

THE

Freemason's Chronicle.

A WEEKLY RECORD OF MASONIC INTELLIGENCE.

Registered at the G.P.O. as a Newspaper.

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SATURDAY, 8th AUGUST 1896.

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OUR SECRECY ASSAILED.

A CASE of some interest to the Masonic Brotherhood occurred recently at Bristol, where the magistrates fined a local publican 40s for refusing to admit police officers to a room in his public-house, in which a Lodge of Buffaloes was holding its meeting, and despite an appeal on the ground that the police exceeded their powers in desiring to enter a Lodge, the decision of the magistrates was upheld by the local Recorder, as also was the case when the matter was mentioned in the House of Commons. It appears the policeman was attracted by sounds of music, and went up to the door, and made his presence known. A member of the Lodge looked out through a slide in the door, shook his head, and shut the slide, and the landlord declaring that it was a "secret society" refused to admit the police.

This decision will no doubt come as a very great surprise to many English Masons, for the same law that makes it an offence to refuse the police admission to a Lodge of Buffaloes, would equally make it illegal to exclude them from a Freemason's Lodge held on licensed premises; but the mere fact that a case has never occurred where it was necessary to test the matter proves that the eventuality is a very remote one, yet for all that it seems the law as at present framed would not exempt the Masonic Order, and it may become a matter of question whether the leaders of the Craft should not make some official representations to the authorities in order to obviate the peculiar condition of affairs that might easily arise.

In admitting the powers of the police to thus intrude on the privacy of a Lodge it is best to take a calm and dispassionate view of the case, rather than to express indignation that the law of the land allows them to pry even into the secrets of Freemasonry, and should it ever happen that an assemblage of Brethren were challenged as the Lodge of Buffaloes was at Bristol, we hope they will adopt some ready means of admitting the representatives of the law. But it may well be asked, what would it be best to do inside the Lodge if the police demanded admission during the hours of labour? It would hardly be possible to disturb the furniture, as by so doing the object of the police would be frustrated, for it must be borne in mind it would be particularly easy for the conductors of a gambling saloon to pretend it was the quarters of a Lodge of Freemasons, and it is to prevent such tactics that the law is framed as it is.

PROPOSED HALL AT COLCHESTER.

WE are pleased to see a proposal to erect a Masonic Hall at Colchester has so far progressed that an emergency meeting of the Angel Lodge, No. 51, is summoned for Thursday next, at 5 p.m., at the Cups Hotel, to formally inaugurate the undertaking. The business to be submitted to the members is (1) to approve of a proposal for the erection of a Masonic Hall in Colchester; (2) to empower the Trustees to sell out the Stock now standing in the name of the Lodge in India three per cents., and devote the same to the Masonic Hall Fund; and (3) to appoint a Committee to formulate a scheme for the erection of a

Masonic Hall, with power to engage an Architect to prepare plans of the proposed Hall, and report to a future Meeting.

We wish the project every success, and anticipate efforts will be made to erect the building and get all in readiness for the visit of the Provincial Grand Lodge of Essex, the annual meeting of which is to be held in Colchester next year.

SHROPSHIRE.

THE annual meeting of the Provincial Grand Lodge was held in the Town Hall, Ellesmere, on Thursday, 23rd ult., the Provincial Master Sir Offley Wakeman, Bart., in the chair.

The Provincial Grand Master then appointed and invested his Officers as follow:

| | | | |
|------------------------------------|---|---|-------------------------|
| Bro. H. R. Giles 2181 | - | - | Senior Warden |
| Alexander Graham 262 | - | - | Junior Warden |
| Rev. H. K. Southwell 1621 and 2181 | - | - | Chaplains |
| Rev. J. Lewis Williams 1621 | - | - | |
| J. H. Cooksey 1621 | - | - | Treasurer |
| W. Calwell 601 | - | - | Registrar |
| W. H. Spaul 1124 | - | - | Secretary |
| A. Joyce 2311 | - | - | Senior Deacon |
| W. Rhodes 1621 | - | - | Junior Deacon |
| W. H. Parker 1120 | - | - | Superintendent of Works |
| W. Baxter 117 and 2311 | - | - | Director of Ceremonies |
| H. F. Newman 117 | - | - | Assistant Dir. of Cers. |
| I. Ashmore 1896 | - | - | Sword Bearer |
| Arthur Lacey 611 | - | - | Standard Bearers |
| B. S. Hawthorn 1575 | - | - | |
| H. H. Tims 1432 | - | - | Organist |
| Thos. Owen 1432 | - | - | Assistant Secretary |
| Arthur Minshall 2181 | - | - | Pursuivant |
| W. J. Massey 1896 | - | - | Assistant Pursuivant |
| W. C. C. Peele 262 | - | - | Stewards |
| W. C. Joyce 117 | - | - | |
| R. de Courcey Peele 611 | - | - | |
| Lieut.-Col. Maltby 1124 | - | - | |
| T. T. Chubb 2311 | - | - | Tyler. |
| W. Bullock 601 | - | - | |
| Henry Goodall | - | - | |

Bro. W. H. Spaul was unanimously nominated for election on the Board of Management of the Boys School.

The Provincial Grand Lodge having been closed the Brethren adjourned to a luncheon at the Bridgwater Hotel.

This was generally voted to have been one of the most successful meetings of the Provincial Grand Lodge. The next annual meeting will probably be held at Market Drayton.—"Oswestry Advertiser."

NORTH AND EAST YORKSHIRE.

THE Worshipful Master Bro. Thos. Morrill and Brethren of the Humber Lodge, No. 57, having invited the Provincial Grand Lodge of North and East Yorkshire to hold its annual Convocation at the third port, this took place on Wednesday, at the Hull Town Hall, which was kindly placed at the disposal of the Brethren by the Mayor (Ald. C. Richardson), who also, prior to the commencement of the Board of Benevolence, entertained several of the eminent Masons to luncheon in the Mayor's Parlour.

It was a source of disappointment to the Brethren that the Marquis of Zetland Provincial Grand Master had to wire his inability to be present owing to illness. The Deputy Provincial Grand Master the Right Hon. Lord Bolton officiated in his stead. The attendance was unusually large, amongst those present being visitors from the sister Provinces of West Yorkshire and Lincolnshire.

The Board of Benevolence was held in the library, when several petitions were presented on behalf of worthy applicants, to whom liberal grants were made.

At three o'clock the Provincial Grand Lodge met in the Banqueting Hall, when the Deputy Provincial Grand Master and the Grand Officers of England were received with grand honours.

The minutes of the last Lodge, held at Selby, were taken as

read, and confirmed. The Provincial Grand Treasurer's balance-sheet, duly audited and found correct, was unanimously adopted. The annual report of the Board of Benevolence was also confirmed. Several alterations to the existing bye-laws, consequent upon the resolution passed at the Selby meeting, were then taken seriatim, and agreed to. Bro. W. F. Smithson P.G.D. England was again re-elected to represent the Province, in conjunction with West Yorkshire, on the Committee of the Masonic Boys School. The proposer and seconder testified to the great services rendered to the Province and the School by Bro. Smithson. Bro. Major J. W. Woodall (Scarborough) Past Grand Treasurer of England and Bro. W. Tesseyman were elected to represent the Province on the Charities Association. Bros. A. Jones P.M. (York) and G. L. Spetch P.M. 1611 were selected as Auditors. The following five Brethren were then elected to serve on the Provincial Board of General Purposes, viz., Bros. Major Woodall, T. B. Whytehead, W. J. Watson, Rymer, and Tooze.

Very flattering terms were expressed towards Bro. Todd in regard to his several years' services as Treasurer for the Province; his re-election was carried unanimously and with acclamation. Bro. Todd, in acknowledging the honour done him, said that he would undertake his onerous duties for one year longer, as the festival for the Educational Fund would take place during the year, and this would entail additional labour which it would hardly be fair to inflict upon his successor had he resigned this year. However, he hoped the Brethren would relieve him on the next occasion, as he had promised to serve them for another twelve months.

The thirty Lodges in the North and East Province then communicated, and presented their annual returns. Past Provincial rank was next conferred on three Brethren in consideration of eminent services to the Craft—viz., Brother W. Tesseyman P.P.G. Superintendent of Works to be Past Provincial Grand Senior Warden, Bro. Rd. Watson P.P.G.S.B. to be Past Provincial Grand Senior Warden, and Bro. Thomas B. Redfearn Provincial Assistant Grand Secretary to be Past Provincial Grand Junior Warden.

The Deputy Grand Master Lord Bolton then presented Charity Steward Jewels to the following Brethren who had qualified under Bye-law 22—viz., Bros. Rev. E. Fox-Thomas P.P.G.C., W. Lowther Carrick P.G.Registrar, Jos. Matthews P.P.G.D., and John T. Towler P.M. It was resolved that ten guineas be presented to Bro. Fred J. Lambert, on his resignation of the office of Provincial Grand Tyler, and in recognition of his faithful services for seventeen years.

The Provincial Grand Master then appointed and invested his Officers for the ensuing year, the following being presented and receiving their insignia of office:

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| Bro. Thos. S. Brogden 236 | - | - | Senior Warden |
| Herbert L. Swift 2328 | - | - | Junior Warden |
| Rev. S. E. Cockburn-Hood, M.A., 2610 | - | - | Chaplains |
| Rev. E. Richards, M.A., 1337 | - | - | |
| Jos. Todd | - | - | Treasurer |
| Lowther Carrick 543 | - | - | Registrar |
| M. C. Peck 250 | - | - | Secretary |
| Wildbore 157 | - | - | Senior Deacons |
| A. W. Tomlinson 20 | - | - | |
| J. T. Oliver 312 | - | - | Junior Deacons |
| H. Chapman 11 and 248 | - | - | |
| Jno. G. Wallis 2494 | - | - | Director of Ceremonies |
| W. S. Meek 643 | - | - | Deputy Dir. of Cers. |
| G. W. Tindall 258 | - | - | Assist. Dir. of Cers. |
| A. P. Maddison 1618 | - | - | Sword Bearer |
| Jas. Buckle 660 | - | - | Standard Bearers |
| George F. Clarkson 1337 | - | - | |
| J. Carlile Savill 1010 | - | - | Organist |
| T. B. Redfearn 1511 | - | - | Assistant Secretary |
| David Young 1991 | - | - | Pursuivant |
| George W. Greenwood 2184 | - | - | Assistant Pursuivant |
| Charles Travess 200 | - | - | Tyler. |

The Right Hon. Lord Bolton D.P.G.M. gave the annual address, and said—After a lapse of seven years again we meet in annual assembly in this active centre of Masonic life and work. There are six Lodges firmly established at Hull, and the principles of the Order are here carried out in their highest sense. Long may the good work continue, and the beneficent teachings of the Craft yield ample fruit in the conduct and benevolence of the Brethren who dwell within its sphere. In Grand Lodge, the most notable event has been the retirement of the Earl of Mount-Edgcumbe from the office of Deputy Grand Master, who is succeeded by the Earl Amherst. In commemoration of the twenty-first anniversary of the installation of His Royal Highness the Most Worshipful Grand Master, Provincial Grand Masters are empowered to confer Past Provincial Grand rank upon a limited number of Brethren within their Province. The P.G.M. has therefore had much pleasure in complying with this regulation, and he trusts that the worthy Brethren who have this day been invested with past rank may be blessed with health to continue their useful work for the benefit of Freemasonry. Since the last meeting, a new Masonic Hall at Saltburn has been dedicated, on the 14th October last, and two new Lodges have been added to the Province—the St. Nicholas at Scarborough,

No. 2586, and the Beresford Peirse, No. 2610 at Bedale, on the 24th April. We believe these Lodges are in good hands, and do not doubt that they will prove valuable additions to our roll. The joint stewardship for the Royal Masonic Benevolent Institution, undertaken by the P.G.Treasurer, the P.G.Secretary, and the Charity Representative, in February last, was so successful that upwards of £900 was raised, which will increase our voting power by nearly 450 votes. Whilst congratulating the Province upon this noble effort we must point out that several Lodges did not contribute, and we trust these are reserving their strength for next May, when it is intended to hold the fifth festival of the Provincial Educational Fund, which is doing so much for the fatherless children. The P.G.Master has accepted an invitation for next meeting from the Lion Lodge, No. 312, which will celebrate its centenary next year, from which auspicious event our meeting will be more than usually interesting, and we hope to meet a large assembly of the Brethren at Whitby in July.

Bro. Thos. Hart, Under-Sheriff of Huddersfield, and D.C. Humber Lodge then sang in excellent style, "Hail! Masonry Divine," after which Provincial Grand Lodge was closed in ancient form, and the Brethren adjourned for the annual banquet, which was served in the banquet hall of the Humber Lodge. The Worshipful Master Bro. Thomas Morrill presided, and was supported by many distinguished members of the Craft. —"Leeds Mercury."

CENTENARY AT HASLINGDEN.

THE Lodge of Commerce, No. 215, Haslingden, celebrated its centenary on Wednesday, 29th ult. The Brethren and friends went by waggonette to Whalley Abbey, and, arrived there, rambled amongst the ruins, with deep interest viewing the relics of that noble piece of Masonry. Then they proceeded to Mytton Church, which antique structure furnished another recollection of the long past.

Dinner having been partaken of, various toasts to visitors and Provincial Officers were honoured, and Bro. T. S. Carr W.M. referred to the interesting occasion in a brief pithy address.

The Secretary Bro. Jas. Clark was called on to propose the health of the W.M., whom he congratulated on being in charge of the Warrant of the Lodge in the hundredth year of its existence. The Secretary proceeded: One hundred years have passed round on the great wheel of time since our Warrant was signed, and it has been held by this Lodge for fifty-five years, it being conferred on it over half a century ago. Previous to that time it had had a somewhat eventful career, it having been removed seventeen times between the years 1796 and 1831.

ROYAL ARCH.

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WILTSHIRE.

THE Provincial Grand Chapter met at the Masonic Hall, Swindon, last week, the Grand Superintendent the Earl of Radnor presiding.

The following Companions were appointed and invested:—

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| Comp. Edwin Eyres 355 | - | - | H. |
| A. J. Beaven 663 | - | - | J. |
| W. E. Nicolson Browne 355 | - | - | Scribe E. |
| E. E. Bartlett 586 | - | - | Scribe N. |
| G. Ll. Palmer 632 | - | - | Treasurer |
| T. S. Hill 632 | - | - | Registrar |
| J. Green 355 | - | - | Principal Sojourner |
| G. S. A. Waylen 663 | - | - | 1st Assist. Sojourner |
| Herbert Leaf 1553 | - | - | 2nd Assist. Sojourner |
| Charles Price 1478 | - | - | Sword Bearer |
| John Chandler 355 | - | - | Director of Ceremonies |
| W. S. Bambridge 1533 | - | - | Organist |
| William Dean 355 | - | - | Janitor. |

A recherche banquet was subsequently served at the Goddard Arms Hotel, a distinguished company being present.

PLUME CHAPTER, No. 1024.

THE annual installation meeting was held by dispensation on Wednesday, 22nd ult., at St. Peter's Masonic Hall, Maldon.

The proceedings commenced with the admission to the Degree of Bro. Thos. Sadler, of Highlands, Maldon, by his brother Comp. J. Sadler M.E.Z., assisted by Comp. J. H. Sadler H., and Sir W. Neville Abdy, Bart., J.

Comps. J. H. Sadler, Sir W. N. Abdy, and F. H. Bright were then installed into the principal offices by Comp. J. J. C. Turner P.P.G.J., assisted by Comp. T. J. Ralling P.G.Sw.B.Eng.

A large number of Companions afterwards adjourned to the Blue Boar Hotel, and enjoyed a well-served banquet and a social evening.

FURNITURE wanted (second-hand) for Royal Arch Chapter.—Address, "Furniture," care of "Freemason's Chronicle," New Barnet.

KENT.

ON the occasion of the meeting of the Provincial Grand Lodge, at Folkestone, on 17th June, an adjournment was made to the Parish Church, where service was held, the sermon being preached by the senior Provincial Chaplain Bro. the Rev. J. E. Player, who took as the subject of his discourse "Hiram, the Architect and Engineer sent by Hiram, King of Tyre, to Solomon." The text was taken from I Kings vii. 14: "He was a widow's son; and he was filled with wisdom, and understanding, and he came to king Solomon, and wrought all his work."

After referring to the letters which passed between Solomon and the King of Tyre, and pointing out that these letters were still preserved in the public records of Tyre in the time of Josephus, the preacher said: The volume of the Sacred Law, as well as our own traditions, teach us that our Master Hiram was skilled, not only in the actual use of the working tools of a practical Mason, but also was himself a scientific architect, who could avail himself of the skirrit, pencil, and compasses, and so could choose a suitable site, could delineate a plan for the guidance of the workmen, and could ascertain and determine the limits and proportions of the several parts of the building proposed, with accuracy and precision. We may remember, too, that though we claim Hiram as our first Master, we must not forget that he was sent for, as one already specially trained, and had himself served, in all probability, as an Entered Apprentice and Fellow Craft.

We can picture the Master—erect, strong, and vigorous, quick to decide, firm to command; keen, alert, prompt; gracious in manner, devoted in his friendships, courteous and affable to all. We may be quite sure that the Entered Apprentice would be received by him with all kindness and condescension after having been admitted to the mysteries and privileges of the Order, and passing from darkness to glorious light; the Craftsman, too, would be earnestly encouraged to still greater efforts, and steady perseverance, in the pursuit of the hidden mysteries of nature and science; and those who had attained unto the knowledge of the sublime degree would be received with open arms by the Master, after passing safely through the shadows and the gloom which the eye of human reason cannot penetrate unless assisted by the light which is from above. We know, too, that the Master was eminently just in all his awards, though, at the time of which we speak, it must have been specially difficult to make those awards, owing to the number of worthy Brethren engaged in the building of the Temple.

By the help of God, and the united aid of the square and compasses, he prudently directed the exertions of the artisans and the tens of thousands of work people; by his vast knowledge and experience, acquired in the building of the great breakwaters at Tyre, and the huge substructures on the "rock," the island by which its area was greatly enlarged, and it became "the strong city," that "sat on the seat of God in the midst of seas;" by his prudence and skill he overcame the difficulties of the site of the Temple, tunnelled the mountain, excavated the foundations, hewed at a distance the vast stones, dragged the materials up the rocky heights, built the platform, and placed on it the costly building, the Temple of Royal Solomon, the pride of the Jewish nation, the glory of that once glorious city, the magnificent edifice which enshrined within its walls all that was sacred and dear to the people, even the tokens of the presence of the Most High.

By the great Father of all, he was endowed with the faculty of true insight and foresight, and exercised it with such judgment that he attained the summit of his profession, and brought honour and fame to his Royal Master as well as to himself. Such men inevitably get a hold on our minds, if not on our hearts. The poet, the orator, the teacher, the leader, the thinker, the man of action, the Master in the chair—we cannot help admiring them and feeling proud of them, and rightly so. For their gifts are of God. "Every good and perfect gift is from above." Men may misuse their gifts and pervert their talents; but the qualities that lift men above their fellows, and make them illustrious, the wisdom, the grace, the skill, the power, the genius of men, are in themselves of a divine origin, and lay a spell on us which we cannot resist.

We cannot now stay to point out—for the time is short—the strong resemblances, familiar to many of you, that unquestionably link Freemasonry, not only with the builders of the Temple of Royal Solomon, but also with the early builders of Egypt, with the priests of Ceres, at Eleusis, with the Essenes, during their long and important history; and with various other building guilds which have left their mark on the centuries as they have rolled away. But generally, and briefly, we may say that the members of these confraternities could always recognise each other under any disguise or circumstances, by words and signs; they were divided into regular Lodges, distinguished by different names. They met in houses erected and consecrated for their own use under Masters and Wardens; they used ornaments and ceremonies like those distinctive of your order to day. They

made provision for the wants of their poorer Brethren, and assembled at times for splendid entertainments, celebrated with great pomp and magnificence.

The hand of time, the storms of civil tumults, and the clash of war, have not entirely eradicated the relics and traditions of our Masonic forefathers. Hiram, the widow's son, slept with his fathers, after he had fulfilled his mission, and finished the work the Great Overseer of the Universe had given him to do. His life, as you all know, ended with a full stop. In the words of "Paul the Aged," "I am already poured out, as a drink offering, and the time of my departure is come. I have fought the good fight, I have finished the course, I have kept the faith; henceforth there is laid up for me the crown of righteousness, which the Righteous Judge shall give to me at that day." To fall back into the arms of Him who made us frail creatures of his Providence, will be the final scene of life's drama; and a life of faith in the Master will end in eternal satisfaction at His right hand, where there are pleasures for evermore, for, even as the river finds its home in the sea, so will the righteous rest in God in the Grand Lodge above, where the world's Great Architect lives and reigns for ever.

The offertory will be divided between the Masonic Charities and the fund for the new organ of this Church. I believe there is still a debt of about £100 upon the organ. I will only add, Brethren, that to-day is a red letter day in the history of Freemasonry in Folkestone, and this year will be for ever memorable in the history of Freemasonry in this large and important Province of Kent, because of the very great honour which has come to our revered and honoured Right Worshipful Provincial Grand Master. I venture, therefore, to express the hope that the offertory may be worthy of the occasion, and worthy of this most beautiful Church and its devoted Vicar, by whose kind permission we are assembled here to-day, and who deeply regrets that illness prevents him being present on this occasion to receive the Brethren.—"Folkestone Express."

The Upton Lodge, No. 1227, will hold an emergency meeting on Thursday next, 13th inst., at the Great Eastern Hotel, Liverpool Street, the summons being for 6 o'clock. The agenda of business includes the name of one Brother for passing and four for raising, while supper will be served at 8 o'clock. We congratulate Bro. E. M. Jeffery W.M. on the necessity for this extra meeting at the close of his term of office; it is evidence that the Lodge has prospered under his guidance.

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An American Brother who visited a Lodge in Egypt recently says the ceremonial work was admirably performed in the Arabic language. The visiting Brother received every attention, and was able to follow the proceedings, although he did not understand a single word of what was said. He expresses surprise, however, at not having found the Bible in the Lodge room. Our American Brother is evidently not aware that the Bible is only found in Lodges composed of Christians. The Jews use the old Testament only, the Mohammedans place the Koran in their Lodge, the Hindoos have the Zend Avesta, while the writings of Confucius are in evidence in Chinese Lodges.—"Glasgow Evening News."

"A SPRIG OF ACACIA."

WE regret having to record the painfully sudden death of Bro. R. E. Fairclough, of Clapton, which occurred on Sunday last, after a bicycle ride. Our Brother, on returning home, proceeded to his bedroom to change, and was afterwards found dead on his bed. He was fifty-nine years of age, a Past Master of the Clapton Lodge, Preceptor of the Duke of Connaught Lodge of Instruction, and was highly esteemed in North London, where he was well known. In business Bro. Fairclough was a departmental manager at Messrs. Waterlow and Sons, and had long enjoyed the confidence of that firm. The funeral was arranged for yesterday (Friday) at Chingford Mount Cemetery.

ANOTHER sudden death, the third for the week, took place at Torquay, on Saturday, when Bro. William Taylor, of the Yacht Hotel, passed away after a few hours' illness. Deceased had been ailing, it is true, for twelve months, but no immediate serious consequences were feared, as he was out and about last week up to Friday afternoon, when he was suddenly seized with a fit, and died early on Saturday from an affection of the throat, says the "Western Mercury." Bro. Taylor was a well-known and highly-esteemed Mason P.P.G.D.C. of Devon. An old member of St. John's Lodge, No. 328, he was W.M. in 1884, and had for several years acted as Secretary of the Lodge. The funeral took place on Wednesday with full Masonic honours, and was attended by a numerous assemblage.

RITUAL TINKERS.

THE Craftsman or Companion who has a disposition to be conservative, in regard to the esoteric work in Masonry, is kept in a condition of supreme disgust in noticing the patching and cobbling the ritualism receives from a class of men whose business it would seem to be to tinker with the esoteric "work," both in Craft and capitular Freemasonry. It has ever been thus, and the result is that no two jurisdictions in America work alike. And still each one insists that it has the only original Simon Pure form of work. The "Tyler" has repeatedly called attention to this evil, but where more powerful influences are supreme, all protests are valueless, and the tinker's hammer and soldering iron are kept busily at work. This is very perceptible in capitular work, and one would think that having the government of the General Grand Chapter over American capitular Masonry, there would be a sort of uniformity in the Royal Arch Masonic jurisdictions, holding obedience to the ruling body. But such is far from being the case, even with the assistance of a "key," presumed to have the indorsement of the General Grand Chapter. There is not a Chapter in the United States that works exactly alike. All have more or less made some departure from the "key," and elaborated to suit the idea of some local "degree tinker" who interpolates a change here and there in the way of improvement (?). In Michigan we elaborate by clipping something off, until we have the Royal Arch and all its accessory degrees trimmed down to a shadow of old-time capitular Masonry. In Detroit we have three Chapters, all meeting in one place, and in each can be observed a material difference of work in all the degrees. It is the same all over the country, and this in despite of what the grand ruling body has promulgated, as the only rule and guide for our esoteric life and conduct. Why, in the one simple action of reading the cipher key, there is not one High Priest out of fifty who follows the original method laid down. However, as this cipher is a good deal like chips in porridge, not much good or harm, we will not criticise this obsolete feature of Royal Arch Masonry. But when radical departures are made—which can be readily discerned by older Royal Arch Masons—there is plenty of room for complaint. We would not care so much were the "degree tinkers" to have improved the work by their tinkering, but the result is only ungainly patches.

The trouble is, that a few men, usually led by one, decide that something should be added to, or taken from the "work," and then it goes. This has continued year after year, and the esoteric work of to-day, in either Craft or capitular Masonry, is as different from the work of forty years ago as day is from night. The old signs and passwords are retained, and around them has been built a structure that represents the esoteric Masonry of the present hour, but a little different in each jurisdiction.

Now we ask wherein this improvement consists? Talking with aged Masons and hearing them rehearse the Masonic work as they received it, we are forced to admit that it was beautiful. Nor do we, upon comparison, find wherein the esoteric work has been improved by the substitution of much totally unknown to our fathers. It is certainly plain to be seen that there is too much "one man work" manifested in this license to hew, cut, and carve at will; nor do we see how it can be remedied. The beautiful statute of Freemasonry, when first given to us by Thomas Smith Webb, and by him taken from the Preston lectures, was perfect, but everyone passing it by had to pick up mallet and chisel and do a little carving on his own account. We treat Masonry much as a child would treat its rag doll, and to dress and undress is the proper caper, even in the face of the obligation to permit no innovation in Freemasonry.—"American Tyler."

THE FREEMASON BOGEY.

IT is curious to observe the haste with which certain French papers ascribe to Freemasons, Satanists, Luciferians, Gogos and other diabolic agents any interference with the status quo. Last week the "Verite," the clerical organ of Quebec, declared that the motions for uniformity of text-books and certificates from teachers which ex-Lieut. Governor Masson laid before the Catholic committee of the Council of Public Instruction were so many means adopted by Freemasonry to obtain its ends, and it rejoiced that he had seen the danger and withdrew them. It exonerated Mr. Masson from any knowledge of the use which was being made of him, but expressed its pain at seeing Catholics extol measures which could only advance the intrigues of the society. This week the "Trifluvien," of Three Rivers, which reflects the views of Bishop Laffèche, declares that the same agencies are at work in the Manitoba school question. It asks, what is the mysterious and unknown element at work in this matter? Is it conceivable that men have consented without outward pressure to defy the opinion of honest people, to go

back on their word, to throw to the winds their instinct of justice, to crush under foot by an arbitrary blow the rights of conscience, &c.? No; some other reason must be sought. Is it not necessary to see the operation of a hand working in darkness and moulding at its will both intellects and desires? At this point in his meditation the editor of the "Trifluvien" happened to read a circular addressed by one Lemmi to the Italian Lodges about 1886, when he was the chief of the sovereign directing executive, that is to say, the right arm of the Luciferian Pontiff. The circular declares that education must be the daily thought of Freemasons, that every school must be made indifferent or adverse to Catholicism and that the legal means of doing this is to take the schools from the control of municipalities and put them directly under the control of the State. This reminded the editor of another document in which Albert Pike, organiser and codifier of palladic triangles, that is to say Luciferians, declared that schools must be made neutral. "Are not these quotations significant," asks the editor, "and do they not throw a flood of light on the events of 1890 and on the problem whose solution we seek, especially if we remember that there are at least two Luciferian mother Lodges in our country—one in Montreal and one in Hamilton? In a word, was not the famous Joe Martin in his odious legislation the instrument, knowingly or unknowingly, of the high dignitaries of palladixen? Did he not obey an order from the supreme authority of high Masonry? We feel, without being able to seize it in the flesh, that that is the enemy which fights us in darkness, and that from it come the series of blows made for some time in our country at everything which, nearly or remotely, is connected with religious influence in schools. The legislation of 1890 bears in our eyes, by its very audacity in spite of the obstacles which ought to have discouraged it, the impress of diabolic inspiration, and the denials which we may receive will never change our conviction on this point. Satan makes his attacks by direct intervention upon Catholicism in the countries where it is still counted as an active and effective power, and our country being one of these it is not surprising that it displays its resources by the intermediary of public men having nothing to lose and followed by a press which shrinks before no perfidy to attain its end."—"Canadian Craftsman."

AFFILIATION FEES.

THE question of charging an affiliation fee is being discussed in a large number of jurisdictions at the present time, and the general feeling of the more earnest thinkers is that it should be done away with. Our own opinion is that nothing should be thrown in the way of members, who may remove their home, taking an active part in the Craft in the locality they may settle down in. The initiation fee may be placed at a fair amount, but when a man becomes a Craftsman his dues and fees should be such as not to be a hindrance to his active participation in Lodge work.

The "Australian Keystone" says: "We understand the Grand Lodge of New South Wales has abolished the joining fee. This, we think, is a move in the right direction, and could be followed in Victoria with advantage. It is certainly hard on Brethren who have to remove from one locality to another, to pay for the privilege of joining the local Lodge. The fact of there being a joining fee often prevents them from affiliating. The private Lodge, having to pay Grand Lodge, naturally charges a fee. We feel assured neither Grand Lodge nor the private Lodge would ultimately lose by a total remission of the fee. The remission of the joining fee would be an inducement to Brethren settling in a new place to join the local Lodge, and the amount annually received in dues would well compensate both the Grand Lodge and the private Lodge for the loss of the joining fee."

Charles Marsh G.M. Cal. in 1869 said: "The fee charged for affiliation should be no longer demanded, as we require membership, or application therefor, to place one in good standing, and at the same time affix thereto conditions which, in some instances, may make it a hardship, or at least deter those who would otherwise make application from doing so. Membership in a Lodge is a duty which every Mason should fulfil, if possible, and our laws should place no obstacle in the way which serves an excuse for non-affiliation."—"Canadian Craftsman."

It is, perhaps, somewhat singular, says the "New Zealand Craftsman," in a recent article on Masonic Relief, that a large proportion of the claims for relief come from the ranks of the unattached. In the majority of cases it is the man in comfortable circumstances, who believes he has no further use for Masonry, who either dimits or is struck off for non-payment of dues, and remembers Freemasonry no more until in the whirligig of time circumstances change, impecuniosity overtakes him, and then he remembers he was once a Mason.

INTERNATIONAL FREEMASONRY.

BY the special invitation of Dean Hole, whose guest he is, the Rev. Warren C. Hubbard, of Rochester, in the State of New York, U.S.A., occupied the pulpit at Rochester Cathedral on Sunday evening. The reverend gentleman is the bearer of an offering—a processional cross—to the English cathedral church from the Freemasons of his city, he being himself a Past Master of the Lodge there, and Grand Chaplain for the State of New York. In honour of his visit the whole of the members of the six local Lodges attended the service, wearing the full regalia of the Craft, and were accommodated with seats in the nave. After the service the Brethren adjourned to the Corn Exchange, where they were joined by the Mayor of Rochester, Dean Hole, and the Rev. W. C. Hubbard. The Mayor gave Mr. Hubbard a cordial welcome on behalf of the citizens of Rochester. The Dean of Rochester, who wore Masonic regalia, on behalf of the Masters, Wardens, and Fellows of Gundulph Lodge, No. 1050, and the other local Lodges, then begged the distinguished visitor's acceptance of an address of welcome. He spoke of the great kindness he himself met with during his lecturing tour in the United States, and said that Rochester, in the State of New York, excelled all other places in the enthusiasm the people displayed in his reception. At the same time no community welcomed him so heartily as the Freemasons of that city, and he should never forget the affection and esteem with which he was made happy in their brotherly company. Referring to the present which had been given to Rochester Cathedral by the Freemasons across the sea, the dean said it was a sign of salvation, of which they were not ashamed, and it was a sign of that religion from which they derived all that was best in Masonry, all that was best in manhood, and all that was best in their individual lives. In acknowledging the compliment the Rev. W. C. Hubbard said that many Englishmen did not understand America or the peculiarities of American people. Americans who are bona fide Americans could never, while there was a living God, strike their own mother. They must not believe all they read in the newspapers. In the United States there were Americans and Americans so-called. The Americans themselves were loyal to the English people, and they must never forget, as the Americans never would, that without the English America could not have been. The proceedings shortly afterwards terminated.—“Morning Post.”

From far-off Australia we learn that the Parramatta St. George Lodge recently entertained the distressed Brethren, inmates of the Parramatta Benevolent Asylums, at a banquet in the Masonic Hall there, when fourteen out of a total of nineteen Masonic inmates were present, amongst them Colonel Ike Austin (the erstwhile great American rifle shot) and J. B. Steele (the well-known actor). Worshipful Master Bro. W. R. Salter presided, and there were present a large number of the Craft, including some of the Grand Lodge Officers. The I.P.M. Bro. Dr. Phillips proposed the toast of the Visitors, and in doing so he said that Lodge Parramatta St. George gained more honour by entertaining their distressed Brethren than by entertaining Vice-royalty. He said that it had been suggested to him that the Craft, with its wealthy benevolent fund, could take charge of all their Brethren now in the asylums, and house them comfortably. It was a credit to the Craft that there were only nineteen Freemason inmates of these two asylums out of a population of 1,400.

SCRAPS FOR SPARE MOMENTS.

“POLLY,” she said to the new girl, when the question of wages had been settled, and her ordinary duties enumerated for the ninth time, “there are times when my husband comes home in a— a— condition.” “Yes’m.” “In a dazed, doubtful condition.” “Yes’m.” “Caused by overtaking his brain at the Lodge.” “Oh yes’m, I understand, ma’am; and if he comes into the kitchen and puts his arm round me I’m to —” “Retain your dignity.” “That’s it, ma’am. That’s just what has happened in my last two places; and I’ll warrant you I can behave in such a manner that he’ll take me for the lady of the house. Oh don’t let that dazed condition worry you as long as I remain, ma’am.”

I have myself seen some queer things in Lodge, and in connection with it, in my time, and could write such an account as would make a nice commotion. But I am confident that what directly concerns Masons is best left to themselves, and no good was ever done by “exposures” of the Craft. One of my oldest Masonic friends is busy on “The Autobiography of a Mason,” and curious reading it is. If the MSS. I have read be ever published there is no doubt it will have a “boom.” Literary style or composition is looked over when it is a question of “secrets revealed.” Of course the day has long since gone by when Masons had any fear of the Craft as a Society having power to punish. I have known more than one Mason practically kicked out of his Mother Lodge, only to find a more important one ready to

receive him with open arms; and I am afraid there is not much “solidarity” and a great deal of jealousy at present among Lodges. However, there seems to be a growing animosity of Masons to Masonry that puzzles even me, and the only result to me, after giving an opinion I was asked for as a favour, has been to give mortal offence by suggesting that the title ought to be changed to “The dark side of Freemasonry.” After twenty years’ acquaintance it is not very pleasant to find that on one side at least it has been self-interest, and not friendship; but “all’s well that ends well.”

Some years ago I drove about ten miles one evening to see a Brother who had given up business and retired to an outlandish place in the country. I found him in a very ill-humour, of which his wife forewarned me. “What do you think of this, Bro. P.M. Bright? Somebody has sent me a parcel containing nothing but a length of rope with a noose at one end. Of course I need not guess the intended meaning.” “It’s quite a delicate compliment,” I said, without moving a muscle. “What, a suggestion to hang myself?” he shouted; “I call it a gross insult.”

“Nothing of the kind. In the language of symbolism it means that the length of your cable tow is thus extended from the Brother who has sent it. It is a delicate way of saying, ‘Don’t forget your Brethren or your obligations to them in your retreat.’”

“Ah, I see; I have been in such an awful state, because, you see, Bro. Bright, I really don’t deserve an insult from anybody. Mary, my love, will you let us have a bottle of ‘47 port; it will just wake us up before dinner.” I could see Mrs. — had great difficulty in keeping her countenance. As for me, I was obliged to ask my friend if he did not intend cultivating orchids, at which he laughed immediately, and I had the satisfaction of joining in the chorus, to my great relief. Orchids were nevermore mentioned during a very agreeable four hours’ visit.

At a Masonic ball I was once decoyed into writing four lines for a lady I knew very well, to be sent “in fun,” she said, to her husband as a Valentine. And I got into nice hot water thereby, or at least I suppose so, inasmuch as she has avoided me ever since. Here they are:—

FORGET-ME-NOT.

The sweets of married life, dear Cain,
Depart, as all the world agree;
The family jars they say remain,
And so will I—you’ll still have me!

Whether it was that the lady did not read the lines, or for some other reason, she had them neatly inserted in a purchased Valentine gorgeous with billing doves and cupids peeping through lace, and took it to the Post Office, where she bought a large envelope, and got one of the girl clerks to address it to her husband. Next morning at breakfast there was a fine piece of acting, but he laughed so inordinately on reading the lines, that I think I am right in saying she did not applaud. But some people are really very difficult to please! If Cain was able to see the joke, why not Clara? That’s what I want to know. Of course I had told him the night before what I had done, but that ought not to have made much difference.

GENIAL JAMIE.

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Every Friday Night at 10.10 p.m. for Exeter, Dawlish, Teignmouth, Plymouth, Devonport, Bodmin, Wadebridge, Newquay, Truro, Falmouth, St. Ives, Penzance, Scilly Islands, for 3, 8, 10, 15 or 17 days.

12.25 midnight for Chepstow, Newport, Cardiff, Swansea, Llanelly, Carmarthen, Pembroke Dock, Tenby, Cardigan, New and Old Milford, &c., for 7 or 14 days.

Every Saturday, 7.55 a.m., for Minehead, Lynton, Lynmouth, Barnstaple, Ilfracombe, Plymouth, Tavistock, Launceston, Devonport, Newquay, Truro, Falmouth, St. Ives, Penzance, &c., for 3, 8, 10, 15 or 17 days.

8.5 a.m. for Wellington, Shrewsbury, Church Stretton, Leominster, Hereford, Oswestry, Welshpool, Aberystwyth, Llangollen, Corwen, Bala, Blaenau, Festiniog, Dolgelly, Barmouth, Harlech, Criccieth, Chester, Birkenhead, Liverpool, Rhyl, Llandudno, Bettws-y-Coed, Bangor, Carnarvon, Llanberis (for Snowdon), &c., for 3, 8, 10, 15 or 17 days.

8.40 a.m. for Weston-super-Mare, Exeter, Dawlish, Teignmouth, Torquay, Kingswear, Dartmouth, &c., for 3, 8, 10, 15 or 17 days.

9.30 a.m. for Douglas, Isle of Man, for 3, 8, 10, 15 or 17 days.

11.15 a.m. for Frome, Shepton Mallet, Wells, Yeovil, Bridport, Dorchester, Weymouth (for the Channel Islands), Portland, &c., for 3, 10 or 17 days.

12.5 noon for Newbury, Severnake, Marlborough, Devizes, Trowbridge, Warminster, &c., for 3, 10 or 17 days.

12.40 p.m. for Clevedon, Bridgwater, Taunton, Minehead (for Lynton and Lynmouth), Barnstaple, Ilfracombe, Wellington (Som.), Tiverton, &c., for 3, 10 or 17 days.

4.5 p.m., for Swindon, Cirencester, Stroud, Cheltenham, Hereford, &c., for 3, 10 or 17 days.

6.15 p.m., for Chippenham, Bath and Bristol, for 3, 10 or 17 days.

10.10 p.m. for Swindon, Weston-super-Mare, Exeter, Dawlish, Teignmouth, Torquay, Kingswear, Plymouth, Truro, Falmouth, Penzance, &c., for 3, 8, 10, 15 or 17 days.

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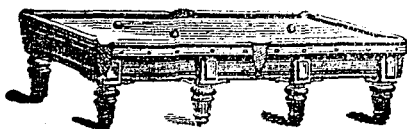
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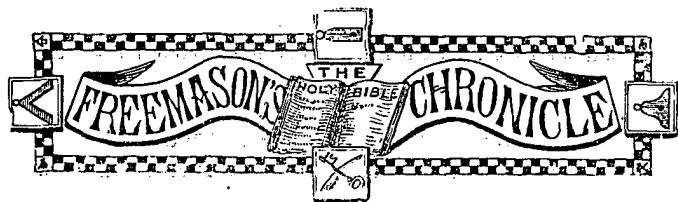
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SATURDAY, 8TH AUGUST 1896.

R.M.I. BOYS.

AT the Quarterly Court of Governors and Subscribers, held at the Freemasons' Hall, W.C., on Friday, 10th ult., and briefly reported at the time, a letter was read from the Grand Secretary of the Province of North and East Yorkshire, with copy of resolution passed by that Provincial Charities Association, objecting to the sale of the Institution and the purchase of a new site. It was reported that the letter had already been submitted to the Board of Management, who had ordered it to be placed before the Quarterly Court.

It was moved by Bro. Glass Vice-President, seconded by Bro. W. Russell (Province of Kent), and carried unanimously, "That this Court having heard the letter read, takes no action thereon."

The Secretary placed before the Court a circular dated "Hull, June 1896" (of which we attach a copy), which, he was informed, had been issued by the Prov.G.Sec. of North and East Yorkshire to each Provincial Grand Lodge, and that he had received the copy only after application to Bro. Peck, on the 29th June.

On receiving the circular he had at once communicated with Bro. Peck, and asked him for the authority for the statement made, viz.:—"The Board of Management having decided to build a new School, and sell the present Institution for what it will fetch." Up to the present moment he had received no reply from Bro. Peck.

Bro. J. S. Cumberland desired to repudiate an allegation which had reached him that he was a party to the issue of the

circular. He wished it to be distinctly understood that he had no knowledge of the circular until after it had been issued, and that for his own part he was quite satisfied with the decision of the last Quarterly Court.

After some discussion it was unanimously resolved "That the Secretary be instructed to state that some of the statements named in the Yorkshire circular are not accurate in fact, and that this Court is satisfied to draw the attention of the Province to the announcements already made by the Board of Management, that it 'will shortly issue to the Subscribers a statement of the reasons for the proposed removal of the School from its present position as sanctioned by the last Quarterly Court.'"

The following is the circular referred to in the above :

PROV. G. LODGE OF NORTH AND EAST YORKSHIRE.

Hull, June 1896.

ROYAL MASONIC INSTITUTION FOR BOYS.

WORSHIPFUL SIR AND BROTHER,

I am directed to forward to you copy of a resolution unanimously passed at a meeting of the Prov. Charities Association of this Province, held at York on the 18th inst.

At this meeting extracts referring to the subject were read from "The Freemason" of 8th April 1892, also 4th and 18th April 1896. In a leaderette the same paper observes "the outlay on the present Institution, from first to last, cannot have been much less than £100,000, whilst the value of the estate is estimated at £30,000."

The Board of Management having decided to build a new School and sell the present Institution for what it will fetch, it follows that an enormous loss (£70,000 to £80,000) will be the result, unless immediate action be taken by the Subscribers and friends of the Institution to prevent the proposed sale of the School being carried into effect.

You will greatly oblige by informing me what action your Prov. Grand Lodge is taking in this matter.

I have the honour to remain,

Yours fraternally,

M. C. PECK Prov. Grand Secretary.

COPY OF RESOLUTION.

"That this meeting, representing the Province of North and East Yorkshire, strongly objects to the sale of the Royal Masonic Institution for Boys, or the purchase of a site for a new School, and requests that before any steps be taken in this direction, the general body of Subscribers be appealed to for their opinion on the subject."

Bro. Alderman E. Casper Paine, J.P., who was the Mayor of Gravesend for two years, 1893-1895, has received a flattering compliment from the Burgesses of that ancient Borough. His portrait, painted by public subscription, was last Wednesday hung up in the Town Hall of Gravesend, and will be a lasting memorial of his popularity. At the same time a service of plate was presented to Mrs. Paine, who ably assisted her husband in the social duties of his position. Bro. J. E. Willis has succeeded in obtaining a fine photograph of the picture, which is an excellent likeness, and represents Bro. Paine in his robes of office. In the evening the occasion was celebrated by a banquet at the Royal Clarendon Hotel, provided by Bro. Alfred J. Baldock.

o o o

We regret to hear that Bro. J. M. McLeod Secretary of the Royal Masonic Institution for Boys has been confined to his bed during the week, with an attack of muscular rheumatism, but are pleased to say he so far recovered as to be able to attend the office of the Institution on Wednesday. We are sure his many friends will join us in the hope that the attack will not return, but that, on the contrary, Bro. McLeod may long enjoy the best of health, especially as the Centenary and other matters relating to the School will now require so much of his attention.

o o o

The will of Bro. Bradshaw Brown, who died on 9th March from the effects of a fall from his horse, at Blackheath, was proved this week in London, the gross personalty being sworn at £12,962.

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The Freemasons of Mississippi have resolved to exclude drinksellers from membership, and the Grand Lodge of Tennessee, attended by 700 delegates, has done the same.

REPORTS OF MEETINGS.

—:o:—

We shall be pleased to receive particulars of Masonic meetings for insertion in our columns, and where desired will endeavour to send a representative to report Lodge or other proceedings.

—:o:—

METROPOLITAN—INSTRUCTION.

—:o:—

ROBERT BURNS LODGE, No. 25.

THE regular weekly meeting was held at the Frascati, Oxford Street, W., on Tuesday. Bro. H. J. Kobelt W.M., M. McVey S.W., H. Saunton P.M. J.W., W. Truman S.D., Edwd. Watts jun. J.D., M. Fleming I.G., J. H. Sillitoe as Sec., J. B. Blundell P.M. Treas., J. Wynman, J. Watts sen., and several others.

The Lodge was opened by the W.M., and he rehearsed the ceremony of initiation, Bro. Watts as candidate. The rehearsal of this ceremony was most impressive. The Lodge was called off and on. The ceremony of passing was rehearsed. Bro. Watts answered the questions leading to the third degree, and was entrusted.

Bro. McVey, whose excellent working is so well known, was unanimously elected W.M. for next meeting, when we hope he will have a good attendance.

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WESTBOURNE LODGE, No. 733.

ON Tuesday, at the Oliver Arms, Harrow Road, Bro. H. Campbell W.M., T. W. Mogford S.W., H. Crookes J.W., H. Dehane P.M. Preceptor, R. J. Rogers P.M. Treasurer, W. R. Plaford P.M. S.D., G. D. Mogford W.M. 2362 I.G., and Wynman.

The Lodge being opened, Bro. G. D. Mogford was examined and entrusted. Lodge was opened to the second degree, and the ceremony of passing was rehearsed. The same Brother having answered questions leading to the third degree, the ceremony of raising was rehearsed in a very impressive manner.

Lodge being resumed to the first degree, it was proposed by Bro. Dehane P.M., and seconded by Bro. T. W. Mogford, that a hearty vote of thanks be entered on the minutes to the W.M., for the excellent way in which he worked the ceremonies for the first time in this Lodge.

Bro. T. W. Mogford will occupy the chair next Tuesday.

o o o

HARROW LODGE, No. 1310.

THE regular weekly meeting of this prosperous Lodge was held on Friday, 31st ult., at the house of Bro. H. F. Roberts, the Waterloo Arms, 50 High Street, Marylebone, under the presidency of Bro. Edward Lewis, who was supported by Bros. Levin S.W., Baker P.M. J.W., Mason Sec., W. M. Johnstone S.D., Williams J.D., Eardley I.G., H. J. Weston Acting Preceptor, Wynman, and others.

After the opening Bro. Weston worked the first section of the lecture, assisted by the Brethren. The W.M. advanced the Lodge, and rehearsed the ceremony of raising, Bro. Williams acting as the candidate. The Lodge being resumed to the first degree Bro. Mason, assisted by the Brethren, worked the second section of the lecture. Bro. Levin was elected W.M. for next meeting.

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CITADEL LODGE, No. 1897.

THE usual weekly meeting was held on Friday, 31st ult., at the Farleigh Hotel, Amhurst Road, Stoke Newington, under the presidency of Bro. H. Willsmer, who opened the Lodge in the three degrees and rehearsed the ceremony of raising, with Bro. A. Rusby as candidate. Bro. G. Clark P.M. then took the chair and the third section of the lecture was worked.

A meeting of the Charity Association attached to the Lodge was then held, four ballots being decided, in favour of Bros. A. Wyatt, A. Bevis, Von Holtorp and Sweetman. The latter was the thirty-fifth Life Subscriber balloted for since the commencement of the Association in October last.

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PROVINCIAL.

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HARMONY LODGE, No. 220.

THE centenary pic-nic of this Lodge, which is held at the Garston Hotel, Garston, took place on Monday, 27th ult., when about sixty of the Brethren and their friends spent an exceedingly pleasant day at Rhyll and its vicinity. The arrangements made for the comfort and enjoyment of the party by the Worshipful Master Bro. G. W. Hughes, and the Pic-nic Secretary Bro. T. H. Short J.W., were complete in every respect, nothing being lacking.

Rhyll was reached about eleven o'clock, and a short visit having been paid to the Alexandra Hotel, the headquarters for the day, the company proceeded to the marine lake and indulged in the pleasures of boating for an hour or so. Returning to the hotel at one o'clock a capital collation was set before them, to which full justice was done. After dinner, the Worshipful Master, who presided, gave the customary Loyal toast, which was drunk with musical honours.

Bro. Lofthouse then proposed the time-honoured toast, the Lodge of Harmony, No. 220, coupled with the name of the Worshipful Master. He said he had to be brief, but he must say that the Worshipful Master had a great work to do in a Lodge, and it had been the practice in times past to put into the chair men who were worthy to hold it. Those members who were coming forward need not think that they would be put into that position because of their pretty blue eyes, because they would not, unless they were useful and helpful.

The toast having been heartily honoured, Bro. Hughes thanked the members and friends cordially, after which he said he had a very pleasant duty to perform. During the past twelve months the work of the Lodge had been in very capable hands, and the Lodge had thought fit to recognise those

services in a very hearty manner. The way in which a man performed his work depended in a great measure upon the support he received at home, and if that was anything to go by he must say that the regularity and assiduity with which the I.P.M. attended to his duties spoke volumes for the support he received at home. At their Lodge meeting the preceeding Wednesday they presented Bro. Lofthouse with a Past Master's jewel as a token of respect, and the members wished to further mark their sense of the support received by Bro. Lofthouse at home, and also their esteem towards Mrs. Lofthouse, by presenting her with a small token of respect from the Lodge. He had very great pleasure in asking Mrs. Lofthouse to accept the gift, and trusted that she would live many years to enjoy it. The present consisted of a very handsome heavy gold chain bracelet, in case.

Bro. Lofthouse, in responding on behalf of his wife, said he did not know how to thank the Lodge for their kind present. He himself had worked for the cause as all Masons ought to work. The gift was the outcome of a very generous feeling, and Mrs. Lofthouse would be glad to wear it, regarding it as an expression of their goodwill. On her behalf he thanked them very sincerely.

The Chairman having proposed the health of the ladies, to which Mr. Tanner responded, an adjournment was made to three brakes, which were in waiting, and the party drove to Bodelwyddan, and inspected the beautiful church erected there by Lady Willoughby de Brooke, in memory of her husband. This edifice, known as the "marble church" because of the profuse manner in which it is decorated internally with costly calcareous stone, is a rare piece of ecclesiastical architecture, and also contains some magnificent stained glass windows and wood carving. It is well worth a visit. Continuing the drive through the pleasant country a few miles brought the party to St. Asaph, the smallest city in the kingdom. The cathedral is of very ancient foundation, but in its present form is built in the early English style and has been maintained in an excellent state of preservation. In size, however, except in regard to the chancel, it is less than many of the parish churches in England. Both on the outward drive and on returning to Rhyll, Ruddlan Castle, a fine old ivy-green ruin, surmounting an elevation on the banks of the river Clwydd, was passed, but there was not time to obtain a nearer view than could be got from the coaches. Arriving at the Alexandra Hotel shortly after six o'clock, a capital tea was in readiness, after which an hour and a half was pleasantly spent in the town and on the promenade, which was thronged with visitors. The homeward journey was commenced at nine o'clock, and at half-past ten Allerton Station was reached. The pic-nic was thoroughly enjoyed by everyone, and will be remembered as one of the pleasantest outings held by the Lodge, says the "Widnes News."

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FAITH LODGE, No. 484.

ON Wednesday, 29th ult., the members, with their lady friends, held their annual summer trip, the place selected being Windermere. Notwithstanding the mixed weather the outing was of a very pleasant nature, and the enjoyment was as complete as possible under such a variety of circumstances, home being safely reached about eleven o'clock.

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TOXTETH LODGE, No. 1356.

THE members and friends recently held a very successful pic-nic. The party, under the guidance of Bro. Gabriel Davies W.M., travelled in saloon carriages from Tithebarne Street at 8.30 a.m., reaching Ingleton in good time. After an excellent dinner, provided by Bro. Worthington, of the Wheat Sheaf, the majority of the party drove in waggonettes to Kirby Lonsdale, whilst others rambled round the Falls. Tea was partaken of about 5.30, and the party, after being photographed, commenced the return journey.

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WHITWELL LODGE, No. 1390.

ON Tuesday, 28th ult., the installation of Bro. J. E. Howarth as Worshipful Master took place in the Masonic Hall, Salthouse Road, Millom, there being a good attendance of members and visitors.

The banquet was provided by Bro. Stephen Troughton, at the Peel Hotel, a lengthy toast list being afterwards negotiated.

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CHARITY LODGE, No. 1551.

THE annual pic-nic of the Lodge took place at Oxford, and as the wedding of her Royal Highness Princess Maud to Prince Charles took place the same day, the Brethren and friends despatched a message of congratulation to His Royal Highness the Prince of Wales Grand Master. In acknowledgment the Worshipful Master of the Lodge Bro. Frederick E. Wattis has received the following reply:—"Sincerely thank the Brethren for kind congratulations.—ALBERT EDWARD."

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TRISTRAM LODGE, No. 2415.

THE Rev. Canon Tristram, D.D., Deputy Provincial Grand Master visited the Tristram Lodge, Shildon, on Friday, 24th ult. He was accompanied by several Provincial Officers and upwards of 50 other visitors. Bro. G. C. Askew W.M. presided.

Bro. Canon Tristram expressed his pleasure in visiting his namesake Lodge, and trusted that on several future occasions he might have the gratification of being present.

After the lodge had been closed, the Deputy Prov. Grand Master, the Provincial Officers, Visiting Brethren, Officers and members of the Tristram Lodge adjourned to the British Schools, Shildon, and partook of a sumptuous banquet, and closed the evening's proceedings with the customary Masonic toasts and harmony. One hundred and one brethren were in attendance.

MONMOUTH OUTING.

ON Wednesday, 29th ult., by the kind permission of Lord Llangattock Provincial Grand Master for the Eastern Division of South Wales, a large party of Glamorgan Masons made an excursion to his lordship's Monmouth residence, The Hendre. Cold luncheon was served on the grounds by Mr. F. Law, Butcher's Arms, Monmouth, and after inspecting the handsome residence and its surroundings the party returned to Cardiff.

EUROPEAN LODGES.

FROM a highly interesting account given by Bro. George C. Cannor Grand Secretary of Tennessee, of his European trip and visit to Masonic Lodges in Great Britain, and on the Continent, the following extracts are taken, as showing the difference in the interior of Lodges in Europe. The article is illustrated by diagrams showing the position of Officers and appointments in the various Lodges visited, but what is here given will prove of interest to the general Masonic reader. Alluding to the diagram of the Italian Lodge, Bro. Cannor says:—"It will be observed that an altar, like as in America, is used in Italy. Indeed the arrangements are quite like the American." There are slight variations in the arrangements of other Lodge rooms visited, but these may be accepted as the standard. The rooms are all small, few capable of seating more than fifty Brethren. In England, hotels generally build Lodge rooms in their upper stories and several Lodges assemble therein without the payment of rental. The hotels are compensated by the Brethren dining after the conclusion of business, and this dining in full evening dress, and in Masonic clothing and jewels, may be set down as the universal custom of English Freemasonry. In Germany, the hotel custom does not prevail to any great extent, and Lodges either own, or lease, their rooms. Dinner or luncheon is also served as in England, and chiefly in halls attached to the Lodge rooms. In Italy the hotel custom does not prevail at all, chiefly because of the Papal opposition. Lodge rooms are leased, as a rule, and dining without Masonic clothing occurs at the restaurant. Intelligent American Masons find no difficulty in making themselves known in Europe. But no attempt should be made to visit a Lodge without first receiving an invitation to do so, from the Secretary. The American way of going to the reception-room and sending in your card to be answered by an Examination Committee is unknown in Europe. Several Americans, known to the writer, failed to observe this formality, and hence failed to visit the Lodges into whose reception rooms they entered. English and Continental Masons own their own aprons and carry the same along with them when visiting! No aprons are supplied by the Lodges except to its Officers. The Lodges elect their Masters, Treasurers, and Tylers. The remaining Officers are appointed by the Worshipful Master-elect. The American law as to the powers of Wardens does not prevail in Europe. The retiring Past Master installs his successor, and then presents the remaining Officers for investment by the Master. The Installation ceremony is secret, and is vastly superior to the ceremony we use in America. The Tyler always proposes the last toast at a Masonic Dinner. From a special paper on "American and Foreign Freemasonry," we make the following excerpts:—"The rituals of the Continent of Europe and of the British Isles are different from each other and from those of the United States. The rituals of England, of Scotland, and of Ireland, differ from each other, the latter more nearly approaching those of the United States. No rituals beyond the seas use D.G.'s in any of the Degrees. These are a purely American invention. The means of recognition are about the same in the rituals of the British Isles, but differ somewhat on the Continent. Nor is the M.M. W—d exactly the same. The first is the second, and the second is the first on the Continent. England and United States are alike. The S—s of the first and second are the same all over Europe, the American first is the same as the European, but the American D.G. of the second is the S of the European. The S of the Third on the Continent is the same as the American, with a slight addition. The Third in England has five S—s, and a S of D. Only one of these is in the American rituals. The ceremonies are much briefer, especially of the third. Many dramatic features are wanting. While this brevity detracts from the pageant, it really adds to the solemnity of the work. We candidly believe that many features of the English work could be profitably introduced into the American, after some meaningless things in the American were eliminated.—"American Tyler."

IS "MASONIC DEATH" PERPETUAL?

EXPULSION from Freemasonry is usually termed "Masonic death," and only follows when, after due trial for some crime, either against the laws of the land or the obligations of Freemasonry, one has been proven guilty. In our estimation there is no redemption from such a judgment, save that the fact of innocence or some irregularity in his trial has been subsequently established. Then, and only then, can his restoration to Freemasonry take place. Illustrious Bro. Schultz, of Maryland, seems to take a more liberal view of expulsion than this, and says: "We hold that an expelled Brother is still a Mason, for should the sentence of expulsion be removed, that is, a pardon be granted to him—by no means an unusual occurrence—no re-making is required, therefore he was a Mason all the time, but one to whom, during the continuance of the sentence, all the rights and privileges of the Fraternity were denied."

Now, there is something to us very illogical in the presumption that when a man has been forced to submit to the unspeakable indignity of expulsion from all the rights, privileges, and benefits of Freemasonry, and debarred from any further association with his Brethren throughout the world, and branded with the "living death" of an expelled Mason, he should still consider himself under any obligation to hold inviolate the secrets and mysteries of Freemasonry. In short, still consider himself a Mason. He has suffered all the indignity possible at the hands of the Institution, in thus throwing him out to a mocking world under a ban second only to that inflicted from a Roman altar by bell, book, and candle. Of course we expect

that man to still remain faithful to his obligations, but by what authority or power by his Brethren possessed can he be made to so observe and preserve? Freemasonry has done all possible to him in the punishment of expulsion—which virtually stigmatises him as being a worthless character, unworthy of the confidence, esteem, or respect of, not only Freemasons universal, but also of all his fellow-men. Now, why should we not expect from such a man retaliation? What worse in character could he be to imitate Morgan, Dr. Richardson, Blanchard, or other enemies of Freemasonry? We have said to him, in substance: "You are a scoundrel, sunk so low as to be beyond our contempt, and we therefore throw you in the rubbish heap. Don't ever dare to come near a Freemason's Lodge or converse upon Masonry with any of us, but keep all your obligations and remember your vows. You were once a Mason, and will remain so for life, although we have expelled you as worthless. So off with you, and don't you dare to consider yourself released from your Masonic obligations, or we will consider you still worse than even our expulsion brands you." What, from a human standpoint, might be supposed would be the reply of this expelled Mason?

Now, in this connection Bro. Philip G. Malcolm Grand Master of Oregon says, in one of his decisions: "A man who has been regularly made a Mason remains a Mason for ever, unless expelled from the Order by proper authority, after due trial and conviction." Now here again the question arises what is he "after due trial and conviction?" The inference, according to Bro. Malcolm, would be that after expulsion he ceases to be a Mason. Our view of this question is that there is no possible time in which the man ceases to be a Mason, and no power on earth can take away from a man his Masonry when once received. He may be disciplined to the extreme of Masonic law and technically deprived of all rights and benefits accruing to him from the Institution, but the fact does not "kill," but simply banishes him from fraternal association with his fellow-Masons. Therefore, this so-called "Masonic death" is not perpetual any more than would expulsion from church membership remove a man from personal experience in the benefits of religion. Nothing can remove the impression of Masonry first made in the heart and finished in the Lodge. To sum up, we look upon the term "expulsion" as an illogical misnomer which should be changed to some such expression as "banished" or "outlawed." No man can be expelled from Masonry, although he may be placed under the ban of non-association with his former Brethren, but he still remains a Mason. There is no such thing as expulsion from Freemasonry. You may discharge your bookkeeper, but he still has the combination of your safe. That you can change, but Freemasonry cannot change its combination.—"American Tyler."

WEAK OR WANING LODGES.

WHEN Lodges run down so that attendances become smaller and smaller, the hour of meeting is delayed, or things become so bad that periods of recess are decided upon. This is a matter for very general regret. To trace all the causes for such circumstances is perhaps not an easy task, and yet in the majority of instances the fault lies with the Worshipful Master. As soon as any Lodge exhibits signs of weakness or decay, it is the duty of the Worshipful Master to examine himself and see if the cause can be traced to his own neglect or incapacity. It will too frequently be found that it is there if the examination be an honest one. But the individual brethren of a lodge are each responsible for having assisted to place him in the position. In one case will be found one who murders the Queen's English in wholesale fashion, addresses half a dozen Candidates as if they were but one man, scatters his aspirates around like rice at a wedding send off, or reduces the supply where they are most wanted, until "he" is turned into "ee" and "home" into "ome." If the brethren be asked how it is that such an uncultured brother has been raised to the chair, they admit his deficiencies, but tell you that he was S.W. and it was "his turn to go on." Their duty to their Lodge and the Craft has been allowed to make way for their sentiments and weakness. Another Worshipful Master, from want of tact and firmness, has all the members sadly "by the ears," and blundering stupidly, puts the Lodge at a disadvantage amongst its compeers, and perhaps when called upon to respond to a toast he makes some faux pas, which brings him into ridicule whilst he is posing as the Exalted Ruler and representative of King Solomon, so that visitors who otherwise would adorn its meetings absent themselves, and then its own members lose heart and interest and feel ashamed because it so evidently lacks the attractiveness which others possess.

The cure is not far to seek, as has frequently been pointed out in these columns. Firm discrimination is requisite in the election of Officers, and the Worshipful Master and the Lodge who fail in exercising that palpable duty are false to themselves and to the Craft in general, because an injury is in that way done to every member of the Lodge as well as to the credit of the entire Craft in the territory. Only recently we heard a Freemason who had been an active and useful member, deplore the fact "that men of such low mental calibre and attainments were to be found ruling Lodges, and that the present condition was very much lower than it was ten years ago." Whilst we cannot endorse this assertion in full, we can point out too many instances in which the lack of education, refinement of manners, and total absence of tact, characterise the men who are the choice of the Lodges for the highest office in them, and, as a consequence, the withdrawal or indifference of many men of education, intelligence and power for good. In too many of these instances the brethren were fully aware that this would be the result before the election, but allowed sentiment to prevail over right and manifest duty. Their argument being it is "his turn," without using a counter argument

that the Lodge's welfare was of paramount importance, and that "its turn" to prosperity or poverty were hanging in the balance.

Another reason for much general weakness is that there are too many Lodges within a given area. In the country, Freemasons travel ten, twenty or even forty miles to attend Lodge, and are regularly in their places. In cities and their suburbs they are irregular, even when living within a mile or two of the Lodge doors, and the reason is that there are far too many Lodges and too frequent functions. We recently published some interesting particulars of Lodges in San Francisco, holding thousands of members on their Register, while the Lodges are fewer in number in that great city than in the smallest Australasian centres. In many other cases in these colonies Charters have been granted for boom centres which are now almost forsaken, and through these small Lodges cantankerous, tactless and objectionable persons are advanced to important offices, and these Lodges are the means sought for advancement by many men who elsewhere would not have even a remote chance of filling the high office of Worshipful Master. Amalgamation of such Lodges would be one method of improvement, but these amalgamations are hindered by the personal interests of members who desire advancement instead of being looked at from the broader platform of the Craft's best interests.

We take for another instance the South Australian Lodges, St. John's, St. James, and Wooroorra, meeting at Auburn, Saddleworth, and Riverton respectively. These towns are situated in what we might call a triangle; Auburn seventy-five miles from Adelaide at the apex; Saddleworth sixty-eight miles at the right, and Riverton sixty-three miles at the left of the base. Each Lodge numbers some twenty members, and all are and for some time past have been "in recess," members not attending either of them to render working effective or pleasurable. The original Charters for the three Lodges were granted before autonomy in Masonic matters was achieved in South Australia, and we venture the opinion that otherwise Warrants would not have been procured from the Grand Lodge of the territory; but it is not outside of the province of the Board of General Purposes to depute its Inspector of Lodges to visit these places to have emergency meetings called, the position thoroughly discussed, and then to call for a report to the Board. Surely in a country district the distance of twelve miles from nearest to furthest Lodge is not insurmountable, and taking Saddleworth, one of these Lodges in recess, as a centre, seven miles from Auburn and four from Riverton, a Lodge formed out of these three towns could well exist with credit to the Craft and satisfaction to all. Doubtless in the other two cases mentioned some members of each Lodge, as usual in country districts, live a few miles outside of each town, but we feel sure that the gain to the larger number of Brethren would induce them to make some sacrifice for the benefit of the Craft. If insuperable difficulties as to the fusion of the three Lodges into one, meeting at one place, present themselves, doubtless it could be arranged to have meetings held with regular alternations at each place, but in any case it behoves the executive to exercise the powers conferred on them by the Constitution, and to recommend such action to Grand Lodge as it deems necessary or advantageous to the welfare of the Craft. And in the case under review perhaps the Board, now newly constituted, will endeavour to awaken the interest we fear is only too fast waning over these Lodges in particular; doubtless some of their members would readily extend hospitality to members of the Board if any could be induced to make a series of special visits, and perhaps the Board might arrange to pay rail fares of any who would go up for a night a month until matters regained a proper standing.—"Masonry."

MASONRY'S OBJECTS AND ENDS.

THE objects and ends of Freemasonry have been fruitful themes of discussion in the past, and ever and anon they confront us at the present, and it is not beyond the bounds of reason to believe that they will engross the attention of all well-informed Masons while time lasts. They are subjects so far-reaching in their aims and purposes that we cannot thrust them aside as unworthy of our attention. We may not, and perhaps never will, be able to solve the mystery which surrounds them to our own satisfaction, or that of others; nevertheless we must give a respectful consideration. As Masons we must be able to give a reason for the faith that is in us. We have our theories as to what Masonry is and the lessons it inculcates, and from this it is clear to infer that we have our ideas, also, as to the objects and ends to be accomplished by it. If it be true that we have never entered upon the investigation of these things, and that our highest conception of Freemasonry is that its beauties, powers, lessons, fruits, good effects, purposes, objects, and ends are, one and all, to be found in the ceremonies of initiation, and the gratification to be derived from the conferring of the several degrees; if, indeed, our apprehension of the great truths which underlie and form its foundations have never risen above this one idea which is so superficial in its character as not to be worthy of notice; then it may be well said of us that we have not yet learned the alphabet of the mysteries of Freemasonry.

In this brief outline our thoughts can only be suggestive, and these jottings by the wayside are designed to point out the footprints which Freemasonry has left us, to show that the guide-boards mark the way, and that in these footprints and on these finger boards are written for our instruction and guidance these words: "This is the way—walk ye in it."

In every department of life we are always pupils, and our school-days will never end if we would make progress in the science upon whose study we have entered.

Freemasonry is not made up of forms and ceremonies; it is a great moral science, and the only way for us to find out what it is is to study its objects and its ends. What is needed on these grand themes, and that which every one must have who would grasp these sublime subjects and put into practice the lessons to be drawn from them, in everyday life, is light, and the place to obtain this light is in this school of science. We shall have lived to no purpose at all in this world unless we find out to a good degree, at least, the objects and ends of it.

It is not so much our purpose to discover, to you, Brethren, what these objects are, or what this end is, but the rather to present the subjects for your own investigation. These subjects present to the mind of the Masonic student thoughts for study. The pure gold is not found on the surface; it is wrapped up in the quartz, or imbedded deep in the earth, and he who would secure it must go down into the mine and dig for it. He must learn where and how to find it and then use the pick to get it. It is by close application of the mind to any subject that we gain a knowledge of it; and just so it is with the student of Masonry; he must give the best powers of his mind to the investigation of it, if he would arrive at a correct understanding thereof.

There is too much surface work about those who enter upon the study of Masonry, and not enough investigation. The outside trappings dazzle for a time the ordinary mind, and it gets no further than the rude scaffoldings—and when the idle curiosity has been satisfied, it turns away from them with a feeling of disappointment. We linger in the outer porch—never dreaming that the full glory only is revealed to those who enter the holy of holies. We grasp the shadow, and for a time press this to our hearts with fond delight, but utterly fail to get hold of the substance, and thus weary of vain surroundings, because we sought not aright, we turn aside and ask for something new. The old methods become irksome, and we discard them for that which will dazzle the eye or tickle the fancy. Israel grew restive under the Theocratic government, sought a change, and hence asked for a king, that they might be like the nations round about them.

Freemasonry differs from any other institution. It has its own laws, customs, usages, symbols, signs, secrets, and modes of recognition, and these are the same the world over, and they cannot be improved on, nor will its teachings admit of their being tampered with. How much better, then, to study these, and learn their meaning and uses; how much better, then, to try to find the objects and ends of Freemasonry, and live for some noble purpose, than to abandon what we have begun, and try to improve on that which is a perfect system of morals within itself!

We are not left to ourselves to grope our way in darkness. That great light which lighteth every man that cometh into the world is to be the rule and guide of our faith. We are not left to guide the vessel in which we have taken passage alone. The book of the law is our chart and compass. This is our great log-book, and by this we are to take all our bearings and make our soundings, for "the entrance of this word giveth light." If we walk by this light the way will be made plain for our footsteps, and it will lead us to know and understand the objects and ends which are set before us.

As Masons we must live to some purpose. We cannot afford to squander our time, and waste our opportunities by sitting still. Let us ask ourselves the questions, What does our Masonry teach us are the objects for which we are to search? What does it teach us as to the ends we are to strive to attain? What does it hold out to us as the prize for which we are to run? Is our Masonry a mere toy with which we may amuse ourselves? Is it a mere bubble floating upon the surface, liable to be swept away by the first adverse wind which blows? Is there nothing about it to fit us for the stern realities of life? Has it no features which can be applied to practical life?

If such it be, then we have need to be instructed in its first rudiments—we have need to be taught for the first time its objects and ends.

True Masonry has an ear open to the cry of distress. True Masonry has a hand always stretched forth to bear relief to the needy. It visits the sick, gives water to the thirsty, bread to the hungry, is eyes to the blind, feet to the lame, ears to the deaf, ministers to those who are in prison, and visits the fatherless and the widows, and with a loving hand supplies their every want. True Masonry has life, and gives life and joy to all that are in the house. It makes the man who is the possessor of it seek out opportunities of doing good, thus illustrating in everyday life the great principles which he professes, and constitutes him a power for good wherever his lot is cast. It is in the practice of its tenets that its most beautiful features are brought out, and exhibited in their true light, and its force in moulding, strengthening, and upholding the tone of society is seen and felt by all who are brought under its benign influence. It teaches reverence for, and implicit trust in God, and leads the true Mason never to engage in any important undertaking without first asking God's blessing on the business in which he is about to engage. A business in which we cannot invoke the Divine presence and blessing is contrary to the true principles of Freemasonry, and should therefore be avoided by all those who are lovers of the sublime art.

The rule and guide of a Mason's faith is the Bible, without the presence of which no Lodge can be opened, nor degrees conferred. It is that part of the furniture of a Lodge which is indispensable to its work, and from it alone can we learn what our duty is to God, our neighbours and ourselves. It is from this book we learn the great lessons which should govern us in all our transactions with our fellows: "As ye would that men should do to you, do ye even so to them." This book constitutes us our Brother's keeper in such a sense that we cannot escape the responsibility for the influence which our walk and conversation exert over him, nor can we by any possible means excuse ourselves from the evil which is entailed upon him by our example. We are creatures of example, and what others see us do, or fail to

do, will most assuredly lead those to whom our influence extends to follow in our footsteps. The listening ear, the instructive tongue, and the faithful breast, admonish us to exercise due exertion, and be guided by wisdom and prudence in all things pertaining to our own and our neighbour's welfare, both as to the present and future of our lives—for it is an incontrovertible truth that "as we sow we shall also reap." If we sow sparingly we shall also reap sparingly. We should "make to ourselves friends of the mammon of unrighteousness, so that when we fail they may receive us into everlasting habitations." We should so use the things of this world as that they shall contribute to our own good and to the good of others around us. And just here the lessons of Freemasonry, which are deduced from the Rule and Guide of our faith, come to our aid, and point out the way in which we should walk, so that we may get good to ourselves by doing good to others.

The objects and ends of Freemasonry must ever be kept prominently in view. To lose sight of these, or to live neglectful of them, would be to miss entirely the golden opportunity of life, the result of which could be naught but a signal failure. "To do good as we have opportunity" is the highest dictate of reason, and no good Mason can afford to sit idly down and let the opportune moment slip from him. The time to reap is at the season of harvest, when the golden grain bows its head with ripe fruits and invites the reaper to thrust in the sickle and gather of the abundance of the earth's productions, that the bins may be filled and the heart of the sturdy yeoman made glad. The time to express the juice of the grape is when the vintage, fully ripe, has been gathered into the vats, that the presses may burst out with the new wine.

These impressive words are constantly sounding in our ears: "Go work in my vineyard, and whatsoever is right I will give thee." The wise man and Mason gives heed to this injunction, and works whilst it is called to-day. —Andrew H. Barkley, Crawford, Mississippi, in "Voice of Masonry."

IMPORTANT RAILWAY CONCESSION.

IT has long been known that the different Railway Companies of the country owe much of their growing prosperity to the ever increasing holiday traffic, and as a consequence they are continually striving for fresh attractions with which to augment this most important portion of their business. It is not so very long since that a great advance was made in this direction by the issue of return tickets to Scotland by certain trains at a single fare for the double journey, return being permitted at any time within sixteen days—an arrangement first suggested, we believe, in our columns—and now we have to record a yet greater concession to holiday seekers, by the issue of week-end tickets at a cheap rate by the principal Companies between their chief stations and seaside and inland pleasure resorts distant thirty miles and upwards, at about a single fare for the double journey. These tickets will be available by any ordinary train on the outward journey on Friday or Saturday, and on the return journey on the following Sunday (where the train service permits), Monday, or Tuesday, the arrangement coming into force on Friday next, 14th inst. We have already received notices of this concession from the Great Northern, London and North Western, and Midland Companies, but imagine the other chief lines will make the same arrangement, and thus a new system is opened up for the holiday seeker, not only of the metropolis, but of almost every business centre of the Kingdom, and we feel convinced it will prove a most popular and profitable feature, and a long step towards the general reduction of fares that seems to be looming in the near future.

MODERN TRAVELLING.

A LETTER addressed by the Railway Department of the Board of Trade to the Railway Association, generally on the subject of assaults on women in railway carriages, and particularly in regard to the recent cases on the Brighton line, acknowledges the advances made by the leading lines in bringing into use corridor cars and corridor trains, and adds that the Department is not aware whether the companies propose gradually to supersede the ordinary form of railway carriage by the introduction of cars for short distance as well as long distance traffic. This, we consider, is a matter for the public themselves to decide, for we think it is generally acknowledged that the principal companies of the country are alive to the fact that it pays to keep pace with popular opinion in such matters. Still, we imagine the change will not be general for some time to come on short journey trains, although it will be adopted as speedily as possible on longer ones, and thus an important step will have been taken in securing the safety of travellers, in regard to which the Board of Trade has so opportunely displayed special concern.

We have just received a pamphlet from the London and North Western and Caledonian Companies which is an interesting contribution to this question of the hour, as it contains a series of photographs of the vestibule trains, sleeping cars, and public refreshment and dining saloons now running on the West Coast route between England and Scotland. From this we learn that to the London and North Western and Caledonian Companies belongs the honour of running the first trains in the United Kingdom connected throughout by corridors, and although other companies have not been slow to follow the example, the West Coast combination still strives to keep to the front in catering for the comfort and convenience of the travelling public.

It was only a few weeks back that the North Western celebrated its Jubilee, so that it is no figure of speech to say there are very many now alive who can remember the starting of the Company that has grown to the immense proportions it enjoys to-day, but how many more are there who can call to mind the awful "boxes" that were in use, even in recent years, for the conveyance of passengers, especially if those passengers could not afford what was then considered the luxury of first-class carriages? Let any such turn to the illustrations given in the North Western pamphlet of some of the present day third-class dining saloons running in the Company's corridor trains, and there is indisputable evidence of modern progress in railway travelling arrangements, and modern appreciation of luxury.

Although the pamphlet is primarily devoted to a series of illustrations, space is found for a record of the regular service to Scotland, commencing with the Day trains at 5.15, 7.15 and 10.0 a.m., followed by the 11.30

Vestibule Express to Edinburgh and Glasgow, which are reached at 7.55 and 8 p.m. respectively, allowing passengers to reach their destinations in time for dinner; luncheon, tea and other refreshments being supplied *en route*. The well-known Corridor Express goes next, leaving Euston at 2 p.m., for all parts of Scotland, and then there are the night trains, at 8, 8.50 and 11.50 p.m. respectively, to all of which Sleeping saloons are attached, so constructed as to provide each passenger with a comfortable berth. The Saloons are fitted with longitudinal and transverse berths, and contain single and double berthed rooms. Attendants travel with the trains throughout, who will call passengers at appointed times, and supply tea, coffee, &c., as required. On arrival of the trains at their destinations the saloons are taken to a quiet place, where travellers may continue their rest undisturbed, so that it may truly be said that a journey to the north may now be undertaken with an amount of ease and comfort that our fathers would have hardly dared to dream of, much less predict as possible for the travellers of 1896.

The photographs and pamphlet have been produced for the London and North Western and Caledonian Companies by Messrs. Walery, and form a fine specimen of artistic printing.

THE Great Western Railway Company announces that a half-day excursion to Shakespeare's country, and to Oxford and Leamington, will leave Paddington station at 12.2 noon on Thursday, 20th August, Kensington (Addison Road) 11.51 a.m., Hammersmith 11.34 a.m., &c., returning from Stratford-on-Avon at 7.20 p.m. The return fare to Oxford will be 3/-, to Leamington and Stratford-on-Avon 3/6.

THE London and North Western Railway Company announces that arrangements have been made to extend the time for which tourist tickets from England to Ireland are available, so that tourists in Ireland may now return to England any time up to the end of the year. This applies to all routes, including Holyhead and Dublin, Holyhead and Greenore, Fleetwood and Belfast, as well as the route via Stranraer and Larne.

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NEXT WEEK.

Further particulars as to place of meeting of the undermentioned Lodges are given in the Freemasons' Calendar and Pocket Book (published by Grand Lodge, for the benefit of the Charity Fund).

Monday.

- 1789 Ubique, Criterion
40 Derwent, Hastings
68 Royal Clarence, Bristol
75 Love and Honour, Falmouth
105 Fortitude, Plymouth
106 Sun, Exmouth
151 Albany, Newport, I. of Wight
189 Sincerity, East Stonehouse
237 Indefatigable, Swansea
240 St. Hilda, South Shields
297 Whitham, Lincoln
303 Benevolent, Teignmouth
330 One and All, Bodmin
589 Druid Love & Lib., Redruth
643 Royal, Fife
797 Hauley, Dartmouth
884 Derwent, Wirksworth
893 Meridan, Millbrook
1221 Defence, Leeds
1302 De Warren, Halifax
1408 Stamford & Warrington, St'yb'ge
1436 Castle, Sandgate
1449 Royal Military, Canterbury
1611 Eboracum, York
1618 Handyside, Saltburn-by-Sea
1792 Tudor, Harborne
1885 Torridge, Great Torrington
1948 Hardman, Rawtensall
1952 High Peak, Chapel-en-le-Frith
1966 Fidelity & Sincerity, Wellington
2376 Carnarvon, Leyland
2584 Queen Victoria, Manchester

Tuesday.

- 131 Fortitude, Truro
184 United Chatham, New Bro'pton
241 Merchant, Liverpool
272 Harmony, Boston
319 New Forest, Lymington
371 Perseverance, Maryport
473 Faithful, Birmingham
496 Peace & Harmony, St. Austell
603 Zetland, Cleckheaton
696 St. Bartholomew, Wednesbury
764 Har'bour of Refuge, W. H'tlep'l.
829 Sydney, Sidcup
877 Royal Alfred, Jersey
897 S. Helen of Loyalty, St. Helen's
967 Three Grand Principles, Penryn
1021 Hartington, Barrow-in-Furness
1073 Greta, Keswick
1220 Solway, Aspatria
1250 Gilbert Greenall, Warrington
1267 Kenlis, Egremont
1402 Jordan, Torquay
1476 Blackpool, Blackpool
1528 Fort, Newquay
1545 Baildon, Baildon
1713 Wilbraham, Walton-on-the-Hill
1837 Lullingstone, Willmington
1847 Ebrington, Stonehouse
2099 Ethelbert, Herne Bay
2134 Wilberforce, Hull
2222 Frederick West, East Molesey

Wednesday.

- Committee Royal Masonic Benevolent Institution, F.M.H., at 4
1260 John Hervey, Freemasons'-hall
2581 Empress, Earl's Court
84 Doyle of Friendship, Guernsey
187 Rl. Sussex Hospitality, Bristol
274 Tranquility, Newchurch
277 Friendship, Oldham
281 Fortitude, Lancaster
288 Harmony, Todmorden
323 Concord, Stockport
654 Peveril of the Peak, New Mills

- 661 Fawcett, Seaham Harbour
666 Benevolence, Dartmoor
679 St. David, Aberdare
730 Lillesmere, Chacley
731 Arboretum, Derby
755 St. Tudno, Llandudno
851 Worthing Friendship, Worthing
906 Royal Albert Edward, Bath
946 Strawberry Hill, Twickenham
1018 Shakespeare, Bradford
1031 Erme, Ivybridge
1094 Temple, Liverpool
1140 Ashton, Heaton Moor
1181 De la Pole, Seaton
1209 Lewises, Ramsgate
1248 Denison, Scarborough
1331 Aldershot Camp, Aldershot
1342 Walker, Newcastle-on-Tyne
1356 Toxteth, Liverpool
1398 Baldwin, Dalton-in-Furness
1400 Curwen, Workington
1547 Liverpool, Liverpool
1643 Perseverance, Hebburn-on-Tyne
1855 St. Maurice, Plympton
1879 Lord Warkworth, Amble
1932 Whitworth, Spennymoor
1958 St. George, Portsea
2156 Arthur Sullivan, Manchester
2294 Wavertree, Wavertree
2330 St. Lawrence, Pudsey
2389 Avondale, Middlewich
2423 St. Mark, Connah Quay
2450 Loxfield, Uckfield
2483 Hadrian, Westham
2504 Earl of Warwick, Buckh'rst Hill

Thursday.

- 1227 Upton, Great Eastern Hotel
130 Royal Gloucester, South'mpton
333 Royal Preston, Preston
369 Limestone Rock, Clitheroe
381 Harmony & Industry, Darwen
437 Science, Wincanton
816 Royd, Littleboro'
973 Royal Somerset, Frome
991 Tyne, Wallsend
1099 Huyshe, Stoke, Devonport
1145 Equality, Accrington
1182 Duke of Edinburgh, Liverpool
1213 Bridgewater, Eccles
1273 St. Michael, Sittingbourne
1587 Chorlton, Chorlton-cum-Hardy
1416 Falcon, Thirsk
1583 Corbet, Towyn
1697 Hospitality, Waverfoot
1750 Coleridge, Clevedon
1992 Tennant, Cardiff
2234 Onslow, Guildford
2262 Dagmar, Wraysbury
2278 Kingswood, Broxbourne
2285 Eden, Workington
2343 Sir William Harpur, Bedford
2420 Ed. de Rothschild, Waddesdon
2449 Duke of York, Manchester

Friday.

- 36 Glamorgan, Cardiff
81 Doric, Woodbridge
170 All Souls, Weymouth
458 Aire and Calder, Goole
526 Honour, Wolverhampton
1001 Harrowgate & Claro, Harr'wg'te
1087 Beaudesert, Leighton Buzzard
1102 Mirfield, Mirfield
1121 Wear Valley, Bishop Auckland
1428 United Service, Landport
1605 De la Pole, Hull
1676 St. Nicholas, Newcastle-on-Tyne
1983 Martyn, Southwold
2554 Manchester, Manchester
2558 Furnival, Sheffield

Saturday.

- 1871 Gostling Murray, Hounslow
2035 Beaumont, Kirkburton
2228 Dene, Cookham Dene
2309 Christopher, Eton

with its destruction by fire during the Lord Gordon riots, an event that was utilised by the late Charles Dickens in his "Barnaby Rudge," where the fire is described in Chapters 62 and 68, and what must have been terrible scenes are graphically portrayed.

It is pretty generally known that the essences used in cookery are very often deadly poison, and it is only the fact of their being used in such infinitesimal doses that allows of their introduction into some of the most tasty dishes, but by Langdale's process purified essences are prepared which, though retaining all the original delicious flavour, are at the same time guaranteed to be innocuous, and even beneficial, a fact demonstrated by the Special Scientific Commission appointed some years back by the "Lancet," whose verdict was "There ought really to be a prohibition against the sale of such essence unless it is deprived of its deleterious admixture by Mr. E. F. Langdale's process."

Another branch of Bro. Cove's business—perfumery—might well be borne in mind by those who are arranging Ladies' banquets or summer outings, he being able to supply handsome little souvenirs in the form of bottles of scent and other fancy articles for such gatherings, this portion of his business being carried on under the style or title of J. Delcroix and Co., at the same address, 72-73 Hatton Garden, E.C.

HERTFORD COUNTY COLLEGE.

THE annual Sport's day of the pupils took place on Saturday, 25th ult., on the College grounds, New Barnet, under the presidency of the Principal, Bro. Herbert Catford, M.C.P., who was assisted by a large number of friends, mostly parents of his pupils, who worked hard with him to secure the success of the different events and the comfort of the large number of visitors who were present, these including Bros. S. Brown, W. E. Hall, W. W. Morgan, John Probert, A. Shilling, Starke, and Tolkien. Bro. Rev. Prof. Shuttleworth, M.A., distributed the prizes, and made some very interesting remarks at the conclusion, supplementary to the running comments addressed to the boys as they came forward to receive the different awards.

General satisfaction was expressed by those who attended, at the marked progress of the boys, who seemed quite at home with their masters, and everyone of them as happy as could be. We have frequent opportunities of judging of Bro. Catford's ability as a Principal, and were glad so much praise was accorded him on the occasion, although it was nothing more than was deserved. He is supported by an efficient body of teachers, among them being Bro. John Probert, whose endeavours to teach the young idea the art of music should be the means of turning out some good singers from the College; those who have heard Bro. Probert can testify to his personal ability, and we believe it is his aim to make his pupils as efficient as himself. The Head Master, Mr. Mitchell, gave evidence that he was as capable of teaching the boys manly sports as the ordinary School subjects, in fact all seems to be conducted so as to make the motto of the College a reality—*Mens sana in corpore sano*.

The Theatres, &c.

- Globe.—8, The Journey's End. 9, Charley's Aunt. Matinée, Wednesday, 3. Prince of Wales's.—8-15, On the March. Matinée, Saturday, 2-30.
Gaiety.—8-15, My Girl. Matinée, Saturday, 2.
Shattlesbury.—8-30, The Little Genius.
Duke of York's.—8, The Gay Parisienne. Matinée, Wednesday, 2-30.
Lyric.—8-15, The Sign of the Cross. Matinée, Wednesday and Saturday, 2-30.
Savoy.—7-30, After All. 8-30, The Mikado. Matinée, Saturday, 2-30.
Comedy.—8-30, Love on Crutches. (Last night). On Tuesday, The Mummy.
Princess's.—8, In sight of St. Paul's.
Daly's.—8-15, The Geisha; A story of a Tea House. Matinée, Saturday, 2-30.
Olympic.—8, Lost in New York.
Vaudeville.—8-15, Papa's wife. 9, A night out. Matinée, Wednesday, 3.
Alhambra.—7-45, Variety Entertainment. 8-30, Irish Ballet Divertissement. 10-5, Rip Van Winkle. 10-55, The Animatographe.
Empire.—7-40, Variety Entertainment. New Ballet Divertissement, La Danse. Cinematographe. Second edition of Faust.
Palace.—8-0, Variety Entertainment, Tableaux Vivants, &c.
Royal.—7-30, Variety Company. Saturday, 2-30.
Oxford.—7-30, Variety Entertainment. Matinée, Saturday, 2-30.
Olympia.—Grand Pleasure Gardens. Variety Concerts, &c.
Crystal Palace.—Varied attractions daily. Varieties, &c.
Royal Aquarium.—Open at 10; close at 11-30, Constant Amusement.
Tivoli.—7-30, Variety Entertainment. Saturday, 2-30 also.
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PROBABLY there are not many of our readers who are personally acquainted with the art of Cookery—practical cookery, we mean, as there are very few Freemasons but can appreciate a good dinner, and if they do not exactly know how to prepare an enjoyable feast they generally know how to suggest improvements on what is put before them; in other words the members of the Order are usually regarded as fair judges of what is good. This being so there is every reason why we should devote a corner of our space to a few words of recommendation of the excellent flavouring essences specially distilled and purified at E. T. Langdale's Essence Distillery, Hatton Garden, the proprietor of which is well known in Freemasonry by his own name of Bro. Arthur J. Cove P.M.

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