4d. Prior to 1876 fees were paid to this Institution on account of each Lodge through the Provincial Grand Lodge; up to that date such fees amounted to £2,114. 11s. 6d., viz., on account of Liverpool Lodges £1,472. 15s. 6d., and the outer section £641. 16s. Since that time there have instead been sundry special grants from the Provincial Grand Lodge, amounting in all to £1,417. 10s. (an average of £118. 2s. 6d. per year). The Hamer Institution, established in 1874, for annuities to aged Freemasons, has made very pleasing progress. For this charity Liverpool provided the sum of £1,701. 17s. 5d., and the outer section £413. 10s. 6d. The interest on capital has amounted to £678. 8s. 8d.; the annuities paid out amount to £479. 3s. 2d. The capital of the Institution at the close of the period named was £3,032. 12s. 4d.; the total working expenses (consisting of printing, stationery, stamps, &c.) for the fifteen years being only £191. 19s. 4d. The Alpass Institution was established in 1886, for annuities to widows of Freemasons. The object of this Institution has so commended it to the Brethren as to ensure very considerable success during its short existence, but the number of candidates for its benefits show the urgent need of increased support. The interest received on capital has been £110. 9s. 6d.; the annuities paid out have amounted to £232. 10s.; the capital of the Institution being £2,273. 7s. 1d.; the total working expenses for the three years have been £145. 4s. 4d. Bro. Tyson adds:—It is only fair to remember that the working of these charities is carried out by Brethren, without any cost to the Institutions for their constant labors in the cause.

* * *

The Rev. Bro. Richard Morris, whose birthday has just passed, the Head Master of the Royal Masonic Institution for Boys, is to be congratulated on the fact that, at last, there is a new *régime* in that unhappy establishment, and that, for the future, he will have his hands free. Dr. Morris is just fifty-six, has fought an uphill fight for the last dozen years, and has now his reward, and is

certain to develop, physically and mentally, his hitherto unhappy charges. Dr. Morris is a learned English scholar, whose works on the philology and history of the English language are known and appreciated in Germany, that home of crude English scholars.

* * *

Comp. R. W. Bilby, of 77, Gresham-street, has been elected M.E.Z. of the Burdett Chapter. At the last election meeting at the Mitre, Hampton Court, Bro. A. T. Trehearne, G.T. 657, of 46, Chancery-lane, was duly exalted.

* * *

Bro. R. Grey took the chair at the last monthly meeting of the English Freemasons' Board of Benevolence, when a sum of £260 was distributed among fifteen petitioners.

* * *

On Wednesday, the 25th ult., the Freemasons of the Retford district had an interesting gathering on the borders of the Dukeries at Haughton, formerly the ancestral home of the Earls of Clare. In the ancient ruins of the chapel a Lodge was opened, by special dispensation, granted by the Provincial Grand Lodge of Nottinghamshire. The architectural features of the building were explained and its history traced; and the members also visited the site of the old hall on the banks of the river Main. The party were favored with most brilliant weather, and the outing, which had been arranged by Past Master G. Marshall, in commemoration of Provincial Grand honors, was of a most enjoyable character.

* * *

The thirty candidates for the post of surgeon to the Royal Masonic Institution for Boys, Wood Green, have been reduced by process of preliminary selection from thirty-five to six. The six selected applicants are Mr. Conolly, Mr. Fairweather, Mr. Porter, Mr. Rout, Mr. Stephens, and Dr. Tomlin; the Committee having wisely chosen residents in the neighborhood of the Institution at which the surgeon appointed will have to practise. The Committee had a personal interview with the gentlemen named on Friday, the 27th ult. The election itself takes place at the Quarterly General Court to be held on Friday, October 25, at Freemasons' Hall, Great Queen-street.

* * *

The Committee of Management of the Royal Masonic Benevolent Institution held their regular monthly meeting at Freemasons' Hall, on Wednesday, the 11th ult. Bro. Jabez Hogg occupied the chair, and there were also present Bros. Saml. Brooks, James Brett, Wm. Clarke, J. Newton, G. Bolton, W. B. Daniel, C. J. Perceval, A. H. Tattershall, Henry Garrod, W. Pierpoint, B. E. Blasby, Wm. Smith, John H. Matthews, Chas. Daniell, G. E. Fairchild, H. Cox, Alex. Mullord, Charles Lacey, Hugh Cotter, W. J. Murlis, Joseph Freeman, A. Durrant, T. Cubitt, J. S. Cumberland, C. F. Hogard, C. Kempton, Cliford Probyn, S. Haslip, W. Masters, C. G. Dilley, L. G. Gordon Robbins, Chas. E. Keyser, H. M. Hobbs, Alex. Forsyth, John Roberts, W. J. Crutch, W. Belchamber, W. A. Scurrah, John E. Dawson, Geo. Mickley, J. Strugnell, R. T. Fennell, J. A. White, W. H. Making, E. M. Money, and James Terry, Sec. The minutes of the previous meeting having been read and verified, the Secretary reported the death of one male and one female annuitant. The Warden's report for the past month was read. Bro. J. S. Cumberland's motion that a committee be appointed to inquire into the working of the Secretary's office was then discussed, and a committee was duly appointed. Four petitions were then taken into consideration, and the report of Mr. Smith, the accountant, upon the manner in which the accounts were kept, were read.

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Eminent Masons at Home.

No. IV.—MR. EDWARD TERRY, AT PRIORY LODGE, BARNES.

BARNES COMMON has not altered much since the dying generation were children. Horses graze in the more open parts, and nursemaids perambulate their baby-carriages just as they used to do fifty years ago. The railway station has wrought the most change, and has grown but recently into quite an important range of buildings; but, as you strike across the Common in the direction of the river, you tread the same paths and pass the same furze bushes that you did when nothing more important than a game of cricket occupied your soul. Surely the lazy little urchins who lay on their backs and "shy" stones at the sparrows have remained stationary during the whirl of years, and are the self-same urchins whom you chastised early in the fifties; or is it that this class of individual has not improved upon the youthful proclivities of its forefathers? But they are civil are these Barnes lads, and when you ask them if they know where Mr. Terry lives, they look at you with an incredulous smile, as if you wished to impose upon their rustic knowledge. However, half-a-dozen voices and as many singers are united in directing you; and then you get a good-natured laugh as a reward of your own ignorance. Not know where Mr. Terry lives!

The voracious builder has dealt mercifully with this suburb. There are more houses certainly, and the shade of Queen Anne has been cast down in one or two places, but many old places remain, and many meadows and stretches of timbered land have not yet surrendered themselves to his hand. You traverse the common, and get on to the asphalted paths of civilisation, and eventually leave "The Red Lion" on your right, sanctified with the memories of the old coaching days; and there, but a few paces to the left, nearly opposite the old and picturesque Barnes Church, with its

range of willow sentinels along the side walk gnarled and stunted and furrowed into all manner of shapes, you are at the gates of Priory Lodge, where "Dick Phenyll" retires after he has brought peace and repose to his friends the Wedderburn's in his chambers in the Temple.

There is a dramatic air about the place, though you can't tell why. Perhaps the green-baized man-servant, who is so sedately cleaning the windows of the servants' quarters, sends you momentarily back to the haunts of Bohemia; but the neat little maid who answers your ring and ushers you into the home of the abdicated Prince of Burlesque, dispels the illusion. Springing up the garden steps at the further end of the hall, clad in whites, and with his racquet fresh from the court in the grounds, comes Edward Terry; and then back rush the dramatic illusions. Your mind gets mixed up with visions of the old days, and you see Little Don Cæsar and Doctor Faust, the Grasshopper, and all the rest of them, tearing him to pieces through jealousy and remorse. You see this self-same man who stands before you "clothed and in his right mind," sneaking through a doorway, dressed in all the amusing absurdities of bye-gone "parts," and you wonder why his locks have no touch of grey, and why his face is not furrowed by the mark of creeping time. But you dream these things, for the Grand Treasurer of the English Craft has not yet reached the meridian of life, and his well-known voice will ring with power for many and many a day to come. At least, you will hope so. It is a lovely morning, and the gardens invite you to wander through their shady walks. Of course, you must see the tennis-court, hidden away in an old world corner, amid elms that certainly were not planted yester-year. There you find your hostess, with her son and daughter, and you know you have disturbed the game that was in progress. A pleasant and a kind face has Mrs. Terry—a face that would have been a mine of wealth to the sympathies of the drama had she not severed, long since, her connection with the stage, and she introduces her daughter to you. Master Bertie wants no introduction. He inquires after your health in a frank and spontaneous fashion, and sad it is to hear that although a chip of the old block, Master Bertie will have to turn his attention to the sober lanes of the law, and eventually struggle on to silk and importance. But what if we thus lose another Edward Terry?

The four or five acres of gardens that surround Priory Lodge have been under the gardener's care but a short time, for the "Lodge" was empty some months and Edward Terry has only recently entered into possession. With his spare time equally devoted to the cultivation of his charming grounds and his parochial obligations, Edward Terry takes pride in escorting you round the lawns and satisfying your inquisitive nature to its utmost. He steals his wife's peaches when she is not looking, so that you may taste of the delicacies of his hot-houses. He tests the grapes hanging in clusters overhead to see if not one bunch among them is ready for the sickle, and he demonstrates his love for horticulture by giving you an impromptu lecture upon the growth of cacti and of many beautiful plants which crowd his conservatory with bloom. There is a curious old smoking bower in the grounds which is reached from a secluded shrubbery by a rickety flight of brick steps. The bower itself is lined with a series of beautiful genuine Dutch tiles depicting well-known scriptural subjects, but Master Bertie has taken possession of this bower and has serious intentions of turning it into a wigwam of the Sioux Indians if appearances go for anything. An orchard and a miniature poultry-yard adjoin the stables, and to the south, beyond the extremity of the grounds the breezy common, bathed this morning in warm sunshine, stretches away until the railway breaks the line of vision.

Edward Terry's den is the den of a man who has seen much, and appreciates much of it. It is not quite yet in order, but when another winter has passed, and the Wisteria and Virginia creeper veil the verandah again in luxuriant foliage, the reminiscences of his travels and his calling will be more apparent than they

are now. A couple of bookcases are bulged with volumes of travel and of reference to the actor's profession. "Edmund Kean," by Hawkins, leans side by side with the "lives" of Mrs. Siddons, of Matthews, and of Garrick. A beautiful edition of "Pictorial Shakespeare" keeps the "Life of Kemble" company in a prominent position, and the volumes of "The Mirror"—not the penny "Mirror" of the present day—are surrounded by plays in French and English. Of correspondence and letters from famous people, Edward Terry has countless numbers, and when he gets a week to spare—he has been watching for that week for years—he intends arranging them in some sort of chronological order. The Grand Treasurer of today is not at all ostentatious, so his private correspondence is not displayed or shown to the world. But he possesses curiosities of literature and letter writing which cannot be hid, for many are the communications he has received from madmen, stage-struck maidens, and "dramatic authours" that are worthy the light of day.

Edward Terry has wandered several times through Western Europe, has traversed Lapland, Poland, and parts of Russia, has fished in the Fjords of Norway more than once, and brought back with him all sorts of weapons and things to hang upon his walls or place upon his shelves. Engravings of David Garrick as Richard III., Elliston, the friend of George IV., Hogarth, and many more, are hung wherever space can be found for them. But one place of honor is reserved for a "Bill" of a benefit at the Theatre Royal, Belfast, for poor G. V. Brooke, who went down in the *London*, which foundered in the Bay of Biscay, and who—be it again chronicled—

surrendered his life in favor of the women and children, whom he bravely assisted into the boats until the ship went down and took him with it. Curiously enough, the play performed at this benefit was "Richard III.," and "E. Terry" is down as the Lord Mayor of London. The other spot over the mantel piece is occupied by—in itself—a worthless little caricature of Miss Farren, in one of the old Gaiety burlesques, but how tenderly its possessor values it you perhaps have no idea.

The Grand Treasurer was initiated into Freemasonry in the Royal Union Lodge (382) at Uxbridge, in which he passed the chair. He was the first actor W.M. of the Asaph Lodge, which is

the representative Lodge of the Musical and Dramatic professions, and is a Past First Principal of the Asaph Chapter. He has passed the chair of the St. Alban's Lodge (29), and was one of the original members of the Savage Club Lodge, in which he followed Henry Irving in the post of Treasurer. He was appointed a Grand Steward in 1885-86, and has been two years a member of the Board of General Purposes; he is a Vice-President of the Royal Masonic Institution for Girls, and Life Governor of the two other Masonic Institutions; he has also served the office of Steward eight times. From this, in one mighty bound, he has sprung into the position of Grand Treasurer of Grand Lodge, to which he was elected by a large majority on March 6th last, defeating Mr. George Everitt, his opponent on the occasion. Mr. Edward Terry is a member of the Actors' Benevolent Fund, and was presented with the only ticket granted to his Lodge for admission into the Albert Hall when H.R.H. the Grand Master was raised to that sublime position. He was one of the representative actors invited to the Abbey when the Thanksgiving Service was held at Her Majesty's Jubilee, and was selected to deliver a lecture at the Cardiff Church Congress of a few days since upon "Popular Amusements in Relation to Christian Life."

Mr. Terry in his private life is surrounded by hosts of friends, who value him for the manly merits of his career. He has sought to add to his avocation the domestic comforts and belongings that are attributable to followers of all other professions, and he has conclusively proved that an actor may be a gentleman and a domesticated man into the bargain.

He loves his home and his family. The lurements of pure Bohemianism have no attraction for him, and what little time he can spare, and much more that he cannot spare, he gives to the local institutions of Barnes. To him that river-side suburb is a Canaan beyond Jordan, where he strives hard to help in any worthy object that may be brought to his notice. He is President of all sorts of clubs and meetings. He fills numerous positions in parochial affairs, and has become quite a pillar of strength in the welfares of the poor. In all his local work he is aided by his wife, who comes presently laden with fruit from her hothouses into the room where you smoke the pipe of peace; to brighten her husband's sanctum with her smiling face, and



From a photograph by Messrs. Barraud.

MR. EDWARD TERRY.

to tempt you again into lingering on beyond the requirements of your visit. Among all the houses of Bohemia—which gives so many of its subjects up to Masonry—there are but few overshadowed by the peacefulness that is apparent at Priory Lodge. Its owner wears his heart upon his arm, and in showing you the photographs of the "Homestead," his former residence across the road—where it shoulders itself against the walls of the old church, and carries one back a century and a half ago—you can detect a keen admiration for home and all its joys. There is no surplus vanity about Edward Terry; none of the indescribable finnicking that makes many of his compeers on the dramatic stage somewhat detestable to decent society. He bears the stamp of a man who has conquered on his upward path, and it is not luck alone that has made him succeed so rapidly and so surely. His views upon modern burlesque are too delicious to be shared with any one, and perhaps, after all, he was wise in turning his attention to other things upon the stage.

Mr. Terry is, *ex-officio*, a member of all the Committees connected with the three Masonic Institutions, and he is this very afternoon on his way to Wood Green to personally assist in the affairs of the Boys' School. He is sorry to let you go, for you have turned over the leaves of a well-worn book whose pages have many pleasant memories whenever it is opened. As the old pug "Toby" rubs against your leg on departing, and you step into the brougham that a thoughtful hostess has had sent round to convey you to the station, you leave standing upon the steps of Priory Lodge a gentleman and his wife who have brought more good into the world than they can ever take out.

Masonic Lodges seem to be spreading in Volunteer Corps. The L.R.B., Queen's, Victorias, 1st Surrey, and other regiments have had Lodges for a long time past, and a few days since the London Irish Rifles received a warrant to form a Lodge in connection with their regiment. His Royal Highness the Duke of Connaught is to be the permanent Worshipful Master, and Colonel Ward is the S.W. designate, and will be the Deputy W.M.

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An evening contemporary says:—The late Mr. J. F. B. Firth, M.P. for Dundee, was as good a man as his politics were bad. He was also a good Mason, and belonged to that charming little Lodge, the Ionic, No. 228, on the Books of the Grand Lodge of England, as the Masons, with all their unwise, proclaim it. The Ionic Lodge meets at the "Ship and Turtle," Leadenhall-street, although the Ship is conspicuous, as the late Robert used to say, by its absence. The presence of the turtle—thick and clear—delights what old Lord Palmerston used to call the paradise of diners. And the Ionic is not an altogether "Knife-and-Fork Lodge." Bro. Firth was also a Companion of the Royal Arch Chapter of Perseverance, No. 7, where, with Bro. T. W. Board, M.P., Major George Lambert, and the late Grand Secretary, John Hervey, he played no insignificant part.

* * *

From the *Freemason* of the 14th ult.: We are sorry to record the death, after a few days' illness, of Bro. William Guthrie Forbes, P.M. 543, in 1876, and P.P.G.S.B. of East and North Yorkshire in 1888. Bro. Forbes was a native of Scotland, where he studied for the medical profession, taking the degrees of M.B. and C.N. in 1868, at the University of Edinburgh, when he at once went to reside at Stokesley, at first in conjunction with Bro. Handyside, "the Father of Freemasonry in Cleveland," whose practice he took many years ago, and by his skill, attention, and kindness won for himself the love as well as esteem of thousands. He leaves a widow and two children, with whom much real sympathy is universally felt by the inhabitants of the town and vicinity, over which it is not too much to say that the death of our gifted brother has cast a general gloom. Many are the men and women who, like the writer of this brief but truthful notice, assert that to his skill and assiduous attention they owe their lives, and his 21 years of useful labor will long be remembered by people of all classes.

UNITED GRAND LODGE OF ENGLAND.

THE Quarterly Communication of United Grand Lodge of England was held on Wednesday evening, the 4th ult., at Freemasons' Hall. Bro. Major Goldie-Taubman, Prov. G.M. of the Isle of Man, presided. Bro. Col. Marmaduke Ramsay, Dist. G.M. of Malta, acted as D.G.M.; Bro. Hugh D. Sandeman, P. Dist. G.M. of Bengal, as P.G.M.; Bro. Sir John B. Monckton, as S.G.W.; Bro. Sir Gabriel Goldney, as J.G.W.; Bros. Sir Henry Morland, Grand Master of All Scottish Freemasonry in India; John Cave Orr, President of the Board of General Purposes for the Province of Bengal; and John Fenwick (Brisbane), District Grand Secretary Queensland, were among the Brethren present.

After the formal opening of Grand Lodge, and the reading and confirmation of the minutes of the Quarterly Communication of 5th June,

Major GOLDIE-TAUBMAN said the next notice on the agenda paper was one of a motion in the name of the Right Hon. the Earl of Carnarvon, and he (Major Goldie-Taubman) was authorised to say how very much Lord Carnarvon regretted not being able to be present to make the motion in person. To him, personally, it was a very great source of regret that Lord Carnarvon was not present, as the noble Earl would have done much more justice to the proposition than he could; but he trusted the proposition commanded such sympathy among all Masons that it was unnecessary for him to say more than a few words upon it. They recollect that not only the people of England but Masons especially took particular interest in anything in which the Royal House of their Grand Master was concerned. They looked forward to the happiness, not only of himself and the Princess, but of all his family, and the marriage of his eldest daughter with Bro. the Duke of Fife, he thought he might say, on behalf of Masonry, would be not only a good marriage, but a happy one in the future. He begged to propose the motion in the name of the Right Hon. the Earl of Carnarvon —

That an address be presented by Grand Lodge to his Royal Highness the Prince of Wales, Most Worshipful Grand Master, on the auspicious occasion of the marriage of his eldest daughter, her Royal Highness the Princess Louise of Wales, with his Grace the Duke of Fife, K.T., Provincial Grand Master of Banffshire, offering the most hearty congratulations and good wishes of its members on the happy event.

Col. MARMADUKE RAMSAY, Dist. G.M. Malta, had much pleasure in seconding the proposition which the M.W. acting Grand Master had just brought before Grand Lodge. It must be an additional source of gratification to them, as Masons, that the bridegroom, the Duke of Fife, was a member of their Order, and not only that, but that he had attained the high rank of a Provincial Grand Master in the Order.

The motion was carried unanimously amidst loud applause.

The following recommendations of grants by the Board of Benevolence were, on the motion of Bro. ROBERT GREY, President, seconded by Bro. JAMES BRETT, Senior Vice-President of the Board, confirmed:—

A Brother of the Lodge of Prudent Brethren, No. 145, London	£50 0 0
The widow of a Brother of the Bute Lodge, No. 960, Cardiff.....	50 0 0
A Brother of the Lodge of Sincerity, No. 943, Norwich ...	50 0 0
The widow of a Brother of the Royal Sussex Lodge, No. 491, Jersey	50 0 0
A Brother of the Star Lodge, No. 1275, Greenwich.....	50 0 0

The following Report of the Board of General Purposes was then taken:
To the United Grand Lodge of Ancient Free and Accepted Masons of England:—

The Board have had under their consideration the price hitherto charged for the "Charity Jewel" permitted to be worn by Brethren who have served as Stewards for two or more of the three Masonic Institutions, and they have communicated with Mr. Spilling, who has for many years been authorised to supply them to the Craft on the Certificate of the Grand Secretary, in accordance with page 144 of the Book of Constitutions.

The Board have now to report that Mr. Spilling has, consequently, reduced the price of the jewel from £2. 10s., the present amount, to £2, Hall-marked. The material and workmanship to be as before.

The Board submit a statement of the Grand Lodge accounts, at the last meeting of the Finance Committee, held on Friday, August 16, showing a balance in the Bank of England (Western Branch) of £5,744. 12s. 3d., and in the hands of the Grand Secretary for Petty Cash £100, and for Servants' Wages £100, and balance of Annual Allowance £-r Library £26. 17s. 11d.

(Signed) THOMAS FENN, President.

Freemason's Hall, London, W.C.,
August 20, 1889.

After some informal remarks from Bro. J. S. Cumberland as to the quality of manufacture and the price of the jewel, the report was adopted.

Bro. THOMAS FENN, in the absence of Bro. Philbrick, Q.C., Grand Registrar, next brought up an appeal by Bro. Samuel Adolphus Roach, of the Hervey Lodge, No. 1788, Port of Spain, Trinidad, against a decision of the Colonial Board, upholding his exclusion by the Lodge for improper conduct. The appeal, he said, introduced no new circumstances, though the papers were so voluminous that they would take half a day to read. The real statement on which the Colonial Board formed its decision had never been contradicted in any way. The Master of the Lodge charged Bro. Roach with

improper conduct, and destroying the peace and harmony of the Lodge. The result was that he was excluded the Lodge by five members voting for the exclusion; one Brother was not competent to vote, being in arrear, and another Brother being neutral. Under these circumstances, the Brother being one who was constantly disturbing the harmony of the Lodge, Bro. Philbrick and the Colonial Board said he ought to be excluded. Bro. Philbrick now said that this appeal to Grand Lodge brought forward by Bro. Roach had nothing new in it, and he having recommended to the Colonial Board infavor of the exclusion, the recommendation to Grand Lodge would be the same. He therefore moved that the appeal be dismissed.

Bro. ROBERT GREY, President of the Board of Benevolence, seconded the motion, which was carried unanimously, and Grand Lodge was closed.

DEATH OF BRO. GERARD FORD, DEP. PROV. GRAND MASTER OF SUSSEX.

IT is with deep regret that we have to announce the death of Bro. Gerard Ford, which occurred at his residence, 58, Marine-parade, Brighton, on Saturday evening, the 28th ult. As already noted in these columns, he had been abroad for some months in hopes of regaining health. Meeting with an accident at Berne, it was followed by a serious illness, which unhappily proved fatal. During the latter years of his life he devoted himself mainly to the promotion of the interests of Freemasonry in the Province of Sussex. On the death of Bro. John Henderson Scott, in December, 1886, he was appointed by the Provincial Grand Master, his Royal Highness the Duke of Connaught, to be his deputy, and during the absence of his Royal Highness in India Bro. Ford had the sole control of the Craft in the Province. He was also, by appointment of his Royal Highness the Prince of Wales, Grand Superintendent of Royal Arch Masons in Sussex. Bro. Ford had but recently received from his Royal Highness the patent of his appointment as Provincial Grand Master of Mark Master Masons, his installation to which would, but for serious illness, have taken place last week. Bro. Ford was descended from a family prominently identified with Masonry, he having had relatives in the Moira and Barnard Castle Lodges. According to Dr. Oliver, Masonry was introduced into Lincolnshire out of Westmoreland by Bro. Ford's maternal grandfather, the Rev. Matthew Barnett, who was a Lincolnshire Mason for thirty-six years, and this distinguished Brother, as Deputy Provincial Grand Master, presided over the former Province from 1813 to 1827 in the absence of a Provincial Grand Master. Bro. Gerard Ford's connection with Freemasonry is of long standing. He was initiated into the Order in the year 1870 at Brighton, in the Royal Clarence Lodge, in which, after going through the various offices, he served the office of Worshipful Master. He afterwards joined the Bayons Lodge, and the St. Matthew's Lodge, in Lincolnshire, and, in recognition of the services rendered to that Province, the Provincial Grand Master conferred on him, in the year 1878, the office of Provincial Grand Senior Deacon. Two years later, Sir Walter Burrell, the Provincial Grand Master of Sussex, conferred on Bro. Ford the office of Grand Registrar of the Province—a post which he held until the death of the late Bro. John Henderson Scott, when the Duke of Connaught appointed him his Deputy of the Province. In addition to the Clarence Lodge, Bro. Ford was a member of the Hova Ecclesia Lodge, and was mainly instrumental in founding the Earl of Sussex Lodge, of which he was the first Worshipful Master. At the time of his death, he was also a member of the Jerusalem Lodge, which numbers among its members many other Grand Officers of England. He was in the year 1887 appointed by his Royal Highness the Prince of Wales to the rank of Past Grand Deacon of England. In the Royal Arch Degree he was a member and past officer of numerous Chapters, including the Lennox and Hova Villa Chapters, in Brighton and the St. Matthew's Chapter, in Lincolnshire. He filled the office of Grand Registrar of Sussex until, on the death of Sir Walter Burrell, he received the appointment of Grand Superintendent of the Province. In the Mark Degree he was a member and Past Master of the Hova Lodge in Brighton, and was, for some time, Grand Registrar of the Province. On the expiration of Lord Arthur Hill's term of office, Bro. Ford received from his Royal Highness the Prince of Wales the appointment of Provincial Grand Master. He was a most liberal supporter of all the Masonic charities, being a vice-patron of the three Masonic Institutions for which he had served many times the office of Steward. But to only a few is the extent of his private generosity known. He was ever ready to lend a helping hand to any Brother in distress, and no appeal for help in any deserving case was ever made to him in vain. He was imbued in a very marked degree with the spirit of Masonry, and by this he was influenced and guided in his daily life. He took his view of Masonry from the highest standpoint, and always regarded a true Mason as a true gentleman. His death will be the greatest possible loss to the Craft in the Province.—*The Sussex Daily News.*

Bro. A. C. Greenwood, Asst. Prov. Grand Secretary of Surrey, is a candidate for the Secretaryship of The Boys' Institution. Bro. Greenwood is twenty-six years of age, but has experience far beyond his years.

Provincial Grand Lodges and Chapters.

The PROVINCIAL GRAND LODGE OF NORTHUMBERLAND held its annual meeting at Hexham, on Monday, the 9th ult., Sir Matthew W. Ridley, Bart., the P.G.M., presiding. He was assisted by all his Prov. Grand Officers and a large number of brethren. A sermon at the Abbey Church was preached by P.G. Chap. the Rev. H. Bott, M.A., the lessons being read by the Rev. Canon Barker, M.A. After a service of a great number of years, Bro. Thomas Anderson surrendered his position of P.G. Treasurer to Bro. Ralph Carr, who was elected in his place. The following brethren were elected to the various positions for the ensuing year:—

Bros. Faraday Spence, P.M. 1557, Prov. S.G.W.; George Simpson, P.M. 1167, Prov. J.G.W.; Rev. Matthew Green, 1626, Prov. G. Chap.; Ralph Carr, P.M. 24, P.P.S.G.W., Prov. G. Treas.; Andrew Aitcheson, P.M. 24, Prov. G. Reg.; B. J. Thompson (re-appointed), Prov. G. Sec.; Thos. Hudson, P.M. 541, Prov. S.G.D.; Alex. Hepburn, P.M. 1676, Prov. J.G.D.; Jas. Treble, P.M. 1902, Prov. G.S. of W.; Adam Robertson, P.P.S.G.W. (re-appointed), Prov. G.D.C.; W. H. Ryott, 685, Prov. A.G.D.C.; John Watt, P.M. 636, Prov. G.S.B.; Matthew, Smiles, Prov. G.Std. Brs.; Seaton, 1557, Prov. G. Org.; John Glass, 1879, Prov. G. Purst; Thos. Kidd, P.M. 1902, Prov. A.G. Purst; Joshua Curry (re-appointed), Prov. G. Tyler.

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At Stourport, on the 11th ult., the PROV. GRAND LODGE OF WORCESTERSHIRE held its annual meeting, which is always well attended. Bro. Sir E. H. Lechmere, Bart., P.G.M., was present, and presided. After the election of officers "church" was attended, where Bro. the Rev. J. Wiltshaw, P.P.D.C., preached a sermon.

The appointments for the year are as follow:—

Bros. Abraham Green, Prov. S.G.W.; T. Lamb Smith, Prov. J.G.W.; Rev. W. J. Down, Prov. G. Chap.; W. S. Davies, Prov. G. Reg.; J. Joseland, Prov. G. Treas.; George Taylor, G. Std. Br. England, Prov. G. Sec.; W. Thomas, Prov. S.G.D.; G. F. Grove, Prov. J.G.D.; F. Frederick Hoult, Prov. G.S. of W.; John Mossop, Prov. G.D.C.; George Houldsworth, Prov. A.G.D.C.; George Hodgkiss, Prov. G. Swd. Br.; William Merrick Ward, Prov. G. Std. Br.; H. M. Jackson, Prov. G. Org.; W. H. Talbot, Prov. G. Purst.; Septimus Bagott, Prov. A.G. Purst.

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The officers of the PROVINCIAL GRAND MARK LODGE OF CARNARVON for the following year were appointed at the recent annual meeting, as follows:—R.W.P.G.M.M., Lieut.-Colonel Bro. Hunter; W.D.P.G.M.M., Lieut.-Colonel Bro. Gordon-Warren; P.G.S.W., Bro. H. Hardman, W.M. Elfin; P.G.J.W., Bro. Wynne Williams, W.M. St. Davids; P.G.M.O., Bro. N. Bunnell, I.P.M. Elfin; P.G.S.O., Bro. R. H. Pritchard; P.G.J.O., Bro. J. W. Poole, P.M. Elfin; P.G.C., Bro. the Rev. H. Thomas, M.A., R.D., P.M., Bro. Rev. Ll. Nicholas, M.A., Hunter Lodge; P.G. Treas., Bro. R. S. Chamberlain, Llandudno; P.G. Sec., Bro. W. D. Henderson, Llandudno; P.G.R.M., Bro. George Challinor, Elfin; P.G.S.D., Bro. O. Evans, Elfin Lodge; P.G.J.D. Bro. S. Hargreaves; P.G. S. of W., Bro. T. T. Sarson; P.G. D. of C., Bros. O. Thomas and A. M. Dunlop; P.G.S.B., Bro. H. Evans; P.G.O., Bro. J. Williams, Elfin Lodge; P.G. Std. B., Bro. A. L. Clews, Hunter Lodge; P.G.I.G., Bro. W. A. Nott, Hunter Lodge; P.G.S.S., Bro. W. Farren, Elfin Lodge; P.G.J.S., Bro. Allan Sumner; P.G. Tyler, Bro. Vincent.

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By command of the R.W.P.G.M., the Right Hon. the Earl of Lathom D.G.M. of England, the ANNUAL PROVINCIAL GRAND LODGE OF WEST LANCASHIRE was held on the 18th ult., at the Drill Hall, Barrow, where there was a very numerous and influential gathering of Brethren, the total attendance being between 500 and 600.

The minutes of the meeting of the Provincial Grand Lodge, held at Southport on October 3, 1888, having been confirmed, the accounts of the Prov. G. Treasurer (Bro. T. H. W. Walker), which had been duly audited, were presented, showing that the balances standing to the credit of the various funds were as follows:—Charity fund, £160. 9s. 4d.; P.G. Lodge fund, £242. 2s. 11d.; fund of benevolence, £219. 8s. 2d.; total, £622. 0s. 5d. The fees and contributions from Lodges during the past year to the charity fund were £167; P.G.L. fund, £249; and to the fund of benevolence, £249; total, £665. The passing of the treasurer's accounts was opposed by Bro. J. H. Tyson, P.M. 1182, who remarked that they were not consistent with the by-laws of the P.G. Lodge, as money had been paid out of the fund of benevolence for provincial purposes other than those of charity, for which it was especially intended.—Bro. R. Wylie, P.P.G.W., urged that unwritten laws were quite as binding as those which were written, inasmuch as it had been the custom for many years to pay certain other items in the working of the P.G. Lodge.—After some further discussion, the treasurer's accounts were passed almost unanimously.

The Provincial Grand Secretary then presented his report, in the course of which he stated that the past year had been pre-eminently a year of progress, a very great increase having taken place in the number of initiates and members, while six new Lodges had been added to the roll of the province. The initiates had numbered 619 during the year, against 554 in 1888; and the

subscribing members had increased from 5,751 in 1888 to 6,096 in 1889. The Lodges consecrated during the past year were—Peace, No. 2,269, Wigan ; Fairfield, No. 2,289, Fairfield ; Blundellsands, No. 2,290, Great Crosby ; Wavertree, No. 2,294, Wavertree ; Scarisbrick, No. 2,295, Southport ; and Prince's, No. 2,316, Liverpool, all of which had as Masters and Wardens Brethren of experience and ability, and gave promise of a healthy and vigorous career. Warrants had also been granted for three other Lodges, to meet at Harwich, Southport, and Wigan. The Benevolence and Charity Committee had met twice during the past year, and a sum of £108 had been voted in aid of four widows and five distressed Brethren of the Province. Two girls and one widow had been elected on the foundations of the Royal Masonic Institution for Girls and the Royal Masonic Benevolent Institution, and the Committee, at its last meeting, promised the support of the province to three candidates for election on the foundation of the Royal Masonic Institution for Boys. It was, therefore, hoped that every Lodge and individual vote-holder would loyally support the Committee by sending their votes for the use of the Province. Bro. Bourne, S.W. 32, attended the last meeting of the Committee, and gave some interesting information regarding the work done by the Provisional Committee of the Royal Masonic Boys' School, more especially in reference to a proposed retiring allowance to Bro. F. Binckes, the Secretary of the Institution, whereupon the Committee resolved that P.G. Lodge should be asked to express an opinion "That a payment not exceeding £200 a year is considered sufficient as a retiring allowance to Bro. F. Binckes." Thirty-six dispensations had been granted during the year, and all the Lodges had made returns, and paid the necessary dues, though some of them were very much after the time provided for. After referring to certain irregularities in these returns, the report went on to state that harmony appeared to prevail in the Lodges, with two slight exceptions, into which inquiry would be made, and unanimity, it was hoped, would be restored. While the year had been distinguished by great progress, its history had not been entirely an unclouded one. The P.G. Secretary concluded :—"It has pleased the G.A.O.T.U. to call to his rest at an early age one near and dear to our R.W.P.G. Master, and I am sure the action taken by the present P.G. officers, when they addressed to your lordship a letter expressive of their sympathy, will be endorsed by every Brother to-day. The province has further to mourn the loss of three Brethren of distinction who have died since we met last year—Bro. Albert Crossley, P.M. Lindsay Lodge, whose love to our Order has been evinced by his munificent gift of 2,000 guineas to the Masonic charities ; and Bro. Richard Brown, P.P.G. Treas., who in his best days did good work, and exerted himself nobly on behalf of the West Lancashire Masonic Educational Institution. The most recent loss is that of Bro. Shuttleworth, P.S.G.W., who died very suddenly on Saturday last, and round whose grave some were gathered yesterday to pay the last sad office of respect to departed merit."

The Prov. Grand Master having expressed his thanks to the Provincial Grand Officers for their address, the following officers were then appointed and invested :—Bros. E. H. Cookson (Mayor of Liverpool), Senior G.W. ; W. B. Richardson, Junior G.W. ; Rev. J. Kirby Turner, G. Chaplain ; J. R. Jolly, G. Treas. ; T. Clarke, G. Reg. ; W. Goodacre, G. Sec. ; T. Adams and W. Webster, G.S. Deacons ; R. Walker and G. S. Willings, G. J. Deacons ; J. Brindle, G.S. of W. ; E. George, G.D.C. ; J. N. Patterson, G.A.D.C. ; J. C. Robinson, G.A.D.C. ; J. Queen, G. Swordbearer ; J. Pilling and J. Turnbull, G. St. Bearers ; Josef Cantor, G. Organist ; R. Betley, G. A. Sec. ; P. Yates, G.P. ; T. Westwood, G.A.P. ; J. E. Boden, H. Kidson, J. M. King, J. Chaderton, G. Nelson, and W. Turvey, G. Stewards ; and P. Ball, G. Tyler.

In St. Mark's Hall, Glasgow, on the evening of the 31st ult., Bro. Robert Freke Gould, author of the "History of Freemasonry," delivered a lecture on "The Antiquity of Craft Degrees" to the Glasgow Royal Arch Chapter, No. 50. There was a large attendance, including deputations from the other Royal Arch Chapters of the city, and representatives from the Supreme Grand Royal Arch Chapter of Scotland. Bro. Edward M'Bean, First Principal of the Chapter, presided.

A Masonic ceremonial of more than ordinary character will take place in Belfast on the 9th, the occasion being the installation of the Most Hon. the Marquis of Hertford as R. W. Provincial Grand Master of the Province of Antrim. No similar ceremony has taken place here since the installation of the late Marquis of Donegall in 1864. The Marquis of Donegall was at his death succeeded in the Provincial Grand Mastership by the late Sir Charles Lanyon, D.L., and the official position rendered vacant by his decease is now about to be filled by the appointment of the Marquis of Hertford, the gift of this dignity being the special prerogative of the M. W. Grand Master of the Freemasons of Ireland, his Grace the Duke of Abercorn. A special meeting of the Provincial Grand Lodge of Antrim will be convened on the 9th inst., in the Exhibition Hall, Botanic Gardens, at three o'clock in the afternoon. At that meeting his Grace will preside, as Grand Master of the Craft, and will be attended by the Deputy Grand Master, Bro. R. W. Shakleton, Q.C., and the officers of the Grand Lodge of Ireland. The newly-appointed Provincial Grand Master will then be formally installed with all the customary ceremonies and honors by the Duke of Abercorn, and, having been duly saluted, the Provincial Grand Lodge will be closed.

THE CHURCH CONGRESS AND THE GRAND TREASURER.

O N Tuesday, at Cardiff, Bro. Edward Terry read his paper on "Popular Amusements in Relation to the Christian Life," and so eager were the local people to hear him that he had to read his paper over again to an overflow audience in another part of the town. The reception of Bro. Terry at each meeting was most enthusiastic.

What Bro. Terry thinks :—

"It may seem a very strong assertion, and I may be considered as speaking from my own point of view as an actor, but I will venture to say that the stage is a necessity of the times. It is the refined pleasure of the people, from the happy fiction of the scene, and the consequent seeming reality—the action is, as it were, example, and precept is then enforced by its verification in practical life. Then, as we may learn to practise virtue and avoid vice by the instructive lessons of the drama, cannot the stage be made to answer the most useful ends? A perfect tragedy is one of the noblest products of human nature, and capable of giving the mind one of the most improving entertainments—'A virtuous man,' says Seneca, 'struggling against misfortune, is such a spectacle as gods might look upon with pleasure.' May we not experience such a pleasure in witnessing the representation of a well-written play? I know it has often been contended that the same, or even more, satisfaction can be obtained by reading, as by witnessing the performance of a play. That, in short—it is more enjoyable in the study than on the stage. I totally dissent from this view. Is there not frequently almost as much in the manner as in the matter? Can it be urged, for an instant, that reading a sermon at home would have the same effect, and do an equal amount of good, as in hearing it delivered by an eloquent preacher? Would those great divines, who have adorned both church and chapel, by their eloquence attracting and swaying multitudes, leading them to better lives by the effect upon their emotions—would the printed sermons of those divines have had the same result? I cannot think so.

"Can it be said there are no sermons in Shakespeare's plays? The text abounds with them. In 'King Lear' what a picture is given of the sinfulness of filial ingratitude and its punishment! In 'Othello,' does he not plead for temperance in the words, 'O that man should put an enemy into his mouth to steal away his brains,' and 'Every inordinate cup is unblessed, and the ingredient is a devil'? Can any individual witness the sleep-walking scene in 'Macbeth' without almost sharing the remorse and horror of Lady Macbeth at her terrible crimes? Mark the lesson and warning against overweening ambition he gives in Cardinal Wolsey's lamentation :—

Had I but served my God with half the zeal I served my king
He would not in mine age have left me naked to my enemies.'

Then note the effect upon an audience—aye, and frequently upon the players themselves—when a clever actor holds the 'mirror up to Nature,' shows Virtue her own features ; Scorn her own image.' These great lessons are, of course, not limited to Shakespeare, but as our greatest and best-known dramatic poet I use his works for illustration. The majority of dramatists have written with the same purity of motive, from the time of Heywood, whose 'Woman Killed by Kindness' is a splendid example, to that of Addison, Colman, Oliver Goldsmith, Sheridan, Sheridan Knowles, down to the authors of the present day, of whom we may justly be proud. It may surprise many of my hearers to know that among the writers for the stage the clergy have been strongly represented—notably by Dean Milman, whose tragedy of 'Fazio' is an admirable work.

"Now and again there is an outburst of bigotry, which, from sheer ignorance of the subject, is unscrupulous in slandering an honourable profession and a great art, but the good sense of the people revolts against the injustice. I remember being once shocked by a clergyman in the Midlands, who, almost arrogating to himself the attributes of the Almighty, declared that the burning of the theatre and loss of two lives was a judgment of God on such a place of entertainment ; forgetting entirely the calamities that have taken place in other buildings ; notably the Cathedral at Santiago. Really one felt tempted to exclaim, 'Oh, for the rarity of Christian charity under the sun !'

"I have alluded to occasionally impure plays, fortunately exceeding rare, and mostly, I am glad to say, of foreign origin, and I cannot help thinking that for these performances the clergy are somewhat to blame by holding aloof from the theatre, and condemning the stage and its belongings unseen and unheard, whereas by their very presence they might ensure propriety from the respect due to their cloth. Let them not forget the lesson given in Puritan times, when the theatres were suppressed, and the general body of actors treated as rogues and vagabonds ; and mark the result in the degraded drama of the Restoration, when the people, naturally rebelling against the suppression of a wholesome amusement, went to the other extreme, and supported a drama which was a disgrace to the nation. Thank Heaven there is no fear of a repetition of this state of things."

Bro. Terry concluded his discourse, which was listened to with wrapt attention and frequently applauded, with this wholesome belief :

"I reiterate, the Theatre is a necessity in the social life of the people. At the present time there are over fifty theatres in London catering for different degrees of intellect, but all representing pure plays. I have no doubt many of my hearers have never been inside the walls of a theatre, and have been told they are sinks of iniquity. To them I would say, judge for yourselves. It is not in accordance with British ideas of fair play to condemn without a hearing. The drama has survived many, many years of unmerited slander, and at present stands higher than it ever did. The stage is the amusement for the people ; and whether the Stage is pure or degraded rests entirely with them, for remember—

'The Drama's laws the Drama's patrons give,
For those who live to please must please to live.'

Among the Bohemians.

Poor Wilkie Collins! The lies that have been told about him and his belongings since he was dead are very aptly remarked upon by Bro. Edmund Yates, who knew him well. I went to see the last of the great novelist, and was much pleased to see many of his personal friends congregated round the grave. In my opinion, he was the strongest man at plots who ever lived.

* * *

Bro. Clement Scott, who has just celebrated his forty-eighth birthday, looks as young as he did ten years ago. Perhaps it is because the world has dealt lightly with him. As far as his *D. T.* criticisms go, three-fourths is verbosity, and the remainder criticism; but who can say they are not better than the interminable rubbish and crass ignorance of nine-tenths—to put it carefully—of the *criticisms* in the weekly papers. No wonder the profession of mummerism is the fourth estate of man.

* * *

"One who Knows," says this:—An amusing story is told at the expense of the present Charles Dickens. A short time since, Mr. Dickens gave a reading in connection with a mutual improvement society in a small town in Sussex. At the close of the reading the entertainer desired to be paid for his services. It was explained to him that the usual practice of the Society was to pay at the end of the session. This plan would not suit the editor of *Household Words*. Subsequently it was agreed that the money should be forwarded to him the next day. Some difficulty, however, was experienced by the Secretary in getting the cheque, and he was unable to forward it at the time specified. A telegram was sent from Mr. Dickens demanding the money at once. The cheque was sent, with a polite note from the secretary regretting the fact that the son of so popular a novelist as Charles Dickens should be greatly in need of money! Not so bad for "silly Sussex."

* * *

Bro. Sir Henry A. Isaacs, who has been chosen as the Lord Mayor for the succeeding year, is the third Jewish Alderman who has been elected to that position. The last was Sir Benjamin Phillips who sat in 1865. It seems that Lord Mayors are invariably members of the Craft.

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The *Pall Mall Gazette* says:—"Alderman Sir Henry Isaacs will make both a useful and ornamental Lord Mayor, for has he not pledged himself to create a dock trust for the Port during his year of office, and he possesses a good presence and easy manner. A Jew by lineage and religion, he has the finer features of his race, softened by a brilliant complexion. He hardly looks his sixty years with his vigorous appearance and sturdy middle-sized figure.

* * *

"Sir Henry has been an Alderman since 1883, and was Sheriff of London and Middlesex in 1886-7. In the Jubilee year he received his knighthood. He is a thoroughly good business man, and knows as much of the fruit trade as any one in London. His headquarters are under the shadow of the Monument, where the smell of fish is toned by the pleasanter odour of oranges. The Lord Mayor elect is on good terms with newspaper men, and has been present at their club dinners."

* * *

Bro. Major George Cockle, whose "*Castle of Como*" was produced on Tuesday night at the Opera Comique, is a brother of the well-known Sir James Cockle, who was formerly Chief Justice of Queensland. Sir James was a high wrangler at Cambridge in his day, and is now a revered Fellow of the Royal Society. The musical Major has a villa near Milan, a country house in Essex, and a mansion in South Kensington, so he is doubtless well able to run the risks of an operatic venture.

* * *

Lord Tennyson's latest poem is about as idiotic as anything that has ever been written. A man must be a natural-born poet, or something worse, to understand the words—as for meaning, there is none. Fancy such a thing being paid for at the rate of two pounds a line! I know many men who would be glad to produce such "poems" at so much a mile; in fact, I believe there is a machine in America which turns them out by weight.

* * *

I met the other day a youthful individual who was introduced to me as the theatrical critic of a certain paper. That certain paper has a decent circulation, and this vapid young man laughingly assured me that theatrical criticism was the easiest thing in the world. He took the Sunday papers and the daily papers, and went with a clean collar and shining boots to the Gaiety bar, where he matured his inspiration for the benefit of the public. I have suggested to the proprietor of that paper that the sooner he discharges this member of his staff the better, and I believe that it is an actual fact that the engagement is already at an end.

* * *

A. G. MacCulloch, better known as "Young Mac" anywhere between the Burlington and Lombard-street, has gone mad on the Maybrick affair, and has assured me that the photographs of that unfortunate woman were not taken from the model at Tussaud's, but from one that was exhibited by Reynolds, at Liverpool. I am glad to make the correction for Messrs. Tussaud's sake.

Bro. "Ithuriel" Chapman, a Savage, and a man of parts, is preparing a Dramatic Directory now that he has left the staff of the *Topical Times*. It is to be fervently hoped that the threatened action in the Courts with his former editor will not take place. Neither can be the richer for the disclosures that will have to be made. Bro. Chapman has a passionate regard for Masonry, and Masonry is the richer by such a worthy man.

* * *

Beerbohm Tree has made no mistake in doubling the parts of Laroque and Luveron in the "Man's Shadow." The play gains much that would have been lost had Brookfield taken the character originally intended. By an oversight of the property master, Luveron, on the first night of the production, had to enter in the last act,—just before his death,—with ten fingers instead of eight; but the accident has been rectified by a duplicate bandage that conceals the two fingers of the "super" who falls in place of the villain at the *finale*.

* * *

I see Bro. Tree has had the ceiling of his theatre altered in design, thereby carrying out the suggestion of "The Druid," who got a very insulting remark some months ago for daring to honestly criticise the decorative qualities of the Haymarket. Another staircase has been added to the gallery, which was also my Editor's suggestion. How time does equalise these things, to be sure.

* * *

Henry Irving is not invulnerable, after all, for he has taken exception to a burlesque of his mannerisms in woman's clothes, and has gone the distance of getting his friend the Lord Chamberlain to order the immediate withdrawal of the objectionable caricature. Surely the great tragedian has flown beyond the influence of such childish things. Look at poor Mr. Gladstone and Lord Salisbury, and the hosts of political people who get transformed into dogs and asses. A woman is better than an ass—at least, Fred Leslie thinks so, and so, I believe, does Irving.

* * *

Nathan, of 6, Coventry-street, Leicester-square, stocks a good cigar. They are not always to be found.

* * *

Mrs. Kendal is a great authoress. It is so easy to write books, you know; almost as easy as making a respectable actress out of a stick. "When I know how hard actors and actresses have to work, and how often they have to change their dresses at night; and when I see them, tired and jaded, tearing up to their dressing-room to put on another dress in order to go to some crush after the play, I must say I feel it is a pity that any artists should think it necessary to air themselves before the eyes of that public which has paid its 10. 6d. a few hours previously to see them."

* * *

Lor' bless me, Mrs. Kendal, people don't pay half a guinea to see an actress when they can visit Madame Tussaud's by the payment of a shilling. The play—the play's the thing. I wonder where you would have been, my dear lady, without SOCIETY taking you by the hand and lifting you up into decent circles. Arthur Williams says something about "don't be virtuous, or you'll become eccentric." At any rate, don't moralise, or you'll become a bore. Even Eliza Cook has done more for humanity and posterity than ten thousand actresses could ever accomplish. As an actress, my dear madam, you are almost perfect, but don't—pray don't—sicken common sense by your platitudes.

* * *

Bro. Harry Nicholls is to collaborate with his lessee in the new pantomime at Drury Lane. As a matter of history, H. N. has been collaborating with somebody there many pantomimes past, and no two men living should produce a better show than he and the future aspirant to the collar of Grand Treasurership.

* * *

There is a very excellent letter from a very excellent man upon the subject of "Women and Tobacco," and there is a passage in it that would commend itself more strongly to Bohemians than to any one else. I quote it, for I know that every decent man who values at all the sanctity of womanhood will echo every word. It is this:—"More important, it may be, than the opinion of men on this new question is that of the women themselves. That a certain class will go in for the thing there is every reason to believe. The fast set of every rank have long made known to us that they dare do all that may become a man. Their delight is in stand-up collars, masculine neckties, shirt-fronts and jackets; the lower garment will some day crown their bliss. They play masculine games; talk masculine slang; shoot the doves whose slaughter they were once content to witness and applaud; do not always refuse a B. and S. in the billiard-room; and bid fair some day to get rid of the side-saddle and riding-habit as marks of an invidious distinction. One must sincerely regret the existence of these unsexed persons—offspring of an age to some extent demoralised by wealth, luxury, and idleness—but after all they are only the scum floating on the surface of the nation's womanhood." I have very little doubt that I detect "An Old Fogey," although he addresses himself from South Hampstead.

* * *

I dropped in at the Egyptian Hall the other afternoon, and found Bro. Maskelyne still spinning those plates of his, and very cleverly spinning them too. I believe there is a deputation which will wait upon the magician to

suggest that if the plates could be transferred to their proper use, say, for a short period, that something more original could be inserted in the programme. Young Maskelyne evidently possesses the cleverness of his father, for his "Proper Gander" séance is just as puzzling as the thought-reading business at the finish is not. I was pleased to find the hall crowded in all its parts, and our worthy Brother looking as happy as ever.

* * *

The "Royal Oak" at Drury Lane has enough in it to make a very healthy play. As for some of the scenes, they are positively indescribable. Tower-hill and the Royal Oak setts are as fine as anything the scenic artist has ever turned out.

* * *

Every one must regret the sudden death of Miss Amy Levy, who was just budding out as a novelist of much promise. Her domestic life was not cast among the hills and vales of Paradise, which makes her death all the more sad; but the indomitable pluck and perseverance her little body possessed made her a beautiful specimen of woman who is born to conquer.

* * *

The *New York Herald*, I firmly believe, used the Weldon incident for the purposes of a big advertisement. The death of the *Wasp* (a paper I never saw) has thoroughly exploded the old notion, that the first thing a new paper should do for itself is to secure a libel action. Surely the *New York Herald* is a cut above such trash as the *Wasp* must have been made of.

* * *

The Monochrome Company of Piccadilly are turning out some of the most charming reproductions and enlargements of photographs, and, if the price is right, ought to do a very big business.

* * *

Just one extract from the *World*, in an article by the author of "Aurora Floyd," which is too delicious to be lost. She is giving a description of a *table d'hôte*, and this is a part of it:—"A young man struck for death, the colour of a lemon, and scarce able to hold himself together; an unpleasing greedy old woman, with a pendulous under lip, who swears like a trooper and eats like an ogre; a charming old lady, all mind, and her friend just as charming, all heart; a trio of English people, cultivated and well-bred; two Spaniards, he strong and capable, she with the pretty face of youth still to be traced in the faded forms of middle age—he a man conscious of his worth, and worth a great deal,—she a child who has only grown old, and has never grown up; a fine old general, with a dozen different decorations screwed up into a button, and his daughter as pretty as he is distinguished; young men who come into the room hugging the young women who belong to them, and causing the prudish to frown and the 'leste' to laugh; girls languid and anaemic, who do not talk and will not eat; we have them of all kinds and descriptions, as of all nationalities."

KING MOB.

Cardinal Manning on Sunday week reminded his flocks in London and throughout the extensive Roman Catholic diocese of Westminster that certain days of the current week are to be given up to special devotions for the intentions of his Holiness the Pope. The Holy Father has himself ordered the reading in the vernacular of an allocution against what is called the "sacrilegious outrage" on the Christian faith by the erection in Rome of a statue to Giordano Bruno, the Pantheist, whom Leo XIII. described as "a man of a depraved heart and perverted abilities." Dr. Bagshawe, Bishop of Nottingham, has forestalled Cardinal Manning in exhorting those in his diocese to make reparation for "the awful outrages lately committed at Rome against Almighty God, when the statue of an impious and impure Atheist was publicly set up and honoured there by delegates from all parts of the world, when hymns were sung in honor of Satan, and the banner of the arch fiend, represented as triumphing over the Church of God, was openly displayed. "This was," says the Bishop, "a public proclamation of the audacious attempt, inspired by the powers of hell, and long secretly intended, to utterly destroy Christianity and the Holy Catholic Church. The Holy See itself assures us that 'the dark society of Masons is striving to overthrow the Kingdom of Christ on earth by various and manifold schemes, plots, and arts,' and that 'to prepare the way for that overthrow, the design was begun and perfected to obtain possession of the City of Rome'; and lastly, that 'the leaders of the hostile sect have now declared by word and deed what was their ultimate object in taking the city; by deed, when they wished the Holy City to witness the honors by which they extolled the crimes and obstinacy of an impure apostate; by word, when by the voice of their leaders they declare openly that they were inaugurating by those solemnities a new religion, in which, setting aside the dominion of the immortal God, a divine worship is given to the reason of man.'" Dr. Bagshawe says the assault that is thus being carried on against the Church is so urgent and terrible that the Pope assured them that his liberty and dignity in the discharge of his apostolic office have already been grievously diminished, and that his person was not exempt from fear and danger. Catholics were bound to open their eyes "and those of others to the danger to which religion and faith are exposed because of that sect of Freemasonry, which, assailing the unwary with craft and insidiousness, exerts all its powers against the Roman Pontiff. We are bound to remember, and to warn all those who depend upon us, of the obligation we are all under, to oppose that sect, to avoid these conspiracies, and to defend and strenuously bear witness to the Catholic faith both by word and work."

Colonial and Foreign.

WHAT THE CERNEAU TROUBLE IS.

Although labor has been suspended for the season by almost every one of the City Lodges, the Masons are in a prodigious excitement, in consequence of the receipt of intelligence that, following in the wake of the Grand Masters of Ohio, Iowa, Kentucky, and Pennsylvania, M. W. Harrison Dingman, Grand Master of the District of Columbia, has issued, July 26, his decree pronouncing the "Cerneau organisation" to be a body of clandestine Masons, and ordering Master Masons to withdraw from it under penalty of expulsion from the Order. A similar decree in Ohio, fulminated some two years ago, has led to one of the bitterest internal fights shaking the fraternity for the past fifty years. Lodge warrants have been arrested, and some revoked; many Masons have been suspended, and others expelled, on suspicion of being "Cerneauites"; while more than half-a-dozen lawsuits are awaiting trial, in which the Grand Lodge Officers are defendants. From Ohio the proclamation mania has spread to other States, threatening "chaos to come again," but this final decree of Grand Master Dingman, charging the "Cerneau organisation" with having made an alliance with the proscribed Grand Orient of France, must culminate into a serious complication, morally certain to embroil the entire fraternity in an internecine quarrel to be waged to the death.

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All American Masons are aware that fraternal relations with the Grand Orient of France have been severed for many years past, still ninety-nine in every hundred are in blissful ignorance as to the causes leading to this dissolution of friendly ties and to practical rupture of boasted Masonic unity, a condition of affairs which can be best illustrated by stating that, were Lafayette alive and visiting us, as in 1824, the guest of the nation, any Masons entertaining him as a Brother would be expelled from the Order for treason to a Grand Lodge. This French difficulty had its origin in the distant State of Louisiana, as far back as 1857, and was the sequence of a Scottish Rite quarrel. At the time of the formation of the Grand Lodge of Louisiana there was but one English-speaking Lodge in the jurisdiction working with the York, or rather American, Rite, the other Lodges practising the French Rites. After the close of the Mexican War hundreds of Americans, unaffiliated Masons, settled in New Orleans, who disliked foreign Masonic rule and conspired against the Grand Lodge, which had recognised the Grand Council of Princes of the Royal Secret, Thirty-second or Cerneau creation, as of concurrent jurisdiction. Obtaining dispensations from Grand Master John A. Quitman, of Mississippi, for some nine or ten York Rite Lodges, the Americans organised an Ancient York Grand Lodge, in opposition to the one formed in 1812, and then in existence.

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The two Grand Lodges combated for a time, but finally united and worked in harmony, until the creole population became irritated at passage of a resolution by the Grand Lodge declaring that it would henceforth grant no warrants except to Lodges working the York Rite. There was organised by the Marquis Santangelo at New Orleans, in 1836, a Supreme Council for the United States, declared to be illegitimate by the Supreme Council of France, which recognised only the Supreme Council at New York, bearing a similar title, which the Marquis had appropriated. Santangelo's Council was reorganised in 1857 by James Foulhouse as the "Supreme Council for the Independent and Sovereign State of Louisiana," under whose jurisdiction the French and Scottish Rite Lodges placed themselves, after withdrawal from the Grand Lodge. Persecuted by the Supreme Council of the Southern jurisdiction, Foulhouse went to France, and gained recognition for his Council and its subordinate from the Grand Orient. To break up this Council the Southern Council, under Albert Pike, induced the Louisiana Grand Lodge to declare the Lodges under its obedience to be clandestine, and to demand of the Grand Orient a severance of fraternal relations with them through Foulhouse's Council. With this demand the Grand Orient refused to comply, and thereupon the Grand Lodge of Louisiana cut off her communications with French Masons, on the ground of invasion of her territory, and requested her sister Grand Lodges to imitate her example, which they did, although the Grand Orient had committed no trespass upon their rights and prerogatives.

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Although Foulhouse had abjured and returned to the Roman Catholic Church, of which he had formerly been a priest, and his Council and its Lodges have disappeared over a quarter of a century since, the inhibition of the Grand Orient of France by the American Grand Lodges still remains in full force, so that when M. Dermous, one of its high dignitaries, visited this country as a representative of the Chamber of Deputies, he received the cold shoulder from Masons of high and low degree. Still, during this long period of suppression the Grand Orient has committed offences which, in American eyes, justify its own expulsion from Masonry. It has decreed a belief in the existence of a Supreme Being not to be necessary to ensure initiation into the Craft, while York Masons contend such a belief to be the corner-stone of the

temple. Again, the Grand Orient has recognised the colored Grand Lodges, which the American Masons claim to be bogus in the extreme, inasmuch as the Prince Hall Charter was originally obtained through fraud, and afterwards revoked for non-payment of dues. Finally, there are in this city four Lodges meeting in the Bleeker-street building, working at present under authorisation of the Grand Orient.

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Somewhere about 1870 Harry I. Seymour, actor and costumier, as Grand Master of Ceremonies of the Supreme Council for the United States of America, whence he had been expelled, finding himself impecunious, conferred the thirty-third and last degree upon a number of Master Masons, whom he formed into a Supreme Council, which he claimed as being a continuation of the Sovereign Grand Consistory founded by Joseph Cerneau in 1807 in this city, although expelled from Scottish Rite Masonry by the self-same body, whose name he, like his fellow-impostor Santangelo, appropriated. Despite its unmitigated illegitimacy, Seymour's creation has at the present moment a very large following, particularly in Kentucky, Virginia, and Maryland, who have been ingeniously entrapped through fraudulent assumption of the title and history of another New York Supreme Council, still extant, declared by the treaty of Paris, at which it was represented by Lafayette, to be the only legitimate Council in America, of which Judge John I. Gorman is present Grand Commander. In April, 1888, Ferdinand I. S. Gorgas, Grand Commander of the so-called Cerneau Grand Consistory, visited Paris, saw Frederick Dermous and other officers of the Grand Orient, established fraternal relations with it, and appointed Alpha O. Munro, of Paris, his representative "in guarantee of friendship." Strange to say, this same Gorgas was Chairman of the Maryland Grand Lodge Committee, recommending perpetual severance of fraternal relations with the Grand Orient, as a promoter of infidelity.

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There is said to be a serious conflict between the French and American Freemasons, resulting in the suspension of all relations between the Lodges of the two countries. This matter has been going on ever since the Grand Orient of France dispensed with I.G.A.D.L.U., that is, Le Grand Architecte de l'Univers. Now, when invited to attend a Convention of Freemasons, to be held in Paris, the Americans have refused. Possibly the difficulty will be got over by the invitations being issued by those who follow the Scottish Rite, which retains the L.G.A.D.L.U. This Rite was dominant under the Empire, but has fallen quite into the background under the Republic.

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A meeting of the local Executive Committee for the establishment of a United Grand Lodge of Freemasons for New Zealand was held on the 15th of August, at the Commercial Hotel, Auckland. There was a large and influential attendance, including representatives from the sister Lodges of Waikato, Warkworth, Wairoa South, Papakura, Pukekohe, and other districts. Bro. Malcolm Niccol presided. The principal business of the meeting was to receive the report of Bro. Niccol, one of the delegates appointed at the last meeting of the Committee to confer with other delegates at Wellington, to arrange a basis of union. This was submitted in circular form, the basis generally being on similar lines to that on which the United Grand Lodge of New South Wales has been established. Bro. Niccol explained in detail the work which had been done, and the unanimous support which was apparently afforded to the movement throughout New Zealand. It was resolved that a circular be sent to all those Lodges who had voted against the movement for the formation of a United Grand Lodge, and to those who had not as yet decided, asking them to reconsider the matter, take a fresh vote of their Lodges, and communicate the results to the Secretary at as early a date as possible. It was further resolved that as the work of the formation of the United Grand Lodge was now in such a forward state, monthly meetings be held, and, if circumstances required it, that special meetings be called. A friendly discussion took place on the circular laying down the basis of union of the new constitution, but all seemed satisfied that it met the requirements of the colony, while maintaining all the principles and forms of the Craft. A vote of thanks to the Chairman for his services as a delegate, and for his explanations to the meeting, brought the business to a close.

Mr. Archibald Grove announces the enlargement of the *New Review* by ten pages. We are glad to hear it, for he knows how to work, does Archibald.

A charming little story reaches us through the unsophisticated brain of our publisher, which is really worth repeating. His minion waited upon a certain Masonic jeweller, who shall be nameless, but who ran a small and under-paid advertisement in the defunct *Masonic Star*, calling his attention to the benefits, &c., &c., of advertising in, &c., &c. "My good fellow," said the astute Brother to our representative, in a small, piping voice, "I put an advertisement in the *Masonic Star*, and paid eighteen-pence a week for it, and, do you know, I was always being asked for catalogues, and I hadn't no catalogues to send them. I don't believe in advertising. I never did any good by it, I didn't." Our publisher assures us the above is a fact. It may be a grain of comfort to Bro. Stevens to know it.

Gathered Chips.

Freemasonry has always been and is always willing to show its interest in all that pertains to human welfare, and to throw its influence upon the side of truth and virtue. It is a secret society, but it is much more. Its noble principles and good deeds are known and read of all men. But any man who will read what is printed for the public eye, any man who will observe the course of life among men, may, in our records and from our actions, which are open to the world, draw material for the formation of an opinion that is favorable to our Order. The inner working of an institution of learning is practically a profound secret to those who have never had experience within its walls. But the man who is ignorant of the method knows how to appreciate the result which appears in the life of those to whom the method is familiar. Any man of proper mental powers can learn how to walk the hidden paths of wisdom. So any man of upright character and noble purpose may learn the secret process through which Freemasonry preserves its existence and does its work in the world. Secrecy is not the end of Masonry. The world at large may rest assured that with the darkest shadow of mystery which appertains to this institution there exists not the least element of anything which would bring injury to the purest mind to which it might be revealed. Every social fellowship has the right to state the terms of its membership, which shall be accepted by those who are identified with it. The great end in view among Masons, as may be plainly seen, is social enjoyment and practical beneficence among Brethren who are bound together in the application to life of certain noble principles which lie at the foundation of all human welfare. An attempt is here made to put in practice within a limited circle a certain type of life which no man can afford to neglect. Masonry is no usurper of the rights and privileges of the Church. It does not aspire to be the perfect embodiment of the religious life of humanity. There are limitations to its fellowship which it recognises to be inconsistent with any attempt to embody the religious sentiment in its fullest development. If, however, it is not the sun shining in the perfect day of man's religious life, we may at least compare its influence to that of the resplendent moon, which throws no ether light over the earth than that which it first derived from the sun itself, and then reflected in glory and beauty over the scene of human life. Freemasonry reflects many of the choicest rays of the Sun of Righteousness, and throws a gentle light over the night of man's sorrows. So while our beloved Order does not seek to cover the whole ground of man's religious obligation, it is careful so far as it does go to say and to do nothing that shall be out of harmony with the deepest needs and the highest aspirations of the human soul. The true Mason bows in reverence whenever he hears the name of God. The Atheist must look outside of this Society for congenial companionship. There is nothing which of right belongs to Masonry which interferes in the slightest degree with the attainment of a perfect Christian character. On the contrary, a faithful observance of the obligations which Masons assume, the application of the symbolic teaching of the ritual, and the manifestation in social life of the spirit which pervades the Lodge-room, will strengthen and increase those elements of character which it is the province of the Church to carry to their perfection. There comes a time in the life of every man when he needs that which money cannot buy. Sickness lays him low, sorrow throws its pall over his life, his plans fail, all things press heavily upon him—he needs a friend. Our Institution tries to do its share in lifting the weight of sorrow from human hearts. From thousands of those who have felt the touch of its beneficent hand the song of its praise ascends to Heaven. While this is not in its essential features a society for mutual benefit in a monetary sense, there is developed among its members that spirit of helpfulness which allows no member selfishly to enjoy the abundance with which he has been blessed so long as a Brother, or the widow or orphan of a Brother, is in need of that which he can supply to make life comfortable. Masonic charity is free and full. Freemasonry is often spoken of as an Order. It is one among many institutions which have sought to bring order into human life. No society established among men has been more successful in giving men a calm and orderly view of life. Through ignorance and wilfulness the life of man is full of disorder and confusion, it is often without satisfaction either to himself or to society. Masonry tries to bring order into man's life by teaching him that he is a part of a great order of creation. It points him again and again to the order which is manifested throughout the realm of Nature, by which the stars move in their orbits, and all processes of growth go on. This order it teaches him to imitate within the sphere of his own life. Geometry and architecture are used as illustrations of the order of moral and spiritual life which man should seek to have established within his own being. Through the maintenance of rank and station, with a due respect for authority within its own borders, and through the practice of brotherly love and relief, among those who are linked in its mystic chain, Masonry seeks to lead men to the truth—it guides men into the presence of God with some power to seek the true meaning of life.—*Voice of Masonry.*

* * *

The practice of Freemasonry commenced in the primitive period of the world's history, and it has spread over the entire surface of the habitable globe. Freemasonry has a universal language, that can be understood by

every one who has mastered its alphabet. It is founded upon the three great principles of brotherly love, relief, and truth, and it teaches us the duty we owe to God, to our neighbors, and to ourselves. It teaches us to pay to the great Ruler of the universe, by act, and word, and thought, that constant reverence which is due from the creature to the Creator, and to remember that His all-seeing eye is ever upon us, and that He will reward or punish us according as we have obeyed or disregarded His commands. It teaches us the duty we owe to our neighbor by acting with him on the square, by exercising towards him brotherly love, by rendering to him every kindness which justice or mercy may require, by relieving his distress, soothing his afflictions, and by doing to him as in similar cases we would like to be done by. It teaches us that our duty to ourselves consists in living such well-regulated lives as may best conduce to the preservation of our corporeal and mental faculties in their fullest energy, thereby enabling us to exert the talents wherewith God has blessed us, as well to His glory as to the welfare of our fellow-creatures. The command given by God to His chosen people through His servant Moses—"Thou shalt love thy neighbour as thyself"—reminds us that the human race are of one family created by one Almighty parent, and that "Dust thou art, and unto dust shall thou return." By this bond of brotherhood men of every country, sect, and opinion are united for mutual benefit. To relieve the distressed is a duty incumbent on all men in consideration of the common infirmities of human nature, but more especially is it imposed on Brethren of the Craft, who voluntarily and reciprocally pledge themselves in a bond of brotherly love and affection, to succour each other in the hour of need according to their relative circumstances and conditions of life. Truth is a divine attribute, and it becomes every Mason to make that sacred principle the guide of his words and actions. The principles of Freemasonry may fitly be compressed into a single word—charity; and the Brother whose thoughts, words, and deeds are most in accordance with charity is the best Mason. Charity as inculcated by Freemasonry does not mean the practice of benevolence alone—although that should always be a bright ornament in the Masonic edifice—but the culture of that mutual consideration and forbearance which, if universal, would transform the world into a paradise. Thus we see that the fundamentals of Freemasonry consist, not in the mere knowledge of particular secrets and forms, but that it was instituted to spread the blessings of morality and science among all ranks and descriptions of men. Did Freemasonry consist simply in the acquisition of these particular signs and secrets to the exclusion of the uninitiated, it would be a superficial amusement unworthy of the attention and devotion given to it by the great minds of all ages. Why, it is asked, should there be any necessity for secrecy in an institution which is fraught with so many virtues? The answer is this, that the key to our universal language must be kept secret, else would the only reliable testimonial of character and qualification which a duly instructed Brother carries with him be invalidated, and it would be impossible to discern good Brethren and true from false impostors. If the language of Masonry were open to the understanding of every one, it would cease to be valuable, and would fail to accomplish the purpose for which it was invented. When Brother meets Brother, each feels that he has met a friend—one in whom he may repose his trust—one in regard to whom it has been pronounced that he is worthy of your confidence, and that he is fit to be a member of the universal brotherhood. Secrecy is therefore an inherent element of the success of Freemasonry, but to none who seek them on those points of entrance which serve us as a common basis of defence and union are these secrets denied. It would be well for the world were the belief in the mysteriousness of Freemasonry dispelled, and a deeper and fuller knowledge of its tenets and its teachings substituted; and were the glorious message, "Glory to God in the highest, on earth peace, good will toward men," better appreciated, morality, charity, and good fellowship would be promoted, and there would be an end to those inequalities and asperities by which "man's inhumanity to man makes countless thousands mourn." Let us do our part in showing to the outer world that a full recognition of our principles would promote peace and good will among men; let us carry the principles inculcated within the four walls of our lodges with us into our everyday lives; let prudence direct us, temperance chasten us, fortitude support us, and justice be the guide of all our actions, so that not only will we be known among men, but we shall be fitting ourselves for receiving at last from the great Architect of the Universe that reward which he has promised to all those who truly believe in His name.—THE VERY REV. DEAN WEBSTER.

On Wednesday, the 25th ult., a new Craft Lodge—the Bisley, No. 2317—was consecrated at the National School, Bisley Green. The D. Prov. Grand Master in charge, assisted by a strong contingent of Grand and Prov. Grard Officers, performed the ceremony of consecration. The Rector of Bisley, Bro. Rev. J. Cater, M.A., B. Mus., Prov. G. Chap (Mark), Middx. and Surrey, acted for the Prov. G. Chap. The Lodge being opened, the usual questions were put, and the warrant of H.R.H. the Grand Master was read by the Prov. Grand Secretary, Bro. Rev. J. Cater being named as first Worshipful Master, Bro. E. H. Gale-Crowdy as first Senior Warden, and Bro. J. B. S. Lancaster as first Junior Warden. The ceremony of consecration being completed, a Board of Installed Masters was then formed, when Bro. F. West, P.G.D., and D. Prov. Grand Master in charge, proceeded to instal Bro. Rev. J. Cater as first W.M. of the new Lodge.

Reviews.

Among the many series of good books produced for the slender purse Messrs. Ward, Lock, & Co. should achieve great things with their "Minerva Library," edited by G. T. Bettany, M.A. The fourth of the series is before us, *Narrative of an Explorer in Tropical South Africa*, by Francis Galton, F.R.S. with two short *Vacation Tours*, by Sir George Graves and W. G. Clark, M.A. The book was first published in '53 under another title, and the author has revised the work, which is still of sufficient authority to warrant this reproduction, for the present publication. The author went through a country but little known, and details his experience in a charming manner, for his book is yet one of the most entertaining you can pick up. A series of such works, well bound, and at the low price of two shillings each, is quite up to the latest requirements of the book trade.

Miss Amy Dawson has a wide field for her poetic genius if she can so early in life produce a readable poem of over seven thousand lines such as *Sappho* (London: Kegan Paul, Trench, & Co.). There is the germ of thought in the work giving signs of a harvest that may be rich, but she must become more lucid in her style, and drop the lofty reasonings that spoil so much otherwise good work. But there are some charming spots in the poem:—

So on the morrow of mine anguish rose
A stately dawn of promise. I had bent
Before the storm, and though the scattered leaves
Lay torn and dying at my feet, a bud
Which yet should swell into a golden fruit
Was bursting into blossom.

Ten Years' Wild Sport in Foreign Lands (London: Chapman & Hall) might have contained all the romance of a century for aught the modern bookworm may know. It teems with adventures more miraculous than any born of romance; but, for all that, the book is well written and highly interesting. Mr. Seton-Karr possesses the facts that would make a thousand dramas of the English school.

Mr. Jerome K. Jerome's humorous booklet, *Stage Land*, is acceptable, because it gives Bernard Partridge an excellent opportunity of treating us to a beautiful series of drawings from his pen. The letterpress is in a light and fretful vein, and illustrates Mr. Partridge's share of the work much more sincerely than the drawings illustrate the letterpress. Mr. Partridge's connexion with the stage has, after all, borne good fruit.

In *Sketches of a Rural Life* (Macmillan), Mr. Lucas has given us airy touches of the calmer side of country life. He revels in solitude and believes in rustic beauty, and the reader will revel and believe in them too before the book is finished.

A *Triumphal March* by Bro. Farran Lambert (London: Weeks & Co.), is much more suited to the organ than pianoforte. It is a bright and stirring march, and not at all difficult to perform.

BOOKS AND PERIODICALS RECEIVED.

Men and Women of the Day (London: Richard Bentley & Son). *The Freemason* (London). *South African Freemason. Keystone. Society Herald* (London). *The Field. The Christian Commonwealth. Official Directory for the Provincial Grand Lodge of Cornwall*, 1887, 1888, 1889.

Answers to Correspondents.

1,579, GEORGE GROVES, P.M. 18, F. COMERFORD, and VERITAS.—We have mentioned your suggestions to Bro. Binckes, who has accepted our invitation, and will become an "Eminent Mason" in our next number.

EDWARD SEARLE (Birmingham).—If the firm was not a respectable one its advertisement would not be accepted by our publisher. We thank you for your subscription, but not for your advice. If all the Brethren who think they could run our journal would subscribe to it, we should have to hand over that £250 a year from *to-day*. Stick to hair-dressing, and don't lose your opportunities. Learn to spell and to write modern English, and send us your next essay a century hence. You possess the impudence of a whole herd of Socialists.

LICENSED VICTUALLERS AND THE CRAFT.—We thank the writers of the many communications we have received on this subject. It is quite impossible to publish more than one letter, which comes from the Chairman of the Company spoken of in Bro. Winkley's communication. We hope to express our own view on the matter in our next.

JAMES EATON, P.M., AND OTHERS.—It is quite impossible to even consider long communications, unless most special subjects are discussed, and we beg enthusiastic Brethren not to tempt us out of this well-considered determination. Many of them seem to forget we only publish monthly.

"INITIATE."—Really you address us on a mighty matter. Spencer, of Great Queen-street, will satisfy you. So will Messrs. Vaughton, of Birmingham (who, we see, have a charming little catalogue ready).