

Freemason's Chronicle;

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OUTSIDE CALLS ON MASONIC LIBERALITY.

THE benevolence of English Freemasons has earned for them a reputation outside the limits of the Craft, and while many of those who are not yet numbered among the brethren of the mystic tie look on the doings of Freemasons with admiration, there are others who take a more mercenary view of the case, and see in it an organisation which is composed of men who not only have the means, but who are liberal in dispensing such means, for the relief of others. This latter class look on Freemasons and Freemasonry as a rich mine from which to draw supplies for other than Masonic purposes—provided they can once get a footing sufficiently strong upon which to carry on their operations. With a view of putting a stop to a growing evil we think attention should be drawn to this system of poaching, as if it be allowed to go on unchecked for a few years it will be all but impossible to eradicate its pernicious effects. Freemasons do too much for the aged, the distressed and the orphan to allow any one to accuse them of meanness, in so far as actual giving is concerned; and if we desire to keep all the good things of Freemasonry for Freemasons alone, it is not because we are selfish, but rather because we believe that Charity begins at home. Further we are of opinion it is much better to do one thing properly than to attempt several and fail with each. Moreover, Freemasonry asks no aid from outsiders, and therefore it is not going too far if we say outsiders should be shut off from its benefits, that is from a strictly benevolent point of view.

We have been induced to devote ourselves to this subject in consequence of the ever-increasing system of applying to Freemasonry for funds for almost every known object—either directly or indirectly. If a new building is to be erected—whether it be a church, a chapel, a hall, a hospital, or indeed anything to be promoted by voluntary subscriptions—the Freemasons are favoured with a request to lay the foundation stone with Masonic honours, and we regret to say this is often done with a view of getting an influential party together in order that, when a collection towards the cost of the building is made, it may realise more than it otherwise would have done. A restoration of some old building is proposed, with a similar object in view; its connection with the Freemasons of centuries back is traced in a most elaborate and ingenious fashion. The Freemasons of the present day are then asked to restore the work of their ancestors (?) and a few of them take the bait—of flattery—so temptingly arranged for them. We have seen the rulers of Masonry made use of for the purpose of attracting outsiders, who travelled miles for the purpose of witnessing some ordinary ceremonial, made “imposing” by the aid of Freemasonry; but in reality attracted for the purpose of serving the ends of some enterprising speculator. We have seen Lodges led away by flattery, and induced to support some scheme of local improvement, to the detriment of far more deserving Masonic objects; and we have seen worthy, but misguided, brethren urging the claims of some local institution for support at the hands of Masonry. We are of opinion that all these calls are unjustifiable, and even at the risk of being deemed selfish, we shall use every means in our power to keep the liberality of Freemasons within the limits of the Order. It may be urged that any cause of

benevolence comes within the range of Masonic charity, and so it may be, so far as individual effort is concerned, but it certainly is not the case when applied generally to our Lodges, the funds of which are subscribed for purposes of Freemasonry, and to our mind this does not imply support of outside Institutions. The Charities intimately associated with the Order have most assuredly a stronger claim on the Lodges than any outside object, but even these should not be supported to the detriment of the true spirit of Masonic Charity, which may be briefly described as the relief of distress amongst our own members, rather than attending to the wants of outsiders. We have more to do than we can manage in attempting to relieve the distress prevalent in regard to those who in their days of prosperity helped to assist the distressed among the brethren of their time, and until the Masonic Schools and the Masonic Benevolent Institution are in a much better position than they are at present any attempt to divert the Funds of our Lodges to outside objects should be discouraged.

Provincial Grand Lodges receive, perhaps, more attention from outsiders than private ones do; or at least they are often appealed to first; and the reason for this is obvious. If the promoters of a scheme can secure the support of a Provincial Grand Lodge they are almost sure of some recognition from the subordinate Lodges, as they have the example of the higher authority to refer to; but if, on the other hand, the Provincial Grand Lodge refuses its co-operation, those who are begging lose heart, or feel their supplications will be disregarded in the private Lodges also. At all events, they seldom trouble subordinate Lodges if a Provincial Grand Lodge declines to support the appeal, and hence it is that additional caution should be exercised by those at the head of affairs, lest through any mistaken ideas of what is required from Masonry a large part of the benevolence of the Order should be diverted from its legitimate channels.

FREEMASONRY'S DESIGN AND SCOPE.

SPECULATION has been rife in the outer world as to what the great purpose of Masonry was, and they of that sphere have not been slow or scant in finding, or at least in giving what they have judged to be the purposes of the Order. These designations have sometimes been very narrow, and at others vague and wild. Now they have asserted that it was only an insurance society or mutual-aid association. Then, again, they have looked wise and even alarmed, as they declared it was a vast secret body bound by awful oaths, and organized to overturn civil and social order and perpetuate ceaseless revolution. And so many other curious or evil reasons have been given for its existence. Now it is right, at such times as this, that we should give the real object and scope of this ancient and powerful association.

Let me say, first, it is not a society or organization in the sense of being the product of any age or man. It is the growth out of the long centuries, and from the better instincts and demands of humanity. Away in the dim past it arose and took form and life out of the necessities of men; grew with their advancement; was modified and moulded by the development of human wants and by the lessons of experience; was expanded and perfected by wise and good men,

and at last matured as it found its highest adaptation to the advancement of humanity. Its principles seem to have been fixed early, and from the purest sources; while its working processes adjusted themselves to the advancing wants and relations of men. Like the stream whose distant sources are far away in the summits of the misty mountains, but whose gathered flood sweeps in beneficent power down by meadow and city, a joy and a benediction wherever it comes, so this system comes to us from the far-distant past a mighty and beneficent influence, beginning at the springs of man's early life and gathering flood and force as it comes along the ages.

"Crowns have grown playthings since first we united,
 Glory's frail fabrics have fallen to nought,
 Nations have risen, like lamps newly lighted,
 Then in oppression's dark mantle been caught;
 While, like a sunny rill,
 Silent, yet gaining still,
 Deeper and wider our influence has spread,
 Soothing the widow's fears,
 Wiping the orphan's tears,
 Strength to the weak, to the fatherless bread."

This system belongs to no age or nation; it is the product of no class or condition, and is confined to no place or people. It is universal and cosmopolitan.

The object and scope of this organization will be found in the permanent relations of men and the ever-recurring necessities of the race.

I. It strives to comprehend and realize the true brotherhood of man.

This thought of a real, valuable, and loving relationship, a true brotherhood between men—all men—has all along the ages been struggling for recognition, and been longed for as a realization. Often indeed it has been perverted, and the sacred name used to beguile the simple and to deceive the confiding. Now, some limited organization, for narrow and selfish purposes, has taken up the name, and called men to its fellowship, and promised them great things, only to disappoint their hungering expectations. Men, impatient of the restraints of civil order or social organization, have taken this sacred name, and under its sanction rushed to the destruction of some of the noblest monuments of human toil or genius, and led the so-named brotherhood to disgrace the simple name of man, much more that of brother. Sometimes the vicious and corrupt have concealed under this coveted name the dark plots of their foul minds and wicked hearts, and have brought a disgrace and a distaste to the very word, so that men have almost instinctively turned from it with abhorrence. Yet there is a real blessing in it. It is a doctrine of our Father above. There are yearnings of the human spirit that cannot be satisfied except in the hope that man shall yet know how to recognize his fellow man as a part of one great common brotherhood, and shall have a heart and spirit to act and feel toward him as such. No conception of a perfect state of man can be complete without it. Men, often deceived and disappointed, yet ever long for and hope to realize what is felt to be deeply imbedded in the inmost heart and founded on eternal truth. Somehow men are all brothers, and there must be a way in which this cherished truth can be realized and made fruitful of happiness to the race. God has written the truth in His word, and put it down deep in the human soul, and it will abide until the reality is found. Hitherto the difficulty of realizing this cherished desire has been twofold. Men have either limited the idea to a brotherhood of class or nationality or condition, or they have perverted the very meaning of the term. It is broader and farther in its reach than these limitations; it stays not at the name of kindred or coterie or countrymen; it lives not shut up in narrow bounds of class or profession or sect; it lays hold of man because he is man, and reaches out his sympathy to embrace the race and to do good unto all men. Men even professing the pure religion of the Bible have often failed to comprehend the broad love of its Great Teacher, and were willing to limit their, and even His, kindness to the narrow bounds of a class or at most a nation; hence that beautiful and instructive parable of the man fallen among thieves, to whom He made the stranger and despised alien minister, rather than his countryman, his co-religionist, or his kindred; and then drew the lesson of brotherhood, not from any of those incidents, but from the bond of human fellowship and kindness bestowed for the sake of humanity and common manhood. So this brotherhood of man is broader, and means more, than the ties of family, or class, or society, or nation. It is that feeling, abiding down deep in the bosom of humanity, that would seek its

realization in the fraternity, affection, and kindliness of all men, wherever they may be found, and that because they are men.

The other difficulty was in mistaken notions of what is meant by the term *brotherhood of man*. Men have attempted to teach that it consisted in equality of goods, in a parity of gifts, or in a similarity of circumstances, and a perfect level of stations. An equality, therefore, that sought to bring all men down to the condition of the lowest, that would take away the rewards of industry, diligence, and skill from the rightful possessor, and waste them on the idle or incompetent; to bring the social status and culture also down to the same common level; and as the status of those advocating these ideas was often very low, the result would be a great level of vulgar and unattractive people, a community and a commonalty on a very low plane. Neither good sense nor good fellowship would require or allow such a brotherhood to exist. It is not remarkable that such travesties on the name have often begotten a profound disgust for all connected with the cherished idea. But the true human heart holds a better conception of this brotherhood, and while it revolts at the excesses of the communistic and socialistic mob the delusion and falsity of the cry "equality, fraternity and liberty," uttered by those bent on sad destructions and anarchy, yet it believes in the reality and value of a genuine and happy fraternity; a brotherhood where the great and good are still revered; where the industrious shall reap the rewards of diligence; and the appreciation of merit is an act of friendship and justice, and yet all due kindness and consideration be rendered to every man in his place. It believes in a brotherhood of men composed, indeed, of all classes and conditions, but of men received for their manhood, and loved for their kindred relationship, while to each is given, in his place, the consideration due to his merit.

Now, this is the ideal of Masonry. She receives a man for no accidental circumstances of his life or surroundings. Her inquiry is only, "Is he a man, and does he come under the tongue of good report?" His manhood and his moral character are the stamp of his acceptability. He may be poor, if only he is true and good; he may be ignorant if only he wants to obtain light; he may be humble, if only he seeks by true ways to be exalted; he may be unskilled, if only he seeks to become a master workman; he may come, in his need, led by the hand of another, but if his search is for truth and purity, the most exalted brother of the Order will take him by the hand, and bid him be of good courage, and welcome him to all the privileges of the highest member of the Order, and to the fellowship of a brotherhood wide as the world and extensive as the race. But the hand of welcome is extended to him, not with the promise that the Order will come down to his level, but that they invite him to be lifted up to the hopes and joys and fellowship of their more exalted position. He is welcomed to a fraternity that does not believe in depressing men to the level of those below, but of lifting men up higher. We do not seek to crush the aspirations and despoil the high gifts of our membership, that we may produce an equality of fellowship on a low plane, but we strive to cultivate all in the amenities of truth and goodness and knowledge. We seek to have true merit reach the highest places, and then we honour capacity and attainment and position fairly won. We love and cherish goodness and virtue, and bow with respect at the place of rightful authority. Among the treasures of our history we cherish the names of Solomon and Hiram of Tyre, men of royal position; and by their side we love to place that other Hiram, whose claim to our honour is alone in his personal merit, the matchless lessons spread upon his ever-cherished trestleboard, and his fidelity so true that it flinched not in the presence of death itself; then, with these of greater distinction, our Order embraces in her regard all the great company of her fellows, unfolds to them alike her rich lessons, extends to them lovingly her sympathy, and tries to disperse, ungrudgingly and impartially, her rewards as they deserve. Men who know her spirit and imbibe her lessons love and revere her broad and elevating fellowship. One grand aim and purpose of Masonry is to realize, as far as possible, the true idea of the universal brotherhood of man; not of tramps, nor cranks, nor dreamy idealists, nor mistaken socialists, nor destructive anarchists, but of men capable of noble things, and willing and striving to attain them.

II. In her scope and design Masonry is led to recognize and realize the being and sovereignty of God. The

mistake of the ages, now read on all the pages of history, is the failure to know and recognize God. The theorist, the philosopher and the sceptic have attempted to solve the great problem of human life, while leaving out the grandest factor in it. They have tried to account for a grand and beautiful world of order and action without an author or a governor; they have essayed to find a destiny, and a path by which to reach it, without recognizing the only relation of man that can give dignity and significance to his life or his destiny; they have tried to make and to write the history of nations, while they leave out the animating and significant element that does condition all national existence. Is it any wonder if disaster and failure should be written among all these pages, and look up at us out of the buried past? The blank atheism, or the dreamy sentimentalism of those who will not recognize the real and true God, is a poor basis, or want of basis, on which to build either individual or national character, or upon which to found hopes of genuine progress or real greatness. At any rate, there is no ground for a great brotherhood of man in such negations. There is no creator, no father, no common friend or overruling governor, to which all may look; nor any grand motives or springs to noble lives or high purposes, when the greatest of all motives is gone, and the most powerful of all incentives is taken away. Hope and faith and love lose their meaning when the author of all these is blotted from our belief. There can be no lasting fraternal regard spring up between beings sprung from chance, or apes; no aspiration for high approval where there is none above us to approve or even recognize our struggle for good; no living aspiration to a life of progress and approach to God, if all above us is a blank.

The world has need of a God, and all its great hopes have been inspired, and its grandest achievements made successful by the conscious conviction and helpful belief in the existence and sovereign power of a personal, creating and overruling God. What has lived of man's greatness has linked itself indissolubly to his immortality, and what has perished, in mute but eloquent voice, speaking out of the dust of decay, is ever declaring the folly of disowning Him who is above all.

Now the long life of Masonry, through all the ages, dark and light, is one continuous attestation of its faith in the existence and overruling providence of God. The first footfall of the candidate for her fellowship is hushed at the very threshold of his entrance, that he may first give utterance to his faith in God. If he cannot do this, his eyes can never open on the beauties or mysteries of our Order. And the next step is still more significant, for now he must pause and lift his heart and mind to that God in actual worship and prayer. It may be all new to him, he may have neglected this in the past, but now he must wait to speak to God before the Order will undertake to instruct and advance him. This is the alone avenue to all our privileges. Thus his first lesson is that "God is, and that He is the rewarder of them that diligently seek Him." Then, when he is permitted to study the significant imagery and emblems around him, he sees as the necessary conditions of a working Lodge, the Word of God. He is taught to govern his life by it as a divine and infallible guide, and at every step of his progress the emblems and expressions of the attributes, the actions, and the authority of God are ever before him, and explained for his instruction. The all-seeing Eye, the first third of the twenty four-inch gauge, the ladder whose steps lead upward to the foot of the throne, the sword pointing to the naked heart, indicating the responsibilities of man for the acts of his life to Him who will reward or punish, according as we have lived; the anchor, teaching hope in Him; the ark, expressive of safety in Him; the hour-glass, the scythe, and all that tells of His providence, His care, His guidance and His help. All along the walk of life, these, as they are before his eye, or fresh in his memory, tend deeply to impress on the mind of the disciple of Masonry a sense of the existence of God. I am persuaded that the world will never lose the idea or the conviction of the being and presence of God so long as Masons are studious of the lessons of the Order, or are true to what they have learned of these great lessons.

III. I purposed to illustrate the design and scope of Masonry by three of its great characteristics; first its teachings about man, then its lessons about God, and, lastly, about duty. In this I will take but one essential department, that is the duty of human culture.

It is one of the very elements of the Masonic life, that

it must educate and develop its members as far as it can, and as far as they will receive and profit by its lessons and culture. Her organisation was not intended to afford a pastime, nor to be a social club to gratify the sentiments of pleasure, but to accomplish good and permanent results. Her men are not gathered into her fraternal embrace merely to admire, to amuse, or to eulogise each other, but to make strong, improved, and useful men of every one of them that will receive her culture. And time and experience and the intellect of the ages have so modelled her lessons that they are well adapted to reach man in all his needs, and develop all the elements of his nature. Her lessons teach him to reverence and worship God; they also fill his mind and heart with just and kindly feelings to his fellow-men. They give him such an estimate of himself, such a conception of his matchless and mysterious being and organism, that he must care for, and try to develop himself to the best of which he is capable. It makes him know the value and power of human skill and art in subduing all nature about him, making it yield him its greatest comfort, and express for him its sublimest beauty. It impresses upon him the need of the best mechanical skill, as well as the finest culture of art and genius to be able to secure the highest results for himself and the world, out of the surroundings amid which he is placed. Her demands are that he shall cultivate his mind and manners, his muscle and his genius; but just as much she requires that he shall improve his morals and his heart. She would develop the man not one-sided, nor several-sided, but in the perfection of a full, rounded, and complete manhood.

These lessons, too, must go *pari-passu*, side by side. With her, ignorance has no attraction because it claims to be pious; nor great learning any special virtue because it is atheistic. Genius is not a passport, if diligence and industry be wanting, and in her view, neither piety, intelligence, nor culture need be separate from each other, or from earnest manual labour. Piety, intelligence, and culture are honoured of God; so, none the less, is skill of hand, with the wonderful products of labour, recognised and blessed of the same God. The first great development of Masonry was in combining study and moral culture with the every-day toil of men, busy at the work of building. She seemed to find her peculiar work in a combination that sanctified and exalted every-day work to the level and companionship of the best culture, both in intellect and morals, thus harmoniously joining what ought never to be separated—work, worship, and the best culture of the mind; for in the force of this combination, and in the power of this harmony, is all the promise and prophecy of human progress. Masonry gives no countenance to the foolish conceit that would cast any contempt, from any position, on the worth or standing of any other necessary and worthy occupation; and she has just as little regard for him who seems to feel himself humiliated by any work or service that he may properly be called to do.

Such is the view Masonry has taken of true and proper culture; and it is to this view, for practical results, that she invites all her loving and earnest disciples. If she has not attained all that this implies and is intended to secure, it is because men are slow to learn in the higher paths of culture, and because our efforts are to be made in a world where a thousand obstacles are always found to stay the progress of that which is true and good, and because Masonry cannot make "the new man," but must work with the rough ashlar as she finds him. But when man's happy day is come, it will be found that this ideal of true culture will have been largely realised.

These are the great leading characteristics by which the genius and spirit of Masonry may be known; the effort to realise the true human brotherhood, the recognition and the testimony for the existence and authority of a living and personal God, and the best and broadest human culture.—*Voice of Masonry*.

HOLLOWAY'S OINTMENT AND PILLS.—These remedies are unequalled throughout the world for bad legs, wounds, foul sores, bad breasts, and ulcers. Used according to directions given with them there is no wound, bad leg, or ulcerous sore, however obstinate or long standing, but will yield to their healing and curative properties. Many poor sufferers who have been patients in the large hospitals, under the care of eminent surgeons, and have derived little or no benefit from their treatment, have been thoroughly cured by Holloway's Ointment and Pills. For glandular swellings, tumours, "piles," and diseases of the skin there is nothing that can be used with so much benefit. In fact, in the worst forms of disease, dependent upon the condition of the blood, these medicines, used conjointly, are irresistible.

HISTORY OF FREEMASONRY.*

A PRELIMINARY word is necessary before resuming the notices of Bro. Gould's work. The nature of the production is restricted to one subject, and possesses an interest chiefly limited to the select few. All historical study has a common character and a common charm, but some branches of it have special features. The history of Freemasonry is a striking instance of this fact. The one element of secrecy takes it out of the usual category, limits the vision of the ordinary beholder, and circumscribes the mode of criticism. Only Freemasons can approach the subject of the origin and development of their Order with practical knowledge; they alone possess the means of forming an accurate judgment. Strange as it appears at first sight, it is nevertheless true that this limitation of criticism results in the fertile growth of theories. The greater freedom possessed by the brethren, the limited area in which freedom is exercised, has given rise to speculations, which in some cases are ingenious, in others wild and extreme. A liberty, unrestrained by a wider public than Freemasonry affords, has permitted, if it has not engendered, a license which is not less curious than extravagant in some of its manifestations.

In taking up the task of reviewing the volume before us it is necessary to say that we have no acquaintance with the author beyond that gained by a perusal of his writings; no Masonic idol to bow down before and worship; no foregone conclusions to establish. We have no mental promissory notes flying about waiting to be honoured; no startling theories to uphold. We approach the consideration of the volume before us with an open mind; with a desire to enlighten if possible; at any rate with a determination to deal justly, according to the light we possess. The author's reputation must be judged by the work he has already accomplished, and by what yet remains to be done. At present he stands on a high eminence of fame. Whether he will maintain that position the future will disclose. But whether he does or not, Bro. Gould has already accomplished enough to take him into the first rank of Masonic writers, to warrant his name being handed down to posterity, and to shed a lustre upon the Order which for him possesses so many attractions, and for which he has shown so much devotion. His task was voluntary. It involved difficulties of no ordinary character, and yet Bro. Gould seems to have gone about it with the unselfishness of a martyr, with the enthusiasm of a hero of truth. No money likely to be derived from the sale of this History can recompense the labour, time, and ability of the author. His reward will be in the future, when men will be able to take a broader view of his work.

It was hardly necessary for Bro. Gould to remind his readers that his sole aim was truth, although perhaps it was soothing to him to suggest to his critics to bear that fact in mind. Addressing the Deist Collins Locke wrote: "Believe it, my good friend, to love truth for truth's sake is the principal part of human perfection in this world and the seed-plot of all the other virtues." A glance at the volume before us would at once show the author's honesty of purpose. He shirks no difficulties, glosses over no apparent contradictions, and is evidently not afraid of making admissions when his judgment is satisfied, although his character for consistency might be in danger. The strength of Bro. Gould is tempered by an extreme sensitiveness to criticism. He does not like being called an Iconoclast, nor does he approve of having attributed to him a policy of dynamite. We see nothing in the word or phrase that need excite offence. A greater than he has been exalted for breaking the images of false gods, and if the weapons used have not always been the same, it is rather a compliment than otherwise to have selected the most destructive known to modern science. The main questions are—were the images false, and did the dynamite destroy more good than evil? The answers to these questions open up the whole subject, which cannot now be fully re-argued, but which must necessarily arise in some of its details as we proceed. To the charge of want of

reverence for antiquity or tradition Bro. Gould replies by quoting Sir George Cornwall Lewis, who says: "The same strict rules of evidence are applicable to historical composition which are employed in courts of justice and in the practical business of life." This is taken as the key-note of the author's method. Whither the method leads he must needs follow. Tradition can have no force where there is a written record, a conclusion right enough in theory, but often wanting in practice. Not only must the record be preferred, but it must be interpreted upon the same principles that govern Counsel in estimating titles to property and the Advocate in pleading. Sentiment can have no place beside the logic of facts, and if tradition cannot brook the test of records, so much the worse for tradition, but not necessarily for truth. The comprehensiveness of this theory includes a good deal more than mere historical accuracy. As an abstract proposition it is feasible, as a practical rule it is misleading and false. There are some written things that cannot be proved, that have their origin in tradition, and yet are true. Were it not so there would be no faith, and without faith there could be no love. The very essence of faith is belief, which often has to wait the confirmation of fact. No doubt Bro. Gould intends his argument to apply to historical criticism only, but it cannot be so limited. It is a question, too, whether there are not flaws in the canon which he has so elaborately tried to establish, whether he has gathered the whole meaning of the numerous authors he has quoted. He says that validity of authorities is the measure of opinion and the condition of confidence, that it is just to acquaint his readers whence he derived his information—whether from traditional, authentic monuments, original records, or memoirs of more ancient writers; and that each historian, and indeed almost every separate portion of the words of each, must be estimated apart, in order to arrive at a right and just conclusion. We have no doubt Bro. Gould has followed the above theories, laid down by such men as Isaac Taylor, Sir George Lewis and Dr. R. Henry, as far as he could; whether he has given the whole of the opinions of his authorities on any given subject so as to constitute them good guides is open to question. We have evidence that he is alive to contradictions when they tell in his favour, and it is a fair inference that he weighed both sides when they were presented to him. Of the value of his judgment there may be difference of opinion. Bro. Gould refers to what he calls the contrary views held by Sir Thomas Browne. That quaint writer wrote, in 1633: "Methinks there be not impossibilities enough in religion for an actual faith. I love to lose myself in a mystery, to pursue my reason to an *Altitudo*. I can answer all the objections of Satan and my rebellions reason with that odd resolution I learned of Tertullian, *certum est quia impossibile est*. I desire to exercise my faith in the difficultest point, for to credit ordinary and visible objects is not faith but persuasion." Twelve years later, in his "Inquiries into Vulgar Errors," Sir Thomas, we are told by Bro. Gould, lays it down, "that one main cause of error is adherence to authority; another, neglect of inquiry; and a third credulity." If we were concerned in defending Sir Thomas Browne's consistency, we should say it would require a very subtle argument to prove it otherwise by the apparent contradictions just quoted. Faith is the foundation of religion. Mundane matters are exposed to the abuses of authority, credulity, and neglect of inquiry. Sir Thomas Browne defines this distinction, which it would be well to bear in mind in discussing the subject of our Order. Freemasonry, if not a religion, is a religious system, and draws its inspiration from the eternal. Bro. Gould is right in bringing to bear the test of inquiry, and in discounting credulity and authority when dealing with recorded statements about guilds and persons. But there is an esoteric value in Freemasonry which he is apt to lose sight of, to the danger of becoming a mere Materialist. M. Renan, in his "Life of Jesus," seems to have a truer conception of the office of critic and historian. He says what is wanted is "Not material circumstances, which it is impossible to verify, but the very soul of history; what must be sought is not the petty certainty about trifles, it is the correctness of the general sentiment, the truthfulness of the colourings." Again: "To make great souls of the past live again, some share of divination and conjecture must be permitted." For "great souls" substitute "Freemasonry," and the comparison is complete. "For a great life is an organic whole, which cannot be rendered by the simple agglome-

* "The History of Freemasonry: Its Antiquities, Symbols, Constitutions, Customs, &c. Embracing an Investigation of the Records of the Organisations of the Fraternity in England, Scotland, Ireland, British Colonies, France, Germany, and the United States. Derived from Official Sources. By Robert Freke Gould, Barrister-at-Law. Past Senior Grand Deacon of England; Author of 'The Four Old Lodges,' 'The Atholl Lodges,' &c. Volume IV." London: Thomas C. Jack, 45 Ludgate Hill. 1885.

ration of small facts. It requires a profound sentiment to embrace them all, moulding them into perfect unity." M. Renan was not the man to neglect facts, he did not blindly accept authority, and he certainly was not credulous. He did not always rise to his ideal, but the fact that he had it before him is a lesson for us, and especially for those who write the history of great movements which embrace the spiritual as well as material issues.

Bro. Gould clings with great tenacity to the authority of Isaac Taylor, which he accepts and rejects in turn. Taylor, no doubt, is entitled to respect, and many will be disposed to agree in his opinion that there is more truth in the world than falsification and error, and that "he who believes indiscriminately will be in the right a thousand times to one oftener than he who doubts indiscriminately." To this our author demurs, although he admits the literal accuracy of the proposition. He believes in a middle course, and calls Bacon as a witness, who says: "For disciples do owe unto Masters only a temporary belief and a suspension of their own judgment until they be fully instructed, and not an absolute resignation or perpetual captivity." Locke is called in with the following: "Reading furnishes the mind only with materials of knowledge; it is thinking makes what we read ours." Buckle brings up the rear with—"They who do not feel the darkness will never look for the light." All these are truisms which no intelligent mind denies, but they possess an academic rather than a practical value. The mass of belief follows the mass of authority, and authority is more frequently based on tradition than on the learning and logic of experts. Nay, it may be advanced with perfect truth that the learned differ as widely as the ignorant, and only approach common ground when dealing with exact science. We are constantly reminded of the progress of the present age. Men talk glibly of what appeals to their senses, forgetting the unveiling of the past which is ever going on. Solomon said, "there is no new thing under the sun," and if a comparison were made between things old and new, the general truth of Solomon's statement would be apparent. It has almost become an aphorism to say that history repeats itself. It would be profitable to know how much of this sentiment belongs to tradition and how much to the hard and fast line of criticism which prefers the letter to the spirit. The problem is not likely to be solved; we should have no fear of the part tradition would play in the solution, were it possible. We do not share in the opinion that as a country advances the influence of tradition diminishes; nor do we agree with Buckle, who is quoted as saying that Descartes deserves gratitude for what he pulled down rather than for what he built up. Has England lost all faith in traditions? If she has it is a sign of decay, and not of progress. Without discussing the merits of Descartes we may point out that Bro. Gould's reference to him tends to confirm the charge of iconoclasm which Bro. Woodford has brought. The attack upon tradition is confirmed, and the complaint of want of reverence finds support in the readiness with which Bro. Gould quotes Voltaire, who in his epigrammatic style said fables begin to be current in one generation, established in the second, respectable in the third, and in the fourth temples are raised in honour of them. Voltaire, whether Deist or Atheist as he has been claimed by rival parties, was a scoffer of holy men and things, a man of no principle, as heartless as he was cynical; who delighted in satire no matter at what cost of truth and manliness. Such men are curses, however great may be their talents, and no one questions the ability of Voltaire, which is happily not now so esteemed as it used to be. But as Bro. Gould has given one quotation from the French philosopher, we venture to give another, which for sneering and irreverence it would be difficult to beat. Voltaire said: "Philosophy was never made for the people. The *canaille* of to-day resembles in everything the *canaille* of the last 4 00 years. We have never cared to enlighten cobblers and maid servants. That is the work of the Apostles." "Yes," adds Canon Farrar, "and it was the work of Christ." Our author is welcome to the authority of the little man of Verney; to most people he will appear as a discredited witness. It is to the influence wielded by such men that the present condition of Freemasonry in France is owing.

We are told in the preliminary pages of the new volume that "Masonic historians have treated the subject in a free and discretionary style," and Bro. Gould adds: "The writer who questions the accuracy of his predecessors can hardly,

by reason of his scepticism, be considered bound to demonstrate what they have failed to prove." This, he says, is just what reviewers in the Masonic press require of him, and he compares these gentlemen to the Cameronians who held the simplest doctrine that "I am right and you are wrong." Assumption is combined with fallacy in these contentions. By what right does Bro. Gould assume that other Masonic writers have been less in earnest than himself? Would it not be equally as fair to say of him that he has treated all that the majority of the Craft hold dear in something worse than a "free and discretionary style." Bro. Gould lives in a glass house, and he ought not to throw stones. We are not aware that any reviewer has asked the author to demonstrate what other historians have failed to prove. What they have asked, and what they still ask is, that Bro. Gould should prove his right to destroy what other men as worthy as himself and tradition have built up. Masonic history is not an exact science, and it cannot be made such. There is plenty of room for conjecture and speculation without the least danger to truth. Indeed, it is impossible to get at the spirit of the Order without the aid of tradition, and it is because Bro. Gould does not realise this fact, or only partially realises it, that a strict and absolute proof of his own views is demanded.

(To be continued).

CORRESPONDENCE.

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

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

We cannot undertake to return rejected communications.

—o:—

TROUBLE AMONG HIGH DEGREES.

To the Editor of the FREEMASON'S CHRONICLE.

DEAR SIR AND BROTHER,—A few years ago Dr. Wilson, of Boston, and Judge Burt, of Michigan, entered into a Memphis Rite partnership; but after the business was established Wilson thought that he could conduct the concern in his own name and for his own benefit, and hence he repudiated the compact, when the two worthies mutually expelled each other from Memphisdom. Burt is also a *Cerneanite* Scotch Riter, which seems to have offended the Scotch Ritters of Michigan, who belonged to another Scotch rite faction. Hence it seems they managed to have Bro. Burt expelled from Masonry altogether. If that was not the reason of his expulsion by the G.L. of Michigan then I confess that I do not know why he was expelled. It seems, however, that two Canadian Masonic papers have defended Bro. Burt, but the new *Michigan International Masonic Review* is at issue with the Canadian papers upon more than one question. By special request, however, the *International Review* reprinted a letter from the *Toronto Freemason*, written by Bro. Burt. And in order to give your readers an idea what a high degree fight is like, I have copied Bro. Burt's letter for their instruction:—

"In reply to various letters from Canada and elsewhere concerning certain slanderous statements, permit me to say that I made Darius Wilson a Mason [I suppose a *Memphisite*] November 1879, when I formed Boston Chapter, No. 1. During the same month I made him a Deputy Grand Representative 95° at large. Feb. 16 1880, he organised Jesse R.C. Chapter, No. 20, at London, Ontario, and pretended to confer 90° on some 24 members, among whom was Dr. Oronhyateka and D. McGoughlin. He left 7 copies of the ritual, and promised to come again and post them in the work. At the January 1880 meeting of Michigan Grand Lodge, a pretended resolution of expulsion was passed against me. I never had a trial; was never a member of the Michigan G.L. or any other Michigan Masonic body. I belonged then and do now to a New York Lodge, Chapter, Commandery, and Consistory. Wilson organised a number of Chapters for me, but never understood the work. He was only a M.M., and very poorly posted in those three degrees.

"In March 1880, Wilson persuaded me to call a meeting for the purpose (as he said) of passing resolutions of censure upon the Michigan G.L. for its illegal and un-masonic action towards myself and the Memphis Rite. I called one for that purpose only. March 30th 1880. Wilson, John D. Young, McGoughlin, W. B. Lord 95 deg. of Utica, New York, and one or two others came to my residence in Battle Bay, Michigan, and being unable to obtain a copy of the Michigan G.L. Proceedings, could take no action on the resolutions. I was advised to take legal proceedings, and in the meantime let some other person act for me. Wilson said he had been chosen by his Chapter in Boston (110 members), and that he could organise 50 Chapters, which he had then ready, if the stigma of this Grand Lodge proceedings could be hushed up for the present. The fees for 50 Chapters, two hundred dollars each, would be ten thousand dollars, which he agreed to divide with the grand body of the Rite (as I had expended a large sum of money in the Rite, and the grand body owed me over five thousand dollars), and advanced me then one thousand dollars. This I agreed to do for one year. Wilson was to act for me, but to be at my pleasure Acting Grand Master, without the 96th degree, which he never had conferred on him. For the faithful execution of the trust, and payment of the money,

Wilson executed two bonds—one for one thousand dollars, and one for ten thousand—conditioned on the first day of every month to pay one-half of all money received for degrees, rituals, charters, &c., and to make on the first of every month returns of names, residences, and degrees given and money received, under a penalty of one thousand dollars for each failure. He was never a member of the grand body Sovereign Sanctuary, as that body only met once in four years. The previous session was held in June 1878, at Quincy, Michigan, Wilson took about two thousand dollars' worth of rituals, charters, diplomas, &c., and commenced work, and made monthly returns for one year. About March 14th 1881 Oronhyateka and McGloughlin had been trying to get Wilson to come or send some one to London (Canada) to instruct and put the Chapter in working order. They appealed to me as Grand Master, and I notified Wilson, and he refused to go to London unless he got extra pay therefore. They had paid two hundred dollars, ten dollars each, and considered they had been defrauded. I finally consented to go to London, and gave two lectures there, instructing them in the work, and reconstructed the old Chapter, formed a new Senate and Council; made some 20 new members, and came back to Detroit (Michigan) to find a letter from Wilson, saying he would not pay over any more money, as he had elected himself Grand Master, formed a new Grand Body, and expelled me and the bodies in Canada, and some 20 more of the Memphis Masons, and claiming to be the Grand Master himself; all of which was published by Wilson in his paper called the 'Legion of Honour,' and circulated extensively in Canada and elsewhere. I immediately issued an edict suspending Wilson, and summoned him to be present at a special meeting of the Grand Body in Detroit, Sept. 14, 1881. Wilson held a pretended meeting in Boston, Sept. 6, and with a few of his followers (not exceeding six), none of whom belonged to the Sov. Sanctuary, promptly suspended me and all Canada, and every one else who did not recognise Darius Wilson as Grand Master. I then appointed Oronhyateka Deputy Grand Representative for Canada; he formed a few chapters, but failed to pay over the money he received for books and degrees. I suspended him, and he joined with Wilson, who took Dr. Ramsay, of Orillia, and they formed a clandestine body called the Ancient and Primitive Rite, Egyptian Oriental Rite of Memphis for the United States, and Canada, and have succeeded in roping in a few of the soft-headed with more money than brains." (Do not all high degrees do that?)

"Subsequently Wilson, McGloughlin, Dr. Ramsay, and others of the clandestine body, have been glorifying each other by various high-sounding titles, such as Grand Master, Sov. Grand Magi, &c., and writing after their several names 33, 96; and W. B. Lord, 95 degrees, has also become a great Mogul in the Mizraim Rite, and, like the Kilkenny cats, "that ate each other up tooth and nail," they have been expelling and vilifying each other ever since. Wilson has expelled myself, his G.M. Gen. Laurence G.M. of Massachusetts, C. W. Strait, John Stevenson, W. B. Lord, and a great many others, and Lord has expelled Wilson.

"At the regular meeting of the Sovereign Sanctuary, held in Detroit in June 1882, Wilson and Oronhyateka were duly tried on charges and expelled, and Wilson's Boston body declared clandestine.

"Some time in the fall of 1883 H. Seymour, once a high officer in the Memphis Rite, died; and Wilson in some way acquired a charter belonging to Dr. Alex. B. Mott, of New York, G.M. of the Ancient Primitive Rite of Memphis (another humbug Rite of Mizraim affair). Dr. Mott accused Wilson, the self-styled G.M., of larceny.

"Dr. Mott had Wilson arrested in New York, and then Wilson said he had bought the charter of me. I never sold, gave, or delivered any charter to Wilson, or any other man. I never saw this charter, although intimately acquainted with Harry J. Seymour from 1858 to 1866. I have Dr. Mott's letter, saying that he knows I never had this charter—that Wilson in some way at the funeral of Seymour obtained it. This is all I know about it, and the New York papers and Dr. Mott deny publishing that I ever had the charter.

"In conclusion permit me to say, I have taken all the degrees in Masonry, and am a Past Officer in all, and present Grand Master *ad vitam* of the Memphis Rite in America—the oldest and best system of Masonry on earth; and I feel bad to think it disgraced by such time-serving, unprincipled men. Wilson is now publishing a monthly called the *Masonic World*, in which he is bespattering all Masonic bodies with filth, and advertising his nauseous drags of clandestine Masonry of Memphis and Mizraim wherever he can gain a dollar or find a dupe. He has been duly expelled from the Rite, and should be stopped from defrauding the brethren of their money. I will give a hundred dollars if he will satisfy a committee of the 96 deg. that he ever had the 96 deg., or the Royal Arch Commandery, or the Consistory degrees, A. and A. Scotch Rite degrees, or any others save what I gave him in the Memphis Rite in Boston. Thank God, the Memphis Rite is not dead, nor is its Grand Master an expelled Mason, much as his enemies (or the enemies of the Rite rather) would desire him to be; and the day will come when all will be acknowledged in truth, ancient date and power.

Fraternally, &c.

CALVIN C. BURT,
Grand Master, *ad vitam*.

"Detroit, May 2nd 1884."

The above is a fair specimen of the style of our rival high degree's pugilism. I must, however, add that Wilson is now engaged in peddling far and wide a new system of degrees, which he calls "The Royal Masonic Rite," consisting (according to Bro. Burt) of 33, 90 and 96 degrees; all can be had for about £2. He also recently issued a pamphlet, full of woodcuts, which, to say the least, is very funny. In a lecture he gave last winter, he assured his audience that Moses received in Egypt 88 degrees of the Royal Masonic Rite.

But what will Bros. Findel, Lyon, Woodford, Hughan, and Gould say to the important discovery of Bro. Burt, "Grand Master *ad*

vitam," that the Memphis Rite "is the oldest . . . system of Masonry on earth"?

Fraternally yours,

Boston, U.S., 17th July 1885.

JACOB NORTON.

RENUMBERING OF LODGES.

To the Editor of the FREEMASON'S CHRONICLE.

DEAR SIR AND BROTHER,—I hoped and believed the correspondence on the above named subject was closed, after the very convincing letter of our learned Brother Hughan, an authority on all Masonic matters, particularly its history. He pronounces strongly against any change in the numbering of Lodges, and gives excellent reasons.

In your issue of 25th July, "J. L." gives Chapter and verse of the 157 Lodges erased since the renumbering in 1863, and he says, if you add the 20 South Australian Lodges you get 177 in all—leaving 1925 Lodges on the Register.

I fancy "A READER," writing on the 1st instant, cannot have seen the foregoing letters. He thinks it very desirable to know the exact number of working Lodges; he also thinks it difficult what confusion or inconvenience would arise from renumbering. It is quite evident he has not been Secretary to a large, or even a small Province, or he would be prepared to agree with "T. W. J.," who asks, "Is not the name and number of each mother Lodge entwined sacredly around the hearts of all its members?" He is quite content to let matters remain as they are, and I join him in the belief that the Craft in general is of that opinion also.

I imagine there are comparatively few of us remaining, in active working order, who were bewildered by the renumbering in 1863; it created great confusion and irritation, and for several years the annual pocket book had to give the old and the new number side by side.

I trust you will forgive my trespassing upon your valuable space at considerable length, in order that the opinion of this Province, at least, may be generally known.

I am, Dear Sir and Brother, yours fraternally,

HENRY SMITH, D.P.G.M. West Yorks.

St. John's, Wakefield, 4th August 1885.

EMPLOYMENT BUREAU.

To the Editor of the FREEMASON'S CHRONICLE.

DEAR SIR AND BROTHER,—Whatever merit or demerit there may be in the suggestion for the formation of an Employment Bureau, in connection with Freemasonry, belongs entirely to myself. I was struck with the good work done by the Boys' and Girls' Schools, the Institution at Croydon, and the Benevolent Fund. It appeared to me that the organization for the relief of the fatherless, the help of the widow and the aged and infirm was complete. Even calamities caused by sickness, failure, and other means were provided against, and the thought occurred to me, that as Masons we ought to set those on their feet again who had stumbled; that we could and should help brethren to get employment under regulations that would be mutually beneficial. I suggested that a Bureau should be established, under the auspices of the governing body; that the payment of a small fee would cover all expenses, and that by such a system many would procure employment to the advantage both of themselves and employers. It appears to me that something of the kind is wanted—nay, demanded—to make the circle of our Charitable organisation complete. Many a struggling brother is driven to seek aid from the Benevolent Fund who would be glad to help himself were employment to be had. There is always a large amount of floating labour, and in depressed times like these the increase is painful to witness. If charity is to be the practical thing we Freemasons say it is, and there is evidence of that belief in existing Institutions, why not extend the principle and make it more comprehensive? I daresay there is something to be said on the other side, but it is not my business to anticipate difficulties and objections. When they arise I shall be prepared to meet them. Until then I can only express the hope that the brethren will take my proposal into consideration with the view of making it a practical reality.

Yours fraternally,

WATCHMAN.

To the Editor of the FREEMASON'S CHRONICLE.

DEAR SIR AND BROTHER,—Referring to the excellent article in your last issue—"An Admirable suggestion"—I venture again to address you even at the risk of being considered obtrusive. There is a well-known saying—"That while the grass is growing the horse is starving," so I think no further delay should be allowed to take place in this very urgent matter, but that some scheme should be in working order before the winter is upon us.

I would, therefore, respectfully suggest that a working Committee of Management be appointed, to arrange and carry out the preliminaries for the establishment of an Employment Bureau.

Last year I travelled a great many miles, and I assure you that from my own observation I know that *great distress* is very wide spread—much more so than is generally supposed—while a vast amount of this distress is among the *upper middle class*. Men with wives and children, delicately nurtured and unused to the fierce struggle for existence they find themselves now involved in.

I regret I am unable to express myself as strongly as I feel in this matter, but I hope that abler pens than mine may bring to a successful issue this laudable scheme of establishing an *Employment Bureau*.

Yours fraternally,

Nemo.

SUPREME GRAND CHAPTER.

THE Royal Arch Masons of England assembled in Quarterly Convocation on Wednesday, at Freemasons' Hall, London, under the presidency of Comp. F. A. Philbrick, Q.C., who acted as M.E.Z. The other offices were filled as follows: E. E. Wendt, D.C.L., H., J. A. Rucker J., Shadwell H. Clerke S.E., Rev. W. Lake Onslow S.N., Rev. J. Studholme Brownrigg P.S., Frank Richardson 1st A., J. M. Case 2nd A., E. M. Lott G. Org. The minutes having been confirmed, the report of the Committee of General Purposes as printed by us last week was submitted and adopted, the granting of the several Charters recommended therein being agreed to. On the question of providing better accommodation for the meetings of Grand Chapter considerable discussion ensued. Comp. H. Maudslay wished to know why it was proposed to hold Grand Chapter in the Great Hall, the Companions had never hitherto found the Zetland room too small. It might happen some day that this would be the case, then it would be in the discretion of the Grand Chapter Officers and the Executive and Committee of Management to meet and determine what should be done; for the present he thought there was no absolute necessity for altering the place of meeting. Comp. E. H. Letchworth said that in making this recommendation the Committee were influenced by several reasons. It would be in the recollection of many Companions that not long since that room was found quite insufficient for the necessary accommodation. The Committee also felt it would add to the dignity of Grand Chapter meetings if they were held in the Temple, which was in every way suited for the purpose. He might say that, although they did not have large meetings, it was never intended that they should be permanently held in that room—it was only a temporary arrangement. In regard to the paraphernalia, it occurred to all on the Committee that they should have banners and other articles that were impressive for Grand Chapter. There was no space for such things in their present quarters. Colonel Shadwell H. Clerke, in answer to the acting M.E.Z., said the cost would be about £150. Comp. H. J. P. Dumas supported the proposition. The meetings had certainly not been held as important meetings demanded. Comp. Butler Wilkins was sure that if they met in the Temple a greater number of Companions would attend Grand Chapter than was the case at the present time. He had heard it remarked frequently that that room was not adequate for the purpose, and Companions did not care to take the trouble to attend. The recommendation was put and carried, after which Grand Chapter was closed.

Zetland Chapter, No. 236.—The regular quarterly meeting of this Chapter was held on the 29th ult., at York. There were present Comps. T. B. Whytehead P.Z. Prov. G.H. M.E.Z., Mark Rooke H., J. Todd P.Z. P.P.G.J. as J., G. Garbutt S.E., Dr. Foster S.N., G. Kirby P.S., and about 20 other Companions and Visitors. Successful ballots were taken for several candidates, and three brethren were exalted to the supreme degree. The new decorations of the hall were the source of much favourable comment, and the new organ, just erected by Messrs. Conacher and Brown, of Huddersfield, and which was manipulated by Comp. G. Balmford P.Z., was much admired. A large sum of money has been expended upon the organ and fresh adornments, and very few Masonic Halls can be found more elegant and complete than this building, which is the property of the York Lodge, 236. After the close of the Chapter the Companions met at supper.

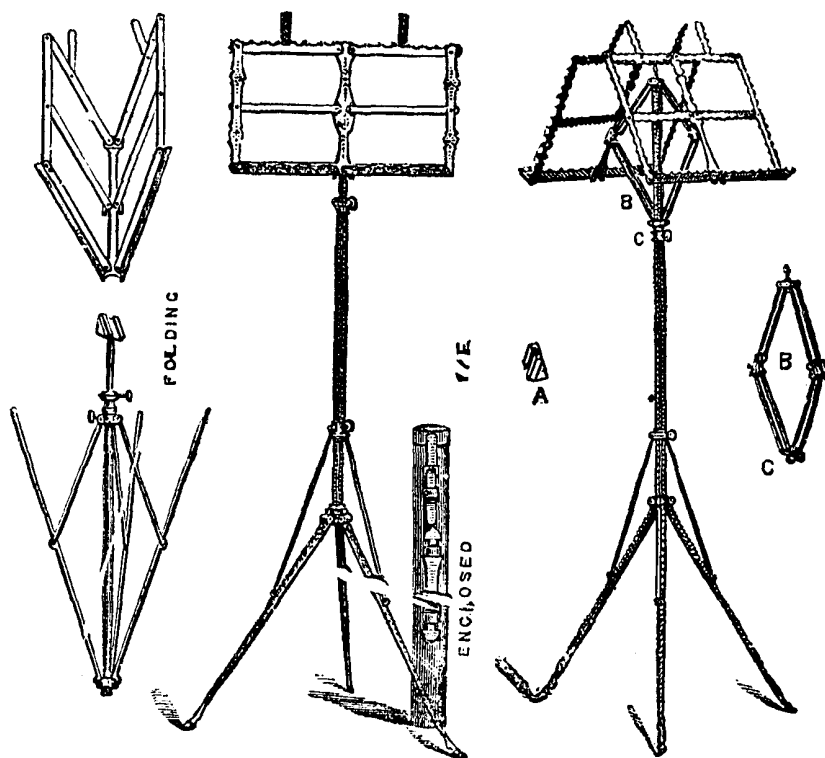
A Convocation of the North London Chapter of Improvement was held on Thursday, at the Alwyne Castle Tavern, St. Paul's Road, N. Comps. Strugnell M.E.Z., Radcliffe H., Knight J., Sheffield S.E., Edmonds S.N., Russell P.S. The ceremony of exaltation was ably rehearsed. A series of lectures on R.A. Masonry will shortly be delivered at this Chapter of Improvement; particulars of which will be duly given in this journal.

The Annual Grand Lodge of the Province of Essex will be holden at the Town Hall, Saffron Walden, on Thursday, the 13th inst., at one o'clock p.m., when the attendance is requested of the Present and Past Provincial Grand Officers, with the Worshipful Masters, Past Masters, and Wardens of the Lodges in the Province. Master Masons are invited to be present. The Great Eastern Railway Company have kindly consented to issue return tickets, at single fares, to brethren attending this meeting, on production of their summonses.

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Sent, by post, on receipt of stamps, by the Author, Bro. JAMES STEVENS, 112 High-street, Clapham, S.W.; or by Bro. W. W. MORGAN, Belvidere Works, Hermes Hill, Pentonville, London, N.

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THE Baroness BURDETT-COUTTS has kindly consented to
preside and perform the ceremony as above, on Tuesday, 11th August 1885.

A Déjeuner will be provided, for which a limited number of tickets will be
issued. Ladies, 12s 6d; Gentlemen, 15s; Children, 7s 6d; including wine,
dessert, &c. Tickets of admission to the grounds and buildings, 2s 6d.
Refreshments at moderate tariff. Commence at 3.0 p.m. Déjeuner 4.30 p.m.

Pending the announcement of definite arrangements, the names of Brethren
willing to co-operate with the Committee and Executive as Stewards will be
gratefully received.

The fee payable by a Steward is One Guinea, to include ticket for Déjeuner.

Programmes, with full details of the ceremony to be observed, will be
prepared in due course.

By Order,
FREDERICK BINCKES (P.G. Std.), V. Pat., Secretary.
OFFICE—6 Freemasons' Hall, London, W.C.
July 1885.

PROVINCIAL GRAND LODGE OF ESSEX.

THE RIGHT HON.

THE LORD BROOKE, M.P.

Right Wor. Provincial Grand Master.

THE VERY WORSHIPFUL BROTHER

FRED. A. PHILBRICK, Q.C., Grand Registrar.
Deputy Provincial Grand Master.

NOTICE IS HEREBY GIVEN, that the ANNUAL PROVINCIAL
GRAND LODGE will be holden at the TOWN HALL, SAFFRON
WALDEN, on THURSDAY, the 13th day of August next, at One o'clock in the
Afternoon, for the transaction of General Business.

By command of the R.W.P.G.M.

THOS. J. RALLING,
Provincial Grand Secretary.

Colchester, 30th July 1885.

Banquet at Four o'Clock.

The Great Eastern Railway Company have kindly consented to issue RETURN
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	a.m.	a.m.	a.m.	a.m.	p.m.	p.m.	A	B	C
							p.m.	p.m.	night
London (Euston Station) dep.	5 15	7 15	10 0	11 0	8 0	8 40	8 50	10 0	12 0
Edinburgh (Princes St.) arr.	4 15	5 50	8 0	10 0	5 55	—	7 20	9 0	12 52
Glasgow (Central Station) „	4 25	6 0	8 0	10 15	6 5	—	7 30	9 14	1 15
Peebles „	4 31	6 45	8 0	—	—	—	9 28	—	12 35
Greenock „	5 40	7 15	9 5	11 42	7 10	—	8 45	10 45	2 50
Oban „	9 43	—	—	4 45	—	—	12 15	2 34	6 17
Perth „	6 50	—	9 35	11 50	7 25	8 15	9 5	11 10	3 45
Dundee „	7 30	—	10 30	1 0	8 20	10 0	10 0	12 0	4 45
Aberdeen „	10 0	—	3 20	3 20	9 55	11 55	11 55	2 15	8 30
Inverness „	—	—	8 0	8 0	11 50	2 45	2 45	6 5	—

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July 1885.

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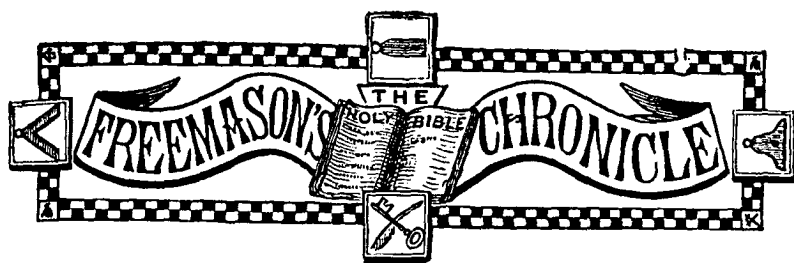
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Northampton: Henry Brown & Co., Gold Street.



MARK MASONRY.

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PROVINCIAL GRAND LODGE OF DEVON.

THE Provincial Grand Lodge of the Province of Devon was held on Friday, the 31st ult., at Devonport. The brethren assembled at the Friendship Masonic Hall, Granby-street, under the banner of Lodge Friendship, No. 16, Bro. J. Leonard P.P.G.P. Worshipful Master. There was a large attendance. R.W. Bro. Lient.-Colonel J. Tanner Davy P.G.C. presided, supported by Bros. C. S. Bate, F.R.S., D.P.G.M., Vincent Bird P.P.G.W. P.P.G.M. pro tem, W. Vicary P.S.G.W., A. Latimer P.J.G.W., J. Lane P.G.M.O., Rev. T. W. Lemon, M.A., 31 deg. G. Chap., P.P.G. Chap., Prov. G. Chap. pro tem, Dr. W. G. Jervis P.G.T., G. F. Gratwicke P.G. Sec.; Bros. W. H. Cawse P.G.A.S., J. T. Williams P.G.S.D., A. Trout P.G.D.C., R. Lavers G. St. B., Jas. Haywood P.G. Pursuivant, J. T. Crosley and H. Rogers P.G. Stewards, Jas. Gidley P.G. Tyler, officers of the year, and the following Past Officers, of whom there were a large number present:—Bros. Captain A. W. Rodd, J.P., Victoria Volunteer Light Horse, formerly of Stonehouse, but now of Dandenong, Melbourne, P.P.G. Registrar Devon P.P.S.G.W. Colony of Victoria, P.M. 47, W.M. 1701, Victoria, Saml. Jew P.P.G.M.O., G. F. Burnes P.P.S.G.W., W. Allsford P.P.G.J.O., L. D. Westcott P.P.G.T., John Lynn P.P.G.O., R. H. Rae P.P.G.T., J. B. Gover P.P.G.M.O., E. Aitken-Davies P.P.G.J.D., J. M. Hifley P.P.G.J.D., E. J. Knight P.P.G.S.D., H. Stocker P.P.G.D.C., Geo. Whittlely P.P.G.A. Sec., T. S. May P.G. Pursuivant, R. Dickson P.P.G. Pursuivant, H. Rogers P.G. Std. B., H. Miller P.P.G.S. of W., H. Langmead P.P.G. Pursuivant, Jas. Lose P.P.G.O., D. Cross P.P.G. Std. B., R. Pengelly P.P.G. Std. B., J. Rogers P.P.G.T., J. Lavers I.P.M. 76, C. Marshall J.W. 159, W. H. Crimp A.D.C. 66, R. Maunier J.D. 16. The Secretary reported that all but one of the brethren appointed to office at the Annual Provincial Grand Lodge had assumed their rank, and that the fees of honour had been paid. During the past year there had been 58 advancements, and after allowing for losses by death and otherwise, there had been a net gain of 31. The number of members in the Province was 452, as against 436 at the end of the previous year. On 6th August the Province was honoured by a visit from the Grand Mark Master Mason and the Grand Mark Lodge of England. The arrangements were made by a committee of Provincial Officers acting in conjunction with St. George's Lodge, No. 15. The attendance of distinguished brethren was large, the meeting was very successful, and the Earl of Kintore and the Officers of Grand Lodge expressed themselves highly pleased with the welcome given them. The Treasurer reported that the receipts had been £68, and the payments £27 10s, leaving a balance of £40 9s. Both these reports were unanimously received and adopted. The Prov. Grand Master said he had the pleasure of informing the brethren that a very zealous Officer of their Province, Bro. the Rev. T. W. Lemon, had been appointed to the office of Grand Chap. of the Order. He heartily congratulated Bro. Lemon on his appointment, and was sure the brethren would join in offering their congratulations. Bro. Lemon acknowledged the compliment paid him. The Board of General Purposes recommended that £5 be voted to the Devon Educational Fund, £5 to the Benevolent Fund for Aged and Decayed Masons, £5 to the Boys' School, and £5 to the Girls' School, and that a sum not exceeding £5 be devoted to the purchase of a banner for the Provincial Grand Lodge, the design of the banner to be left to the P.G.M., the D.P.G.M., and Bros. Vincent Bird and the Rev. T. W. Lemon. This report was received and adopted, with the amendments that ten guineas be voted for the banner, and that the contributions to the Charities be guineas instead of pounds. Bro. D. Cross 169 was unanimously elected the Treasurer for the year. The P.G.M. then invested the following brethren as the Officers:—

Bro. Spence Bate, F.R.S., 35, reappointed Deputy Prov. G. Master
J. M. Hifley, 76 . . . Senior Warden
H. Stocker, 15 . . . Junior Warden
A. T. Blamey, 319 . . . Master Overseer
R. Lose, 48 . . . Senior Overseer
W. L. Sampson, 23 . . . Junior Overseer
Rev. T. W. Lemon . . . Chaplain
D. Cross . . . Treasurer
C. H. Collins, 316 . . . Registrar
G. F. Gratwicke, 15 . . . Secretary
J. Oldfield, 16 . . . Assist. Secretary
H. Miller, 91 . . . Senior Deacon
W. H. Lister, 169 . . . Junior Deacon
H. Rogers, 96 . . . Superintendent of Works

Bro. T. S. May, 96 . . . Direc. of Ceremonies
J. Lavers, 76 . . . Assist. D. of Ceremonies
J. T. Crosley, 64 . . . Sword Bearer
T. D. Ford, 100 . . . Standard Bearer
W. Lavers, 64 . . . Pursuivant
C. Marshall, 48 . . . }
J. Gifford, 63 . . . } Stewards
F. Crouch, 16 . . . }
Jas. Gidley . . . Tyler

The following brethren were appointed by election the Board of General Purposes:—Bros. E. Aitken-Davies 96, E. J. Knight 16, Rev. W. Whittlely 66, L. D. Westcott 66. Thanks were voted to the brethren of the Lodge of Friendship for the admirable manner in which they had provided for the reception and accommodation of the Prov. G.L. In the evening a large party of the brethren dined together at the Royal Hotel, Devonport. The Prov. G.M. presided. The catering was very satisfactory. The Loyal and Masonic toasts were given and replied to, and vocal and instrumental music, interspersed with speeches, contributed not a little to the enjoyment of a very pleasant evening.—*Western Morning News*.

GRAND LODGE STATISTICS.

THE following table, showing the strength of the various Grand Lodges of the United States and Canada, are from the statistics prepared by Josiah H Drummond, of Maine. They give the figures to 1st June 1885:—

Grand Lodges	Members	Raised	Admitted and Rest: red	Died
Alabama	7,838	399	482	188
Arizona	350	18	22	5
Arkansas	10,361	588	519	176
British Columbia	301	14	12	7
California	14,016	695	707	227
Canada	18,911	1,197	504	175
Colorado	3,482	379	233	24
Connecticut	14,921	512	151	193
Dakota	2,020	324	194	9
Delaware	1,448	81	16	15
District of Columbia	3,005	172	113	34
Florida	2,314	127	103	58
Georgia	11,024	602	693	194
Idaho	456	26	9	11
Illinois	39,565	2,142	1,190	435
Indiana	23,143	1,325	740	284
Indian Territory	653	89	28	13
Iowa	21,076	1,378	1,316	204
Kansas	11,353	864	713	107
Kentucky	15,150	848	596	203
Louisiana	3,857	123	79	111
Maine	19,871	734	253	225
Manitoba	1,246	154	127	15
Maryland	4,732	79	31	35
Massachusetts	27,188	1,247	1,580	319
Michigan	26,675	1,240	576	295
Minnesota	8,640	249	297	75
Mississippi	8,897	243	417	166
Missouri	25,509	1,441	1,084	313
Montana	1,128	67	59	9
Nebraska	5,188	453	728	34
Nevada	1,176	31	45	24
New Brunswick	1,916	96	38	31
New Hampshire	8,065	319	28	92
New Jersey	12,077	605	226	144
New Mexico	338
New York	71,338	3,536	1,767	966
North Carolina	8,069	380	190	104
Nova Scotia	2,907	187	77	22
Ohio	31,914	1,679	1,301	389
Oregon	3,178	182	158	27
Pennsylvania	36,503	1,667	437	478
P. E. Island	457	21	16	5
Quebec	2,728	163	46	26
Rhode Island	3,559	159	147	67
South Carolina	5,388	253	—	93
Tennessee	15,268	545	579	252
Texas	18,372	1,217	1,433	315
Utah	482	41	9	6
Vermont	7,944	305	4	95
Virginia	9,356	—	7	134
Washington	1,526	112	4	14
West Virginia	3,518	202	5	45
Wisconsin	12,392	638	0	130
Wyoming	400	27	4	3
Total	593,164	31,165	20,753	7,621

As will be seen by the table New York leads all the States, Illinois second, and Pennsylvania third. Then Ohio follows. New York has 73,338 and the other three States each between thirty and forty thousand. Massachusetts, Michigan, Missouri, Indiana, and Iowa, between twenty and thirty thousand. The total of all makes the Blue Lodge membership 593,194.

The Revised Book of Constitutions; Critically Considered and Compared with the Old Edition. London: Simpkin, Marshall & Co., 4 Stationers' Hall Court, E.C. Sent on receipt of stamps, One Shilling, by W. W. Moran, Freemason's Chronicle Office, Belvidere Works, Hermes Hill, Pentonville.

THE BOYS' SCHOOL ENLARGEMENT.

WE feel we are but expressing the hope of every Craftsman who knows anything of the Royal Masonic Institution for Boys—and who among us does not?—in wishing every success to the meeting to be held on Tuesday next, when the Baroness Burdett-Countts will lay the corner-stone of the new Hall of the Institution at Wood Green. Our readers are fully aware of the object of the gathering, and we doubt not are alive to the importance of securing a large amount of support in answer to the special appeal now being made; but there are a few facts which we may here briefly enumerate, as they afford the strongest proof we can offer that some special effort is needed on behalf of the School. In previous issues we have urged the desirability of starting the new buildings free from debt, and although the sum needed to consummate such a desire is somewhat large, we yet hope the Craft will prove itself equal to the occasion, and between the time present and the close of the year the necessary sum may be forthcoming. Again, it should be borne in mind that the offer of double votes in connection with this special appeal, although more directly applicable to next Tuesday's gathering, holds good until the 31st of December next. Brethren, and more particularly Lodges and corporate bodies, do not appear to fully recognise the advantages of this offer of double votes, or we fancy more of them would avail themselves of the benefits of an arrangement which we are inclined to believe will never be repeated—at least not for very many years to come. We urge this the more emphatically as undoubtedly there is a growing feeling that it is unwise to make so wide a departure from the beaten track, even though the needs may be of the most pressing character.

The funds required for the Preparatory School Building in connection with which next Tuesday's ceremony may be described as the finishing touch, were subscribed in answer to a special appeal made to the Craft. But, as is usual in most building operations, the original estimate has been exceeded; not, however, in connection with the actual Preparatory School originally proposed, but in the purchase of some adjoining ground, with houses, and in the erection of a laundry for the use of the whole establishment at Wood Green. In other words, the appeal now made to the Craft is urged in order to meet the cost of further additions to the establishment, which if not actually necessary to have been made now, must have been added ere long, and then might have cost considerably more than they have done, while other building operations were being prosecuted. The special fund raised for the Preparatory School was something like £14,000, and by the time the whole of the work on which the Institution is at present engaged is completed, the outlay will have amounted to some £19,500. Of this sum £3,200 has been expended in the purchase of freehold land and houses, while an additional amount of £2,000 represents the outlay on the new laundry, to which we have just referred. These two items therefore represent almost the total excess of the actual outlay over the estimates, and we trust this explanation will remove any feeling—as we are assured does exist—in the minds of some, that the sanctioned increase in the establishment, in the form of the Preparatory School, has been greatly exceeded. The deficiency in reality represents the cost of property, which is entirely distinct from the Preparatory School, the outlay for which has been kept steadily within the limits originally prescribed for it.

Next Tuesday's meeting will in reality be "a grand day" in connection with the special appeal, which offers advantages securable for the next five months; the direct object of this special appeal being to free the Institution from liability on account of the new laundry and the additional ground which it was felt best to acquire at Wood Green, and we trust that although the sum required is something like £5,500 it will not prove to be too great an undertaking for the liberality of the Craft to cope with. The Institution is making a most liberal offer—too liberal in the eyes of many—to enlist sympathy, and we trust the result may justify the anticipations which have been made. The executive of the Institution appear to have done every thing in their power to ensure success for next week's gathering, and have been most fortunate in enrolling the services of an enthusiastic, and, comparatively speaking, large Board of Stewards, the number so far being about

fifty, and embracing among others, Bros. R. Berridge, C. Belton, Edgar Bowyer, R. Clowes, C. F. Hogard, Capt. G. Lambert, H. B. Marshall, J. L. Mather, T. Hastings Miller, W. Roebuck, W. A. Scurrah, J. Willing, &c. The actual ceremony of laying the stone will be performed by the Baroness Burdett-Countts, while the Board of Stewards and the members of the House and Audit Committees will take an active part in the proceedings. Bro. A. F. A. Godson, the Deputy G. Master of Worcestershire, will occupy the chair as rota Chairman of the House Committee, and no doubt he will bring with him a goodly sum from the Province of which he is so worthy a member, and in which he is so widely respected. Other officials of the Institution will do their utmost, and we venture to predict that the meeting will prove a success. We do not say the result to be achieved will be sufficient to meet all calls to be made, but it must be remembered that next Tuesday may be reckoned somewhat as but the opening day of an appeal which is to extend over some months, and which we are sure has only to be properly understood to be answered as we desire it shall be answered.

BROTHERLY LOVE.

THE distinguishing tenets of Freemasonry are Brotherly Love, Relief, and Truth. There can be no question that these virtues are especially recognised in the Masonic system, and that they go far to determine what is the real character of the Institution. Brotherly Love ranks first among the essential elements that constitute the organic life of the Craft, and is the chief bond of fellowship and service among these who are thus brought into near relations. It is a constraining, impelling force, that makes itself felt in the general movements of the Fraternity and in the thought and life of the individual Mason.

Solomon, traditionally the founder and great leader of the Craft, well understood the power and worth of this divinest quality. He eulogized wisdom as amongst the most important factors and possessions of human life. "Get wisdom," he said, "for it is the principal thing." "And with all thy gettings get understanding." But Israel's King made Love to stand for a more excellent endowment, a more abiding force. Love, said Solomon, is stronger than death and more enduring than the grave. "Many waters cannot quench love, neither can the floods drown it; if a man should give all his substance for it it would be utterly condemned." Again it is described under the figure of a "vehement flame," the suggestion being that it is kindled by the Almighty. Thus,

"Its bands are bands of fire,
A lightning flash from God Himself."

It is love, thus enkindled, the consummation of many other graces and virtues, which constitutes an elemental principle in the noblest and best life of which man is capable. It is the greatest of all great things because it so completely dominates the will. But one answer can be given the question, "Do the affections sway the will?" Most certainly they do. It is the genuine heart loves that determine what one will do—what will be the line and force of human endeavours. That which a man loves most controls his action. If his affections are fixed on many objects and persons, each will be a ruling power for a time, and he will render a divided service. Thus a man has ardent love for material objects, for worldly gain it may be, and during the hours of business he may seem wholly engrossed in making money; but see him at the close of a busy day—at his home or among his friends—and he will make expression of another side of his nature and show the higher loves that control him, at least in part. Under this inspiration he is faithful to the duties of domestic life and renders a beneficial service in the world.

This power of love as expressed in the higher regions of human activities cannot be gainsaid. Only fill the heart with the rich stores of love for a cause or an enterprise, for a principle, an institution, or an individual, and any service in behalf of the interest or person will become comparatively easy. We say then that love is the secret impulsion of the best service which man can perform—that it is the vital force which imparts the highest good of life. By its power difficulties can be put out of the way and the grandest successes made possible. By its presence the cold and barren soil of human nature may be enriched, and made to bud and blossom like the rose. Thus its transforming, pro-

ductive energy is expressed outwardly in the best progress of society, while there is also a witness within the heart of its blessed, renewing force.

Freemasonry is so organised that it must in the nature of things make much of this virtue. Love is the bond by which it would unite its members, so that the strong shall support the weak, the wise instruct the ignorant, while those possessed of large resources shall give and do generously for the benefit of others less favourably situated. Masonic teaching calls for a reciprocity of feeling and sympathy—for mutual interest and helpfulness—and Brotherly love is the one imperative need to such a result. Quickened the generous impulses of the heart and develop its strong affections, as Masonry seeks to do all along in its communications of the rich and varied lessons of fraternity, and by its opportunities for friendly intercourse, and the richest quality of life shall become manifest. So the most and the best of good work shall be done, the rewards of which shall be glorious.

The love of brethren, thus fervent and effective, what an incentive to action—and what an experience of blessedness! It is indeed a force of omnipotence to constrain the hearts and conduct of men—a power stronger than death, immortal as virtue itself—and so it should be recognised and heeded. And let it be also remembered how Brotherly Love brightens and blesses the pilgrim way on earth! It takes men out of isolation, softens and harmonises their feelings, brings them into hearty fellowship, and thus communicates a zest of life not otherwise obtainable! It is a divine quality of soul which brings something of heaven itself to earth! So likewise it is to be prized and developed according to its true nature.—*Freemasons' Repository*.

We have been given to understand that our worthy Brother W. P. Ivey, P.M. of the Grey Friars Lodge, No. 1101, Reading, has just presented to that Lodge, with which he has been long associated, a parcel of Masonic books, comprising, among other valuable works, the *FREEMASON'S CHRONICLE*, from its commencement to the present time, and a number of the late Bro. Dr. Oliver's books; in all about 40 volumes. The I.P.M., Bro. W. W. Ridley Past Prov. G.A.D.C. Berks and Bucks, has also presented this Lodge with an enlarged coloured photographic portrait of Bro. Ivey, which is now hanging in the Lodge room.

Obituary.

—:O:—

BRO. JAMES CUTBUSH, P.M. 1385.

A few weeks since it was our painful duty to chronicle the death of one of our earliest friends in Freemasonry, in the person of Bro. John Livingston, Past Master of the Gladsmuir Lodge, No. 1385. Now we have to record the death of another with whom we have been intimately associated during our Masonic career; he also a Past Master of the Gladsmuir Lodge;—Bro. James Cutbush. Bro. Cutbush expired suddenly on Saturday, the 1st instant, and was interred at Highgate Cemetery on Thursday. Our deceased brother was present on the day of his death at the distribution of prizes by the Baroness Burdett-Coutts, in connection with the Brookfield Horticultural Society, South Highgate, and while in the act of seconding a vote of thanks to the officers of the Society, was seized with an apoplectic fit, which speedily proved fatal. The name of Cutbush is well known in connection with the Masonic Institutions; both James Cutbush and his deceased brother William having for many years past made frequent presents of plants, &c., to the Royal Masonic Benevolent Institution at Croydon. Bro. James Cutbush was a member of the Audit Committee of the Girls' School, was a Life Governor of each of the three Institutions, and had served the office of Steward for all of the Charities; acting twice on behalf of the Boys. His funeral was attended by a large number of personal friends, members of the profession of the deceased, and brother Masons. Among the latter was Bro. Brittain the W.M., several of the P.M.'s, Officers, and brethren of No. 1385, by whom Brother Cutbush was universally respected; Bros. Kingston P.M. 1612, A. Hickman P.M. 228, W. W. Morgan P.M. 211, and others. Bro. Cutbush was also a Past Prov. Grand Assistant Director of Ceremonies of Hertfordshire, and was H. of the Gladsmuir Chapter at the time of his death.

The Committee of the Royal Masonic Institution for Boys held their monthly meeting on Saturday last. Bro. A. F. Godson, V.-Pat., D.P.G.M. Worcestershire, presided, and among those present were Bros. C. F. Hogard, Edgar Bowyer, W. Maple, S. Richardson, Dr. R. Morris, R. W. Stewart, A. Williams, J. L. Mather, F. Adlard, G. Gardner, and F. Binckes (Secretary). The minutes of the previous meeting having been read and verified, and those of the House Committee read for information, the Auditors' Report was submitted and adopted. A sum of £500, transferred from the General to the Sustentation of Buildings Fund, and the sale of £3,500 stock, realising £3,561 5s net, was reported. Two petitions were considered and accepted, and the names ordered to be placed on the list of candidates for the April election next year. Grants towards the outfits of three ex-pupils were made, and a vote of thanks to the Marquis of Hartington, M.P., P.G.M. Derbyshire, for having presided at the Festival in June last, having been passed, the meeting concluded with the usual compliment to the Chairman.

DE LA POLE CONCLAVE, No. 132.

A REGULAR meeting of this Conclave was held on the 31st ult., at Hull. The attendance was very limited. Sir Knt. A. P. Wilson presided as M.P.S., and Sir Knt. Dr. R. Wiseman Cooper V.E., Past Sov. Sir Knt. W. Gillett as Sen. Genl., P. C. Whitfield Jun. Genl., and Geo. S. Highmoor Recorder. The master roll was called, and the minutes of the last Conclave read and confirmed. Grand Imperial Councils were delivered to Herald. Sir Knight Comp. Dr. Cooper V.E. was elected M.P.S. for the ensuing year, and Sir Knt. Whitfield V.E. The Permanent Council was elected as follows: Sir Knts. Moll, T. T. Davis, and T. D. Wing, in addition to the Recorder and Treasurer as ex officio, Sir Knt. H. Preston Past Sov. was re-elected Treasurer, and Sir Knt. Bardell Sentinel. The V.E., in returning thanks for the confidence the brethren again reposed in him, congratulated the Companions on the success which had attended the Conclave during the past year in the increase of its members, that being the only night on which the Companions had had no work. He also referred to the very satisfactory condition of the Conclave from a financial point of view. The Sir Knights afterwards adjourned to the refectory, where the usual Red Cross and Masonic toasts were honoured.

NORTH WALES AND THE MASONIC CHARITIES.

A MEETING of the Worshipful Masters of the Lodges and a delegate from the Lodges in the Province of North Wales and Shropshire was held on Friday, the 17th ult., at the Masonic Chambers, Public Hall, Wrexham, and was numerously attended. The purport of the meeting was to elect a Sub-Committee of six brethren, three from North Wales and three from Shropshire, who will be deputed to draw up a scheme for the equitable division of the funds in the hands of the Provincial Grand Treasurer, the votes for the Masonic Charities, the "Sir Watkin Presentation," and the other property of the present Prov. G. Lodge, which scheme will be submitted to a Provincial Grand Lodge, to be held in September. The three brethren that were elected to represent North Wales were Bros. James Salmon, of the Rhyf Lodge; John Davies, of Denbigh; and John Lloyd Griffith, of Holyhead. Those chosen to represent Shropshire were Bros. Rowland G. Venables, of Ludlow; W. Lascelles Southwell, of Bridgnorth; and V. C. L. Crump, of Shrewsbury. The first meeting of the above Committee was held on the 24th ult.

Justice Lodge of Instruction, No. 147.—On Thursday, the 6th August, at the Brown Bear, High-street, Deptford. Bros. Stringer W.M., Thomas S.W., Dale J.W., S. R. Speight P.M. Sec., Banks S.D., Hunt J.D., Dandridge I.G.; P.M.'s Bros. Hutchings (Preceptor), Waterman, J. W. Freeman, and Bros. H. C. Freeman, Prior, and Emblin. The work comprised the rehearsal of the ceremony of initiation, Bro. H. C. Freeman candidate. Lodge was then called off; on resuming the usual questions leading to the degree of F.C. were satisfactorily answered by Bro. H. C. Freeman. Lodge was opened in the second, and the ceremony of passing was rehearsed, Bro. H. C. Freeman again personating the candidate. Lodge was closed in the second degree. Bro. G. Waterman P.M. of the Lodge of Justice, No. 147, was unanimously elected a member of this Lodge of Instruction, and Bro. Thomas S.W. was elected W.M. for the ensuing Thursday, after which Lodge was closed in due form.

New Finsbury Park Lodge of Instruction, No. 1695.—At the weekly meeting held on Tuesday, 28th July, there were present Bros. Gush Preceptor, Mercer W.M., Frampton S.W., Hildredth J.W., Berry Secretary, Foalé S.D., Hodges J.D., Bokenham I.G., and Bros. Fenner, Oldis, Ayusley, J. Stevens, Hill, Partington, Barnett, Sycklemore, Weeden, Rogers, Turner, Knightley, Howard and Beck. Lodge was opened, and minutes read and confirmed. Lodge was then advanced to the second degree, and Bro. Beck as candidate for raising, answered questions, and was entrusted. Lodge opened in third, and the first section of the lecture was worked by Bro. Fenner, assisted by the brethren. The ceremony of raising was then rehearsed. Lodge resumed in first degree, and three new members were elected. A Committee was appointed to ascertain the members entitled to participate in the ballot for a Life Subscription to one of the Charities, and the Lodge was then closed, and adjourned to Tuesday next.

DIARY FOR THE WEEK.

We shall be obliged if the Secretaries of the various Lodges throughout the Kingdom will favour us with a list of their Days of Meetings, &c., as we have decided to insert only those that are verified by the Officers of the several Lodges.

—:O:—

SATURDAY, 8th AUGUST.

- 198—Percy, Jolly Farmers', Southgate Road, N., 8. (Instruction)
 1275—Star, Five Bells, 155 New Cross-road, S.E., at 7. (Instruction)
 1384—Earl of Zetland, Royal Edward, Triangle, Hackney, at 7. (Instruction)
 1624—Fecleston, Crown and Anchor, 79 Ebury Street, S.W., at 7 (Instruction)
 1685—Guelph, Red Lion, Leytonstone
 2012—Chiswick, Hampshire Hog, King Street, Hammersmith, W. (Instruct.)
 Sinai Chapter of Improvement, Union, Air-street, Regent-street, W., at 8
 R.A. 820—Lily of Richmond, Greyhound, Richmond, at 8. (Instruction)
 R.A. 1185—Lewis, King's Arms Hotel, Wood Green
 1637—Unity, Harrow
 1929—Mozart, Harewood House, High Street, Croydon
 2069—Prudence, Masonic Hall, Leeds

MONDAY, 10th AUGUST.

- 22—Loughborough, Cambria Tavern, Cambria Road, near Loughborough Junction, at 7.30. (Instruction)
 45—Strong Man, Excise Tavern, Old Broad Street, E.C., at 7 (Instruction)
 174—Sincerity, Railway Tavern, Railway Place, Fenchurch Street, at 7. (In)
 180—St. James's Union, Union Tavern, Air-street, W., at 8 (Instruction)
 212—Euphrates, Mother Red Cap, High Street, Camden Town, at 8. (Inst.)
 548—Wellington, White Swan, High-street, Deptford, at 8 (Instruction)
 975—Rose of Denmark, Gauden Hotel, Clapham Road Station, at 7.30. (Inst)
 1425—Hyde Park, Fountain Abbey Hotel, Praed Street, Paddington, at 8 (In.)
 1445—Prince Leopold, Printing Works, 202 Whitechapel Road, E., at 7 (Inst.)
 1489—Marquess of Ripon, Queens Hotel, Victoria Park, at 7.30 (In)
 1507—Metropolitan, The Moorgate, Finsbury Pavement, E.C., at 7.30 (Inst.)
 1585—Royal Commemoration, Railway Hotel, High Street, Putney, at 8. (In.)
 1608—Kilburn, 46 South Molton Street, Oxford Street, W., at 8. (Inst.)
 1623—West Smithfield, Clarence Hotel, Aldersgate Street, E.C., at 7 (Inst.)
 1625—Tredegar, Royal Hotel Mile End Road, corner of Burdett Road. (Inst.)
 1693—Kingsland, Cock Tavern, Highbury, N., at 8.30 (Instruction)
 1789—Ubique, Masonic Hall, Air-street, W.
 1891—St. Ambrose, Baron's-court Hotel, West Kensington
 1901—Selwyn, East Dulwich Hotel, East Dulwich. (Instruction)
 1922—Earl of Lathom, Greyhound Hotel, Streatham
 R.A. 720—Panmure, Horns Tavern, Kennington
 40—Derwent, Castle Hotel, Hastings
 75—Love and Honour, Royal Hotel, Falmouth
 104—St. John, Ashton House, Greek-street, Stockport
 151—Albany, Masonic Hall, Newport, I.W.
 240—St. Hilda, Freemasons' Hall, Fowler-street, South Shields
 292—Sincerity, Masonic Hall, Liverpool
 298—Royal Brunswick, Freemasons' Hall, Surrey-street, Sheffield
 297—Witham, New Masonic Hall, Lincoln
 481—St. Peter, Masonic Hall, Maple-street, Newcastle
 599—Druids of Love and Liberty, Masonic Hall, Redruth
 665—Montague, Royal Lion, Lyme Regis
 724—Derby, Masonic Hall, Liverpool at 8. (Instruction)
 797—Hanley, Hanley Hall, Dartmouth
 893—Meridian, National School Room, Millbrook, Cornwall
 949—Williamson, St. Stephen School, Monkwearmouth, Durham
 1021—Hartington, Masonic Hall, Custom House Buildings, Barrow-in-Furness
 1174—Pentangle, Sun Hotel, Chatham
 1221—Defence, Masonic Hall, Carlton-hill, Leeds
 1350—Fermor Hesketh, Masonic Hall, Liverpool
 1436—Sandgate, Masonic Hall, Sandgate
 1449—Royal Military, Masonic Hall, Canterbury
 1474—Israel, Masonic Hall, Severn-street, Birmingham
 1592—Abbey, Suffolk Hotel, Bury St. Edmunds
 1611—Eboracum, Masonic Hall, St. Saviourgate, York
 1618—Handyside, Zetland Hotel, Saltburn-by-Sea
 R.A. 89—Royal Cheshire, Ashley's Arms, Dukinfield
 R.A. 276—Essex, White Hart Hotel, Chelmsford
 R.A. 422—All Saint's, Masonic Hall, Gainsborough

TUESDAY, 11th AUGUST.

- 55—Constitutional, Bedford Hotel, Southampton-bldgs., Holborn, at 7 (Inst)
 65—Prosperity, Hercules Tavern, Leadenhall-street, E.C., at 7. (Instruction)
 141—Faith, Victoria Chambers Restaurant, Victoria Street, S.W., at 8. (Inst)
 177—Domestic, Surrey Masonic Hall, Camberwell, at 7.30 (Instruction)
 188—Joppa, Champion Hotel, Aldersgate-street, at 7.30. (Instruction)
 554—Yarborough, Green Dragon, Stepney (Instruction)
 753—Prince Frederick William, Eagle Tavern, Clifton Road, Maida Hill, at 8 (Instruction)
 820—Lily of Richmond, Greyhound, Richmond, at 7.30 (Instruction)
 840—Dalhousie, Sisters' Tavern, Pownall-road, Dalston at 8 (Instruction)
 861—Finsbury, King's Head, Threadneedle Street, E.C., at 7. (Instruction)
 1044—Wandsworth, East Hill Hotel, Alma Road, Wandsworth (Instruction)
 1321—Emblematic, Red Lion, York Street, St. James's Square, S.W., at 8 (In.)
 1349—Friars, Liverpool Arms, Canning Town, at 7.30 (Instruction)
 1360—Royal Arthur, Rock Tavern, Battersea Park Road, at 8. (Instruction)
 1381—Kennington, The Horns, Kennington. (Instruction)
 1448—Mount Edgumbe, Three Stags, Lambeth Road, S.W., at 8 (Inst)
 1471—Islington, Champion, Aldersgate Street, at 7. (Instruction)
 1472—Henley, Three Crowns, North Woolwich (Instruction)
 1540—Chaucer, Old White Hart, Borough High Street, at 8. (Instruction)
 1601—Ravensbourne, George Inn, Lewisham, at 7.30 (Instruction)
 1695—New Finsbury Park, Hornsey Wood Tavern, Finsbury Park, at 8 (Inst)
 1707—Eleanor, Trocadero, Broad-street-buildings, Liverpool-street, 6.30 (Inst)
 1769—Clarendon, Guildhall Tavern, Gresham-street
 1949—Brixton, Prince Regent Dulwich-road, East Brixton, at 8. (Instruction)
 Metropolitan Chapter of Improvement, White Hart, Cannon Street, 6.30.
 R.A. 704—Camden, The Moorgate, Moorgate Street, E.C., at 8 (Instruction)
 R.A. 1642—Earl of Carnarvon, Ladbroke Hall, Notting Hill, W., at 8. (Inst.)
 131—Fortitude, Masonic Hall, Turo
 184—United Chatham of Benevolence, Assembly Rooms, Old Brompton, Kent
 241—Merchants, Masonic Hall, Liverpool
 272—Harmony, Masonic Hall, Main Ridge, Boston
 406—North ern Counties, Masonic Hall, Maple Street, Newcastle (Instruct)
 473—Faithful, Masonic Hall, New Street, Birmingham
 495—Wakefield, Masonic Hall, Zetland Street, Wakefield
 503—Belvidere, Star Hotel, Maidenhead
 603—Zetland, Royal Hotel, Chichester
 626—Lansdowne of Unity, Town Hall, Chippenham
 696—St. Bartholomew, Anchor Hotel, Wednesbury
 726—Staffordshire Knot, North Western Hotel, Stafford
 829—Sydney, Black Horse Hotel, Sidcup
 903—Gosport, India Arms Hotel, High-street, Gosport
 1250—Gilbert, Masonic Rooms, Sinkov Greenhall, Street, Warrington
 1414—Knoie, Masonic Hall, Severnside
 1545—Baildon, Masonic Room, Northgate, Baildon
 1713—Wilbraham, Walton Institute, Walton, Liverpool

- R.A. 70—St. John's, Hayshe Masonic Temple, Princes Street, Plymouth
 R.A. 111—Vigilance, Masonic Hall, Archer Street, Darlington
 R.A. 163—Integrity, Freemasons' Hall, Cooper-street, Manchester
 R.A. 265—Judea, Masonic Club, Hanover-street, Keighley
 R.A. 289—Fidelity, Masonic Hall, Carlton-hill, Leeds
 M.M. 15—St. George's, Masonic Hall, Gandy Street, Exeter
 M.M. 152—Dover and Cinque Ports, Royal Oak Hotel, Dover

WEDNESDAY, 12th AUGUST.

- Committee Royal Masonic Benevolent Institution, Freemasons' Hall, at 3
 3—Fidelity, Alfred, Roman Road, Barnsbury, at 8 (Instruction)
 30—United Mariners', The Lizard, Peckham, at 7.30. (Instruction)
 73—Mount Lebanon, Windsor Castle, Southwark Bridge Road, at 8. (Inst)
 193—Confidence, Hercules Tavern, Leadenhall-street, at 7.30 (Instruction)
 228—United Strength, The Hope, St. John's Street, Regents Park, 8 (Inst.)
 539—La Tolerance, Portland Hotel, Great Portland Street, at 8 (Inst)
 720—Panmure, Balham Hotel, Balham, at 7 (Instruction)
 781—Merchant Navy, Silver Tavern, Burdett-road, E. (Instruction)
 862—Whittington, Red Lion, Portico-street, Fleet-street, at 8 (Instruction)
 902—Burgoyne, Victoria Hotel, Farringdon Road, at 7. (Instruction)
 1260—John Hervey, Freemasons' Hall, W.C.
 1284—Finsbury Park, Cock Tavern, Highbury, at 8 (Instruction)
 1475—Peckham, Lord Wellington Hotel, 516 Old Kent-road, at 8. (Instruction)
 1524—Duke of Connaught, Royal Edward, Mare-street, Hackney, at 8 (Inst)
 1538—St. Martin's-le-Grand, Guildhall Tavern, Gresham Street
 1586—Upper Norwood, White Hart Hotel, Upper Norwood
 1604—Wanderers, Adam and Eve Tavern, Palmer St., Westminster, at 7.30 (In)
 1662—Beaconsfield, Chequers, Marsh Street, Walthamstow, at 7.30 (Inst.)
 1681—Londesborough, Berkeley Arms, John Street, May Fair, at 8. (Instruct)
 1922—Earl of Lathom, Station Hotel, Camberwell New Road, S.E., at 8. (In.)
 R.A. 177—Domestic, Union Tavern, Air-street, Regent-st., at 9 (Instruction.)
 R.A. 933—Doric, 202 Whitechapel-road, at 7.30 (Instruction)
 M.M.—Thistle, Freemasons' Tavern, W.C., at 8. (Instruction)
 51—Hope, Spread Eagle Inn, Cheetham-street, Rochdale
 146—Antiquity, Bull's Head Inn, Bradshawgate, Bolton
 191—St. John, Knowsley Hotel, Haymarket-street, Bury, Lancashire
 204—Caledonian, Freemasons' Hall, Manchester.
 225—St. Luke's, Coach and Horses Hotel, Ipswich
 231—Fortitude, Masonic Rooms, Athenæum, Lancaster
 288—Harmony, Masonic Hall, Todmorden
 483—Sympathy, Old Falcon Hotel, Gravesend
 615—St. John and St. Paul, Prince of Wales Hotel, Erith
 666—Benevolence, Private Rooms, Prince Town, Dartmoor
 758—Ellesmere, Freemasons' Hall, Runcorn, Cheshire
 852—Zetland, Albert Hotel, New Bailey-street, Salford
 854—Albert, Duke of York Inn, Shaw, near Oldham
 972—St. Augustine, Masonic Hall, Canterbury. (Instruction)
 1018—Shakespeare, Freemasons' Hall, Salem-street, Bradford
 1060—Marmion, Masonic Rooms, Church-street, Tamworth
 1094—Temple, Masonic Hall, Liverpool
 1209—Lewises, Royal Hotel, Ramsgate
 1248—Denison, Grand Hotel, Scarborough
 1264—Neptune, Masonic Hall, Liverpool, at 7. (Instruction)
 1342—Walker, Hope and Anchor Inn, Byker, Newcastle
 1356—De Grey and Ripon, 140 North Hill Street, Toxteth Park, Liverpool
 1398—Baldwin, Dalton Castle, Dalton-in-Furness
 1424—Brownrigg, Assembly Rooms, Old Brompton, Chatham
 1434—Nottinghamshire, George Hotel, Nottingham
 1511—Alexandra, Hornsea, Hull (Instruction)
 1547—Liverpool, Masonic Hall, Liverpool.
 1643—Perseverance, Masonic Hall, Hebburn-on-Tyne.
 R.A. 20—Royal Kent of Antiquity, Sun Hotel, Chatham
 R.A. 77—Hermes, Clarendon Hotel, Gravesend
 R.A. 258—Ambitious, Freemasons' Hall, Heckmondwike
 R.A. 217—Stability, Anderton's Hotel, Fleet-street, E.C.
 R.A. 240—St. Wulstan's, Masonic Hall, 95 High Street, Worcester
 R.A. 298—Unity, 23 Ann Street, Rochdale
 R.A. 343—Royal Preston, Preston
 R.A. 350—Meribah, Grapes Inn, Stoneclough, near Manchester
 R.A. 533—Warren, Freemasons' Hall, Congleton, Cheshire
 R.A. 673—St. John, Masonic Hall, Liverpool

THURSDAY, 13th AUGUST.

- 27—Egyptian, Hercules Tavern, Leadenhall-street, E.C., at 7.30 (Instruction)
 87—Vitruvian, White Hart, College-street, Lambeth, at 8 (Instruction)
 117—Justice, Brown Bear, High Street, Deptford, at 8. (Instruction)
 435—Salisbury, Union Tavern, Air-street, Regent-street, W., at 8 (Inst.)
 704—Camden, Lincoln's Inn Restaurant, 305 High Holborn, at 7 (Instruction)
 749—Belgrave, The Clarence, Aldersgate Street, E.C. (Instruction)
 754—High Cross, Coach and Horses, Lower Tottenham, at 8 (Instruction)
 879—Southwark, Sir Garnet Wolseley, Warndon St., Rotherhithe New Rd. (In.)
 901—City of London, Jamaica Coffee House, Cornhill, at 6.30. (Instruction)
 1158—Southern Star, Pheasant, Stangate, Westminster-bridge, at 8 (Inst.)
 1145—Lewis, Kings Arms Hotel, Wood Green, at 7 (Instruction)
 1278—Burdett Courts, Swan Tavern, Bethnal Green Road, E., 8. (Instruction)
 1306—St. John, Three Crowns Tavern, Mile End Road, E. (Instruction)
 1339—Stockwell, Cock Tavern, Kennington-road, at 7.30 (Instruction)
 1426—The Great City, Masons' Hall, Masons' Avenue, E.C., at 6.30 (Inst)
 1554—D. Connaught, Palmerston Arms, Grosvenor Park, Camberwell, at 8 (In.)
 1598—Ley Spring, Red Lion, Leytonstone
 1614—Covent Garden, Bedford Head Hotel, Maiden Lane, W.C., at 8. (Inst.)
 1622—Rose, Stirling Castle Hotel, Church Street, Camberwell. (Instruction)
 1673—Langton, Mansion House Station Restaurant, E.C. at 6. (Instruction)
 1677—Crusaders, Old Jerusalem Tav., St. John's Gate, Clerkenwell, at 9 (Inst)
 1744—Royal Savor, Yorkshire Grey, London Street, W., at 8 (Instruction)
 1791—Creton, Wheatsheaf Tavern, Goldhawk Road, Shepherds Bush. (Inst)
 1804—Coborn, Vestry Hall, Bow
 1950—Southgate, Railway Hotel, New Southgate, at 7.30. (Instruction)
 R.A. 753—Prince Frederick William, Lord's Hotel, St. John's Wood, at 8. (In.)
 R.A. 1471—North London, Alwyne Castle Tavern, St. Paul's Road, Canonbury at 8. (Instruction)
 Provincial Grand Lodge of Essex, Town Hall, Saffron Walden, at 1 p.m.
 35—Medina, 85 High-street, Cowes
 97—Palatine, Masonic Hall, Toward-road, Sunderland.
 139—Britannia, Freemasons' Hall, Surrey-street, Sheffield
 203—Ancient Union, Masonic Hall, Liverpool. (Instruction)
 249—Mariners, Masonic Hall, Liverpool, at 8. (Instruction)
 333—Royal Preston, Castle Hotel, Preston
 339—Unanimity, Crown Hotel, Penrith, Cumberland.
 477—Mersey, 55 Argyle-street, Birkenhead.
 546—Etruscan, Masonic Hall, Caroline-street, Longton, Stafford.
 732—Royal Brunswick, Royal Pavilion, Brighton.
 781—Wellington, Public Rooms, Park-street, Deal
 991—Tyne, Masonic Hall, Wellington Quay, Northumberland
 1035—Prince of Wales, Masonic Hall, Kirkdale, Liverpool.
 1055—Derby, Knowsley's Hotel, Cheetham, Lancashire
 1098—St. George, Private Room, Temperance Hotel, Tredegar, Mon.
 1144—Milton, Commercial Hotel, Ashton-under-Lyne
 1145—Equality, Red Lion Hotel, Accrington.
 1182—Duke of Edinburgh, Masonic Hall, Liverpool
 1204—Royd, Imperial Hotel, Malvern, Worcestershire.
 1273—St. Michael, Free Church School-rooms, Sittingbourne
 1369—Bala, Plasgoch Hotel, Bala
 1416—Falcon, Masonic Hall, Castle Yard, Thirsk
 1429—Albert Edward Prince of Wales, Masonic Hall, Newport, Mon.
 1590—Cranbourne, Red Lion Hotel, Hatfield, Herts, at 8. (Instruction)
 1583—Corbet, Corbet Arms, Towyn

1697—Hospitality, Royal Hotel, Waterfoot, near Manchester
 1782—Machen, Swan Hotel, Colleshill
 1892—Wallington, King's Arms Hotel, Carshalton. (Instruction)
 1915—Graystone, Forester's Hall, Whitstable
 R.A. 51—Patriotic, Three Cups Hotel, Colchester
 R.A. 251—Trinity, Castle Inn, Coventry
 R.A. 161—Hwlford, Masonic Hall, Haverfordwest
 R.A. 723—Panmure, Masonic Hall, Barrack Road, Aldershot
 K.T. 21—Salamanca, Masonic Hall, Halifax

FRIDAY, 14th AUGUST.

Emulation Lodge of Improvement, Freemasons' Hall, at 7.
 25—Robert Burns, Portland Arms Hotel, Great Portland Street, W., at 8 (In)
 144—St. Luke, White Hart, King's-road, Chelsea, at 7.30. (Instruction)
 507—United Pilgrims, Surrey Masonic Hall, Camberwell, at 7.30. (Instruct.)
 768—William Preston, St. Andrew's Tavern, George St., Baker St., at 8. (In)
 831—Ranelagh, Six Bells, Hammersmith (Instruction)
 933—Doric, Duke's Head, 79 Whitechapel-road, at 8. (Instruction)
 1056—Metropolitan, Portugal Hotel, Fleet-street, E.C. at 7. (Instruction)
 1158—Belgrave, Jermyn-street, S.W., at 8. (Instruction)
 1298—Royal Standard, Alwyne Castle, St. Paul's-road, Canonbury, at 8. (In.)
 1345—Clapton, White Hart, Lower Clapton, at 7.30. (Instruction)
 1642—E. Carnarvon, Ladbroke Hall, Notting Hill, at 8. (Instruction)
 1789—Ubique, 79 Ebury Street, Pimlico, S.W., at 7.30. (Instruction)
 R.A.—Panmure C. of Improvement, Stirling Castle, Church Street, Camberwell
 R.A. 79—Pythagorean, Portland Hotel, London-street, Greenwich. (Inst.)
 R.A. 95—Eastern Star Chapter of Improvement, Hercules Tav., Leadenhall St.
 M.M.—Old Kent, Crown and Cushion, London Wall, E.C. (Instruction)
 36—Glamorgan, Freemasons' Hall, Arcade, St. Mary's-street, Cardiff.
 453—Chigwell, Public Hall, Station Road, Loughton, at 7.30 (Inst)
 458—Aire and Calder, Private Rooms, Ouse-street, Goole.
 526—Honour, Star and Garter Hotel, Wolverhampton
 662—Dartmouth, Dartmouth Hotel, West Bromwich
 1001—Hartogate and Claro, Masonic Rooms, Parliament-street Harrogate
 1087—Beaudesert, Assembly Rooms, Corn Exchange, Leighton Buzzard
 1121—Wear Valley, Masonic Hall, Bishop Auckland
 General Lodge of Instruction, Masonic Hall, New-street, Birmingham, at 7
 R.A. 61—Sincerity, Freemasons' Hall, St. John's Place, Halifax
 R.A. 81—Royal York, Private Rooms, Doric Place, Woodbridge
 R.A. 406—De Sussex, Masonic Hall, Maple Street, Newcastle
 K.T.—Hope, Freemasons' Hall, Huddersfield

SATURDAY, 15th AUGUST.

198—Percy, Jolly Farmers' Tavern, Southgate-road, N., at 8 (Instruction)
 1275—Star, Five Bells, 155 New Cross-road, S.E., at 7. (Instruction)
 1364—Earl of Zetland, Royal Edward, Triangle, Hackney, at 7 (Instruction)
 1624—Eccleston, Crown and Anchor, 79 Ebury Street, S.W., at 7 (Instruction)
 1641—Crichton, Surrey Masonic Hall, Camberwell
 2012—Chiswick, Hampshire Hog, King Street, Hammersmith, W. (Instruct.)
 Sinai Chapter of Improvement, Union, Air-street, Regent-st., W., at 8
 R.A. 820—Lily of Richmond, Greyhound, Richmond, at 8. (Instruction)
 M.M. 104—Macdonald, Guildhall Tavern, Gresham Street
 M.M. 251—Tenterden, Anderton's Hotel, Fleet Street, E.C.
 811—Yarborough, Royal Pavilion, Brighton
 1326—Lebanon, Lion Hotel, Twickenham
 2035—Beaumont, Royal Hotel, Kirkburton
 R.A. 1326—Lebanon, Lion Hotel, Hampton

THE THEATRES.

Drury Lane.—That Mr. Augustus Harris has been well advised to seek consolation from the drama of our youth for the disappointments which contemporary talent is apt to inflict is well proven by the enthusiastic houses which laugh at, cry over, and rapturously applaud Charles Reade's parable, "It's never too late to Mend." To cold-blooded criticism it may offer tempting specimens of sheer clap-trap, grotesque clumsiness of construction, and the weakness that usually marks the play with "a purpose." But, as in the novels of the author, there is a dash and spirit, and the hot excitement which springs from his keen human sympathies we feel evolved in each surrounding phase of the plot. Tom Robinson is a thief and a swindler; but when Bro. Charles Warner takes him in hand all our respectable prejudices take flight, and we would gladly put prison governor and turnkeys in irons so only our delightful and volatile friend might be happy. Mr. Warner plays the part with even more racy thoroughness than of old. There is infection in his laughter, and a fine eloquence in his pathos. Mr. Harry Nichols has scarcely a congenial part in Crawley, but he works it out with intensity of humour, while his abject terror at his drink-inspired phantoms have true tragic force. Sometimes, however, he forgets he is not acting in pantomime, and indulges in unjustifiable clowning. Mr. Clynds, in the impossible and preposterous part of the bucolic Jew, evinced a versatility of excellence. He was finely impressive in his denunciation scene. Mr. Gurney, another of Mr. Harris's latest recruits, made good his claim to naturalisation in the West by his manly and tender rendering of the Rev. Mr. Eden. Josephs was earnestly given by Miss Kate Maccabe. Mr. Calhaem played Jacky with all his old inimitable cleverness. The great match box and umbrella motifs sent the house into roars of laughter. Mr. Estcourt as the prison governor showed the necessary amount of malignity, and took the howls and hisses of the gallery with pleasant equanimity. The rest of the cast may be pronounced satisfactory. No pains have been spared to make the play run smoothly. The scenery is worthy of Drury Lane; the cataract of real water especially beautiful. The female interest in the play is at best very weak, and though Miss Isabel Bateman plays with care and refinement, we cannot but think the part of Susan, the simple village girl, would have greatly gained if it had been entrusted to Miss Amy MacNeil, who in the "Tale of Two Cities" showed that very delightful gift of unconscious ingenuousness.

The Lyceum.—Though the season at the Lyceum had been extended beyond its usual length, and the doors of nearly every other theatre of the first rank had been closed some time, Miss Ellen Terry's benefit seemed to lack no element of that friendly enthusiasm which we have come to associate with every important event at the Lyceum. The house was crowded as for a great *première*, though many of the familiar faces associated with the best places in the stalls and the first rows everywhere else, for geographical reasons, were unhappily absent. Mr. Irving and Miss Terry could not, in the ringing cheers that summoned them again and again before the curtain, have felt but that these were rendered not more to their

great gift of art than as homage to that power by which each seems to hold sway over the hearts and affections of their audience. Surely Mr. Irving has never more successfully merged himself in any of his best creations than in this of Dr. Primrose. And though the play is feeble, and frayed at all the seams, and must remain a warning to those who would turn a story written for the arm chair into one for the footlights, yet, whilst we listen to Henry Irving, watch each gesture, turn of eye and motion of finger, all eloquent of tender heart, sweet simplicity, and endearing little foible of the old parson; we forgive Mr. Wills for all the dulness he has so liberally bestowed on us in his Barchell, his Moses, and his wicked Squire. Of course, Miss Terry's Olivia still holds the house enthralled. Since the first night it has gained greatly in poetic feeling; Miss Terry plays it in a more subdued key; especially is this noticeable in the inn scene, where she no longer allows the triumph of the young wife to efface the tender regrets of the loving daughter. Of the rest of the cast we have spoken in an earlier notice, with the exception of Miss Lydia Foote, who succeeds Miss Louisa Payne as Mrs. Primrose. Miss Foote though a thorough artist, fails to invest the Vicar's wife with any individuality. She is too entirely modern; she forgets to assume the staid dignity which should make the Matron of the period. She could not have offended the parish by "quality airs," or led her daughter to the extravagance of "flowered farthingales." Miss Payne had evidently read her Goldsmith to much better effect. Mr. Terriss has not mitigated his classic severity. Indeed, he might seem to rival Master Clifford as a "man of principle," if he were but inaudible. Only in the inn scene does he grasp the part with any thoroughness; his impatience, and weariness with his victim is then well indicated; while his rage at Burchell's interference has the right ring of vehemence in it. But, just as he never makes us believe in his rakishness, he equally fails to make his contrition have any air of reality. Mr. Wenham still makes his Burchell as insufferable as philosophical philanthropists are apt to be. The last act has gained by being played more closely, and evidently a warm welcome will await "Olivia" when the house re-opens in September. Mr. Irving spoke a few words of graceful acknowledgment in Miss Terry's name for the cordial honours accorded her benefit, and announced at the conclusion of the run of the present play a new version of Goethe's great drama "Faust." This official announcement was received with the heartiest expressions of satisfaction, and very reluctantly the audience at length allowed the curtain to fall—"till we meet again."

The Adelphi.—Our best thanks are due to the Messrs. Gatti for the pleasant inspiration to which we owe their revival of "Arrah-na-Pogue," one of the brightest, raciest, and most clever pieces of its author—"Dion the Inimitable." The original cast, with the author and Mrs. Boucicault, could no longer be gathered in its entirety, but that which now replaces it is well worthy the inheritance. Mr. Charles Sullivan, as Shaun, delivers his many good lines with fine unconsciousness, and the interest never flags in his keeping. Though in face and figure he might seem scarce qualified for the love-making required, yet it is impossible to think of this so full is Shaun of the right geniality and delightful devilment of a true Irish boy. Mr. Pateman made a wonderful mark as Feeney, the process-server; the realization of the primary idea of that minion of the Saxon as he exists in the imagination of a "patriot." His Feeney is a sort of Caliban-Quilp, thought out with endless care to every uncouth grimace and cringing contortion; wonderfully clever, but played with just too much emphasis. Mr. Beveridge was delightful as the good-hearted, jovial O'Brady; he speaks with that delicious fillip of the brogue that gives point to a pleasant speech, and intention to a witty one. We have rarely seen this gentleman in a more congenial part. His scenes with the volatile Fanny were finely conceived, especially when he dissembles behind the screen. Mr. Glenney, as the persecuted hero, McConl, was too solemn; by no means the dashing, adventurous young Irishman the author intended; and why does he not offer up that moustache to the altar of art?—a young buck of the powder period should not disgrace himself with hair on his lip. Mr. Crauford is a dignified English Major, while Mr. Fitzdavis made excellent work of his small part of the jovial Sergeant, keeping well in the picture, but displaying a fine bit of character. We cannot give equal praise to Mr. Dagnall, as Winterbotham; his determination to get a laugh, even though successful, was much too evident. Rarely has the part of "Arrah" been more delightfully interpreted than by Miss Mary Rorke, whose accession to the company is matter of congratulation alike to managers and the public. She identifies herself completely, alike in her joys and sorrows, with the warm-hearted peasant girl. This admirable achievement of true art was especially noticeable in the court martial, when the danger of her lover, and the changing aspects of the fate awaiting him might be read in her eloquent eyes and pale trembling lips, though she sits silent and motionless. Miss Lizzie Nelson quite roused the house in the famous jig contest; she danced with the true national "furia." The play is well mounted. Glendalough by moonlight is an exceedingly lovely scene, and, thanks to Mr. Beveridge the stage manager, the liveliness and vigour of the colours bring pit and gallery to an ecstasy of enthusiasm.

The Strand.—Among the pleasant examples of "Survival of the Fittest" through the inhospitable desert of a London August we have to congratulate the Strand management on their fortune in securing such a genuine occasion for wholesome laughter as "Cousin Johnny." We made the acquaintance of that ingenious youth last week, and hope to renew it ere long. Mr. J. S. Clarke enters into the preposterous humour of the play with a zest that reminds us of the classic "Adelphi roarer." It is the best fitting part he has had since Major de Boots first sent London into convulsions of laughter. Frank Wyatt admirably seconds his chief, while all the cast play with plenty of go. Especially would we felicitate Miss Buckstone on the marked improvement in her method; her Florence Courtney is indeed winsome and bright. The play is well-mounted and promises to keep the bills throughout the summer.

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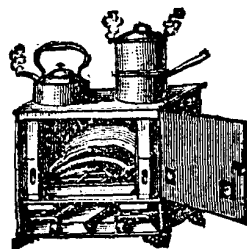
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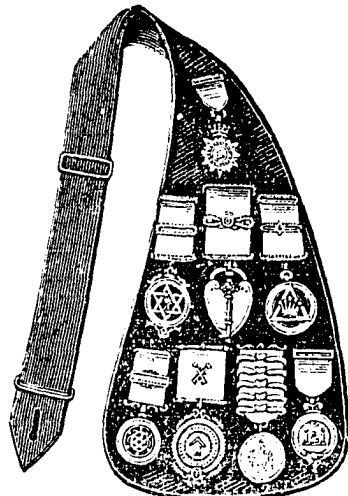
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