

THE

Freemason's Chronicle.

A WEEKLY RECORD OF MASONIC INTELLIGENCE.

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EXCESSIVE ORGANIZATION.

LAST week we extracted a paragraph from the "Devon and Exeter Gazette," in reference to an appeal which is being made in order to secure the admission of an orphan son of the late Bro. J. H. Sanderson, for some time associated with press work in Plymouth and elsewhere on behalf of the "Western Morning News," to the Royal Masonic Institution for Boys, and we may refer to the case again as presenting an example of the evils of what we may term excessive organization.

The friends of the candidate are working hard on his behalf both outside the Craft, and outside the father's Province of Devonshire, but they very naturally think the Brethren of that important Province might quite reasonably lend a little support to the boy, on behalf of whom 1,299 votes have already been recorded. The answer to their appeal must have appeared alike strange and discouraging—it being to the effect that the official support of the Province was to be given to another candidate, while young Sanderson would have to look to outsiders if his success was to be assured.

We have often had to regret the evils arising from the lack of organization—this is an example of the trouble that may arise at the opposite extreme. Of course system must be adhered to, and we must give credit to those on the spot for knowing the facts of the different cases, but all the same one cannot read the paragraph to which we here refer without wondering if there are not special occasions when the strict letter of the law might be departed from, to a small extent at least.

In a case like the one under notice, where a large number of persons associated with the newspaper press are directly interesting themselves, it is not too much to say, as the writer does in the earlier portion of last week's paragraph, that much of the present prosperity of Freemasonry and its Institutions is due to the prominence given to the work in the general press of the country. This being so it is not going too far to ask for some small return now that an opportunity has arisen. Will the friends of the boy appeal in vain, or will the strict limits of organization allow of a little licence, even if given in return for favours already received or in the hope of others yet to come.

DORSET

THERE was a large and representative attendance at the Provincial Grand Lodge, which was held at the Masonic Hall, Lyme Regis. The Prov.G.M. Bro. Montagu Guest presided, supported by the D.P.G.M. Bro. Colonel Brymer, M.P. The annual statement showed the Province to be in a thoroughly satisfactory condition.

In the course of the proceedings Bro. Robert Case, who

for more than twenty years had filled the post of Provincial Secretary, was presented with clothing and jewel for the Office of Grand Sword Bearer of England, to which he has just been appointed.

DURHAM.

THE annual Provincial Grand Chapter was held at the Paradise Schoolrooms, Darlington, on Saturday, 18th inst. There was a large attendance from the different parts of the Province, under the presidency of Sir Hedworth Williamson, Bart., Provincial Grand Superintendent.

The minutes of the last Chapter, held at Gateshead, were taken as read, and approved.

Comp. B. S. Beckwith Provincial Grand Treasurer read the balance sheet, which was of a satisfactory character, and was unanimously approved. It was agreed that a sum of ten guineas be given to the Durham Benevolent Fund, five guineas to the Durham Masonic Education Fund, and ten guineas to the Royal Masonic Benevolent Institution in London.

The roll of the Chapters was afterwards called, and was of an entirely satisfactory character.

The Grand Superintendent addressed the Chapter, expressing his satisfaction at the steady progress shown, which it was hoped would be maintained. An increase of thirty-six had been shown in the numbers for the year.

Comp. R. Stewart, of Gateshead, was elected Provincial Grand Treasurer. The Prov. Grand Superintendent then proceeded to the appointment of Officers. The following were invested:

Comp. J. D. Todd	-	-	-	-	H.
J. O. Moore	-	-	-	-	J.
R. Hudson	-	-	-	-	Scribe E.
John Holt	-	-	-	-	Scribe N.
Robert Stewart	-	-	-	-	Treasurer
D. Cameron	-	-	-	-	Registrar of Marks
James Lee	-	-	-	-	Principal Sojourner
Samuel Wilson	-	-	-	-	Assistant Sojourners
J. K. Wilkes	-	-	-	-	
M. J. Todd	-	-	-	-	Sword Bearer
John Mark	-	-	-	-	Standard Bearer
H. Brown	-	-	-	-	Director of Ceremonies
W. G. Etherington	-	-	-	-	Assistant Dir. of Cers.
E. S. Shaw	-	-	-	-	Organist
J. R. Pattison (re-appointed)	-	-	-	-	Assistant Scribe E.
T. Grieve	-	-	-	-	Janitor.

After the close of the business a number of those present partook of dinner at the King's Head Hotel.

SOMERSET.

THE Provincial Grand Chapter of Somerset was held on Friday, 17th inst., at Highbridge, under the banner of the Vale of Jehoshaphat Chapter, No. 291, when there was a large muster of Companions from the various Chapters throughout the Province.

The Chapter having been opened, the Grand Supt. Comp. R. C. Else P.Z. P.G. Standard Bearer England informed the Companions that they were met under very interesting circumstances, as it was the jubilee year of the receiving Chapter, whose Warrant bore date 1847. He called upon Comp. T. F. Norris P.Z. P.P.G.Prin. Soj. to read a history he had prepared.

Comp. Norris then read the history referred to, which proved very interesting. He also read an introduction and notes by the Grand Supt. Comp. R. C. Else, dealing with Royal Arch Masonry in the Province, and the present work at Highbridge and other Chapters contrasted with thirty years ago.

A hearty vote of thanks was accorded Comp. Norris for the history he had prepared, and a hope was expressed that it would be printed and circulated throughout the Province.

The Grand Supt. announced that Comp. Colonel W. Long had again consented to receive the collar of P.G.H., and that he had great pleasure in appointing as P.G.J. Comp. Edward Fry Wade, an old and esteemed P.Z. of the receiving Chapter, and the Provincial Grand Secretary of Somerset in the Craft. He then appointed and invested his other Officers as follow :

Comp. E. Noke 53	-	-	-	Scribe E.
E. R. Hayter 285	-	-	-	Scribe N.
B. H. Watts 53	-	-	-	Treasurer
G. R. Wilson 973	-	-	-	Registrar
H. Davies 291	-	-	-	Principal Sojourner
J. P. Capel 1222	-	-	-	1st Assistant Sojourner
W. H. Wake 261	-	-	-	2nd Assistant Sojourner
C. Card 41	-	-	-	Sword Bearer
F. Bendall 973	-	-	-	Standard Bearer
A. B. Wickenden 1750	-	-	-	Director of Ceremonies
A. Reynolds 329	-	-	-	Organist
G. W. Wiltshire 973	-	-	-	Assistant Scribe E.
A. J. Salter 53	-	-	-	Janitor
S. Bigwood 41	-	-	-	Assistant Janitor.

The sum of fifty guineas was voted from the funds of Provincial Grand Chapter to the Royal Masonic Institution for Boys, to be placed upon the list of the Provincial Grand Superintendent, who proposes to serve as Steward at the Centenary of the Institution next year, when H.R.H. the Prince of Wales will take the chair at the festival.

A banquet followed at the Railway Hotel.—“Bristol Times.”

TRUTH INSTRUCTION CHAPTER, No. 1458.

THE third regular meeting of this Chapter was held at the Mosley Hotel, Manchester, on Tuesday, the 14th inst. The ceremony of exaltation was rehearsed, Comp. Buckley Carr P.Z. 993 P.P.G.D.C. in the principal chair as acting Preceptor, the candidate being Comp. John Renwick 325. Comp. G. T. Lenard accepted the position of 1st Soj., that of 2nd Soj. being undertaken by Comp. George Brown 1375. The very satisfactory announcement was made that the number of subscribing members had reached seventy-six, with very good prospects of an increase ere long, especially as one of the main features of the Chapter is a desire to secure uniformity in working the various portions of the ceremony.

At the next meeting (to be held on Tuesday, 9th November), Comp. Charles Swinn P.Z. 204 P.P.G.Std.Br. will undertake the ceremony of exaltation, the second lecture will be given by Comp. Fletcher Armstrong P.Z. 935 P.P.G.A.D.C., while Comp. Lenard, whose work at this meeting was beyond all praise, will by special request again occupy the position of First Sojourner.

Among others we noticed the following were present, viz., Comps. H. Hellewell S.E., Councillor Samuel I. Mills, George Crocker, C. W. Godby, William Booth, Dr. Thomas D. Foreman, Harry G. Walker, John Williams, Walter Cockerham, J. Derbyshire, A. T. McGregor. Visitor, Comp. N. T. Holyoak, Benevolence, No. 226.

MARK MASONRY.

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STAFFORDSHIRE.

THE annual meeting of the Provincial Grand Mark Lodge took place at the Star and Garter Hotel, Wolverhampton, on the 17th inst. Colonel G. S. Tudor Prov.G.M.M. presided, and was supported by his Deputy, and Brethren from every Lodge in the Province.

The following appointments of Officers for the ensuing year were made :

Bro. Bilton	-	-	-	Senior Warden
Gittings	-	-	-	Junior Warden
Crump	-	-	-	Master Overseer
H. Manley	-	-	-	Senior Overseer
J. Munro	-	-	-	Junior Overseer
C. A. Newnham	-	-	-	Treasurer
E. Smith	-	-	-	Registrar
Colonel Walker	-	-	-	Secretary
J. Carver	-	-	-	Senior Deacon
J. J. Smith	-	-	-	Junior Deacon
T. H. Bearne	-	-	-	Superintendent of Works
W. Brickel	-	-	-	Director of Ceremonies
J. H. Cooksey	-	-	-	Sword Bearer
Tom Pannen	-	-	-	Standard Bearer
Adams	-	-	-	Inner Guard.

“A SPRIG OF ACACIA.”

THE funeral of Bro. Watkin Jones Thomas, chemist, Tydfil House, Aberdare, took place at the Cefn Cemetery on Wednesday, 8th inst. The funeral was strictly private, but the Masonic Brethren travelled by train to the Cefn Cemetery, where they took their position around the grave and dropped a sprig of acacia on the coffin.

LODGE OF PEACE AND UNITY CENTENARY.

THE celebration of the centenary of the Lodge of Peace and Unity, No. 314, Preston, took place on Monday, 13th inst., at the Assembly Room, Bull Hotel, Preston, when there was a large and representative gathering of Masons from both far and near.

The original Warrant of the Lodge is dated 13th September 1797, and continuity was able to be proved up to the present day, thus putting Peace and Unity in a proud position.

At the celebration, the Lodge having been duly opened, the Worshipful Master announced that, owing to the absence from England of the Most Worshipful Grand Master H.R.H. the Prince of Wales the Centenary Warrant, which required his signature, had not yet arrived, and letters and telegrams from the Grand Secretary were read announcing that the Warrant was otherwise in order.

An oration was delivered by the Chaplain of the Lodge the Rev. T. Barton Spencer, M.A., Past Grand Chaplain of England P.Prov.G.C., who said :—To-day is indeed a red-letter day in the calendar of our Mother Lodge, Peace and Unity, No. 314, Preston, for we celebrate our centenary, for which the M.W.G.M. H.R.H. the Prince of Wales granted our Centenary Warrant. I congratulate you, Bro. Dr. Dunn, upon the well-deserved honour of being Worshipful Master upon this auspicious occasion ; and I think the celebration should give us fresh zeal in carrying on the working of our Lodge. The event of to-day puts our Lodge in a proud position among the Lodges in Preston. It is true the Lodge of Unanimity, No. 113, has a Warrant dated 17th February 1767, but it has not been able to prove continuous working during 100 years, and so has not received a Centenary Warrant. Our Warrant is dated 13th September 1797, exactly 100 years ago to-day, and we have been able to prove continuous working from that day to this. But to-day, while it brings with it feelings of joy and rejoicing, brings with it also some solemn thoughts. It bids us think of those who have been Worshipful Masters and Officers during the years that are gone. We, as members of this Lodge, owe a debt of gratitude to those who have done their duty to Masonry in their day and generation, and we think especially of one within the recollection of many present. I mean the late Bro. T. M. Shuttleworth P.P.G.S.W. and three times W.M. of this Lodge. It also reminds us that while the names of some of those present may be handed down to future generations of the members of this Lodge, and may be inscribed in the roll of our Lodge or Province, not one of us here to-day will take part in the second centenary celebration of Peace and Unity. Now it would be an interesting and appropriate subject on this occasion to take the history of our Lodge during the past 100 years, and give from the minute books a brief resume of its work, and its members, and I am sure that such a history, if published, would be interesting to many Masons, but the W.M. purposes alluding to this point later on in the proceedings, and so I will not dwell further upon it, but will speak not of this Lodge in particular, but will speak of the growth of Freemasonry in England and in the Province of West Lancashire during the past century.

With regard to Freemasonry in England, it was in 1813 that the two Grand Lodges called the Moderns and the Ancients were united, under H.R.H. the Duke of Sussex, who was Grand Master of each, under the title of the United Grand Lodge of Ancient Free and Accepted Masons of England. As we look back over the past hundred years we are struck with its great growth in various parts of the world. It still continues to grow, and to add to its ranks and Officers those who occupy high places in Church and State. It seems quite natural to the true Mason that such should be the case, for Masonry appeals not only to the moral sentiments and faculties of mankind, but to the intellectual powers as well. In England it has greatly grown, and since the Prince of Wales, K.G., became our Grand Master it has increased almost by leaps and bounds. It numbers among the Royal Family as Brethren H.R.H. the Prince of Wales and H.R.H. the Duke of Connaught. It contains a large number of the nobility, including in Lancashire the Earl of Lathom, G.C.B., Pro Grand Master of England Prov. G. Master of West Lancashire ; the Earl of Derby, K.G., Past Grand Warden and W.M. of the Stanley of Preston Lodge ; the Earl of Crawford Past Grand Warden ; Lord Skelmersdale Past Grand Warden ; and Lord Stanley Past Grand Warden. The present and the late Lord Chancellors, Lord Halsbury and Lord Herschel, are Past Grand Wardens. It

includes in its ranks and Officers a large number of M.P.'s, including Bro. Colonel W. E. M. Tomlinson, M.P., Sir Matthew White Ridley, &c., and also leading men in various ranks of society. In England Masonry has gone hand in hand with religion, and it numbers among the Grand Chaplains of England, Bishops like the Bishop of Perth, W.A., whom we shall rejoice to see once more in his Mother Lodge, the Bishop of Bath and Wells, the Bishop of Landaff, and the Bishop of Barrow; Deans—like the Dean of York, the Dean of Gloucester, and other well-known dignitaries and clergymen. And I do think our Lodge of Peace and Unity may be congratulated on the fact that among its members who were initiated in it are two Past Grand Chaplains of England, for I scarcely think that any Provincial Lodge can say the same.

The number of Lodges was not very great in 1797, but it had risen to 643 in 1837, when our gracious Queen, whom God preserve, came to the throne. It still continues to grow, and now numbers (1897) 2,214 Lodges, while the number of subscribing Brethren is 110,700. With regard to our Province, West Lancashire has greatly grown. In 1797 the whole of Lancashire formed one Province, the late Bro. John Allen being Prov.G. Master. In 1826 Lancashire was divided into the two Provinces of West and East. The late Bro. Le Gendre Starkie, father of Bro. Colonel Le Gendre Starkie Prov.G. Master of East Lancashire, was the first Prov.G. Master of West Lancashire. He was followed in 1865 by the late Bro. Sir Thomas Hesketh, Bart., M.P. for Preston, and upon his death, in 1875, by the M.W. Bro. the Earl of Lathom, and long may he live to rule over this Province and the Craft. Our Province began with a small number of Lodges, but it gradually increased in numbers while under the able and efficient rule of the Earl of Lathom, our beloved Prov. Grand Master. It grew rapidly, and especially has it greatly increased since his lordship's admirable appointment of Bro. Goodacre, our energetic and popular Prov.G. Secretary, so that now we have 116 Lodges and over 7,600 subscribing members.

There has been a great growth in the Charitable Institutions of our Order and of the Province since 1797. I need not dwell on this point, for it is so well known to you, except to remark that the three London cosmopolitan Charities received in 1896-97 £6,668, while in addition the Board of Benevolence expends about £10,000 a year on the relief of distressed Freemasons, their widows and orphans. In addition several of the Provinces have their own Charitable Institutions, while in this Province of West Lancashire we have the West Lancashire Educational Institution, the Alpass, and the Hamer Benevolent Institutions, and now a new one has been formed called the Victoria Jubilee Institution. Freemasonry has grown in members, in wealth, and in influence during the last hundred years. In England there are, as I have said, 110,700 subscribing Brethren drawn from the upper classes of the country, while in the world it is said that there are more than 1,000,000 subscribing Brethren, in addition to the immense number who are Masons but who do not now subscribe to a Lodge.

Smaller societies with less influential members have made themselves a visible power, and no wonder Masonry, with its spirit of Brotherhood, has a great influence in this land of ours and in the world. But though the Order is so prosperous and powerful now compared with what it was when our Lodge Warrant was signed, still let us always bear in mind that our continued prosperity depends upon each Brother doing his individual duty. We must be true Masons, and the true Mason is not the one who is a Mason merely in form and ceremony, but the one whose inner spirit and daily life shows the principles and tenets of our Order are founded on the basis of religious virtue. His motto must be "Goodwill to man." He ought not to be ill-natured, or unpolite, or unsympathetic, or hard-hearted, or one who would slander his Brother Mason. He is one who should be actuated by the words of the Lord Jesus Christ, "It is better to give than to receive."

But as we think of our Centenary celebration and the great growth of Masonry in England and in West Lancashire during the time our Lodge has been in existence, let us rejoice and be glad. May this Lodge of Peace and Unity long continue and prosper, and may it hand down the genuine principles and tenets of our Order, pure and unsullied, throughout all generations.

The presentation of a very handsome banner by the W.M. to the Lodge followed, after which came a vote of congratulation to the Rev. Dr. Riley, Bishop of Perth, on

his having the rank of Past Grand Chaplain conferred upon him.

A very interesting and pleasing event came next, that of the presentation of a piece of plate to Brother Bee P.M. P.P.G.S.B., on the occasion of his resigning the office of Almoner of Lodges Unanimity, Peace and Unity, Royal Preston, and Concord.

A banquet served in the style for which the Bull Hotel management is noted was served at six o'clock, and after this toasts and music were given.—"Preston Herald."

MASONIC LIGHTS.

IT is always interesting to know "Who's Who" in Freemasonry, and we shall at all times be glad to continue the sketches which have appeared under this heading, if we receive Masonic information respecting Brethren who have distinguished themselves in the Craft. This week we have the pleasure to introduce to our readers Bro. William Russell, J.P.—one of the present Assistant Grand Directors of Ceremonies. Although Bro. Russell made his Masonic reputation as a Provincial Mason in Kent, by initiation he is a London Mason, having been admitted in the Lodge of Friendship, No. 206, in 1866. In the following year he joined the Lodge of Freedom, No. 77, Gravesend, where he served the office of Master in 1877, and of which he is still a subscribing member.

In 1868 he joined the Union Lodge, No. 767, at Karachi, and served the office of S.W. Returning to England in 1870, he was present at the conferring of the degree of P.G.M. on H.R.H. the Prince of Wales. In 1871 he assisted in the founding of the Lorne Lodge, No. 1347, Sutton, Surrey, and was its first Secretary, which office he held for two years. In 1873 he became one of the Founders of the Erasmus Wilson Lodge, and was its second Master, in 1875, following its illustrious Founder whose name it bears. He is still a member, and was Master a second time in 1895. Until within the last two years he has been its Secretary from the time of his first Mastership, but resigned that post on being elected Treasurer, which appointment he still holds. In 1875 he joined the Lodge of Sympathy, No. 483, Gravesend, and is still a member thereof.

In 1877 the Prov.G.M. of Kent Lord Holmesdale (now Earl Amherst D.G.M.) appointed him Prov.S.G. Deacon; in 1887 he appointed him Past S.G.W.; and in 1889 he was elected Prov.G. Treasurer, which post he still holds. For eighteen years he has represented his Province at the Charity Elections, having been elected originally in 1880.

In April 1893 he was elected on to the Board of Management of the Boys School, in place of Bro. J. S. Eastes D.P.G.M. of Kent, who retired, and at the present moment is Chairman of the Finance Committee of that Institution.

He was exalted in the High Cross Chapter, No. 754, Tottenham (now 829, Dartford), in March 1868, and was its first Principal in 1877. He has been Scribe E. or Treasurer almost continuously since 1877. He is now Treasurer. In 1882 he was appointed Prov.G. Registrar, and in 1886 he was promoted to the Office of Prov.G.J. In 1889 he was elected Prov.G. Treasurer, which Office he still holds. In 1896 he was a Founder and the first Z. of the Chapter of Sympathy, No. 483, Gravesend.

He joined Mark Masonry in the Southwark Lodge, No. 22, in 1867. In 1869, at Karachi, he joined the Knight's Templar, and the Priory of Malta, Scottish Mark Masonry, and Scottish Royal Arch. He is now W.M. of the Gordon Lodge, No. 364, Gravesend. He is a Founder and present J. of the Gordon Royal Ark Mariners Lodge, consecrated in the same town this year.

In 1870 he joined the Scottish Ancient and Accepted Rite, taking the 18th degree in the Grand Metropolitan Chapter, No. 1. In 1873 he took the 30th, in 1879 the 31st, and in 1887 the 32nd.

As for the Charities, he is personally a Life Governor of all three, and has served two Stewardships for the Girls School, and one for each of the other two, while in 1888 his elder son served as Steward, and became a Patron of the Girls School, and in 1892 his younger son and his daughter served as Stewards at the Jubilee of the Royal Masonic Benevolent Institution, and became Vice-Patrons. He also from time to time prepared the schemes by which the Province of Kent has purchased perpetual presentations to all three of the Central Charities.

TO THIS YOU ARE CALLED.

Extract from an Oration by Brother A. W. Frater Grand Orator, before the Grand Lodge of Washington.

I CONSIDER the duty of the hour to be the honest reflection of this body upon the principles underlying our noble Order, the objects for which we maintain its institutions, and a glance at the hopes we entertain for its future. The duty of Masons and Masonry:

First. To be a Mason a man must have a desire to hear, to see and to know the truth; some truth hidden from the view of other men; to find a mystery of value to the heart and mind unknown before.

Second. That desire must be intelligently directed, and should emanate from a pure heart, clothed with a clear conscience. The surroundings of a Mason must tend to enlighten and develop the manly qualities of the man.

Third. To be a Mason a man must stand as the representative of a grand edifice. All the higher mental and moral qualities must live in him as active agencies. He must be firm, resolute, generous and truthful; able to forgive, love and obey. These are eternal principles. Time and the grave cannot touch them.

Fourth. We must accept the great doctrine of Masonic evolution and advancement, and move along the lines of usefulness that the Great Architect of the Universe has ordained in all his laws; each individual with his elbow touching a Brother, and with his thoughts fixed upon the sublime work of self conquest, the subjection of our passions.

Fifth. As Masons we should be ambitious and progressive. Some say the mission of Masonry is ended. Believe it not. The fields of higher usefulness and destiny are still open before us. All along the centuries of time, since the legendary institution of the Order, as well as since our actual history began, Masonry has been the friend of progress, and has gathered about its altars the most intelligent, public spirited, cultured, and honourable men of this and every land; men who have fought the battles against intolerance and who have ever been the friends of learning, and for the advancement of the arts, science and literature, and the champions of the cause of the poor, the ignorant and the oppressed; fighting the battles of human liberty against the votaries of superstition and tyranny.

All this is Masonry. But my text is: "Morality, taught by allegory, and illustrated by symbols."

The principle of Masonry is that comprehensive liberty which knows no part in religious or political life. From the Lodge all such distinction is forbidden. We frequently hear a Brother say our teachings and precepts are his religion; it is good enough for him. That may be, my Brother, but if it is, rise to its highest standard, and obey its every precept. Subdue your passions; contribute to the relief of those in distress according to your ability; visit the sick and perform those other duties that devolve upon all good men. Then can any of the followers of the Perfect Man gainsay you? Are you not travelling on that same road leading to the same destination, for is it not written in the Book which is the rule and guide of our faith, that when the Son of man shall come in His glory, and when the sheep shall be separated on his right hand from the goats on his left, that the King shall say unto them on His right hand, Come, ye blessed of my Father, inherit the kingdom prepared for you; for I was an hungred, I was thirsty, I was a stranger, I was naked, I was sick, and I was imprisoned, and ye fed me, gave me drink, clothed me, visited me, and came unto me in prison. Then shall they answer him saying: Lord, when did we all these things unto Thee? And the King shall answer and say unto them: "Inasmuch as ye have done it unto one of the least of these my brethren, ye have done it unto me."

Brethren, do not misunderstand me; I do not pretend, nor would I for a moment intimate, that this takes the place of your religion, but I would recommend the highest standard of our precepts and principles, and if we live up to the same we will be better men from every conceivable standpoint.

However, as before stated, from the Lodge all such distinctions are forbidden. It is the home of harmony, not of division. The altar before which all Masons must kneel is the symbol of faith of God, the Father of All. Its members meet to illustrate great principles; to set forth our moral responsibilities; to enforce truths which disallow all separating and dividing opinions, and which recognize no classes among men but those which mark the moral and immoral, the useful and the useless.

Again, Masonry is the shrine of grand thoughts, of beautiful sentiments, the seminary for the improvement of the moral and the mental of its members. As a storehouse of morality, it rains benign influence on the mind and heart. It is the receptacle of truths from all their nature; and that nature is enriched every day by those of us who penetrate and partake of the sweetness

that is stored there; who knowing the great things which belong to mankind, evoke the mysteries and secrets, unknown to those who see not with clear vision, "Like the wandering hordes of the east, who tread with wide step on the remains of ancient greatness, and trample with indifference the histories of a people under their feet." It seeks to impress on man all that contributes to his manhood; to set in the clearness of equity and justice the relation which man should bear to man: to give vigour to those restraints which he should place in the forces of his nature until in the dignity of power he stands master.

The emblems of Masonry are of two kinds—the one referring to principles, the other to duties. The first indicates the essentials—the foundation on which all the entire mystical structure stands and by which it is supported. The second class refers to those duties to be performed, and to those personal virtues to be acquired, which constitute the great central object of Masonic instruction.

Those of you who have been engaged in Masonic research know that the original symbols of the Institution were few, but the list has been added to in the effort to illustrate what was supposed to be obscure. The working tools of the three degrees constituted most of the original emblems of Masonry, all of which were essential instruments for the use of the Operative Craft of the earlier day. To these have been added the letter "G," the marble column, the beehive, the scythe, and several others, which are of more modern origin, and considered to be necessary to a proper development of our system and teachings.

I recur again to that Masonic definition, "Morality taught by allegory, and illustrated by symbols."

The allegory belongs to the Lodge room, and is familiar only to the Craft, and therefore I shall not dwell upon it here; but the symbolism is not under these restrictions, and all may know both what they are and what they teach.

Before touching on our adopted symbols, let me refer to some of the symbols of nature. Nature, everywhere and in all its phases, is full of symbols, uttering in whispers or in thunders their words of wisdom and instruction. The spring morning with its opening foliage and expanding flowers, from which arise the sweet perfumes coming to us on the gentle breeze, its songs of birds and busy humanity, is not only an emblem of life, youth and vigour, but is an inspiration of peace and joy. Autumn, with its brown and falling leaves, its air burdened with the aroma of decay, when the songs of the birds have ceased, and the low cadence of dying winds reminds us of the close of life—of the last sleep and the repose of the grave.

The flash of lightning and its attendant thunder is an emblem of mighty power, startling and terrible in its sudden revealments, but gone ere you can measure or comprehend its magnitude.

The calm, unclouded sunrise or sunset, with its glow, beauty and tints penciled by the hand of Heaven, is a symbol of magnificence which curtains and crowns the temple of our hopes—glowing in the light of omnipotent love, where there is no night. Is it not an infinite condescension that has given us these brilliant sky scenes of morning and evening, as symbols of His own perfections, and as the emblems of the beauty of that house to which He invites us.

Would you have a symbol of power? Look upon yonder mountain in the tempest or calm, an imagined throne of omnipotence; for surely nothing but His strength could lift up that mighty giant, piling rock upon rock, until its summit is crowned and concealed by the sheltering clouds. But grander still, look out upon yonder ocean! Stand on the ship's deck in its midst, where the tempest is on the wing, and the storm is in its wildest mood; where the great heaving waves are rolled up into miniature mountains, while the boundless waters open into yawning gulfs before you, and the rushing winds roar like the breakers on the rocky shore, and your little ship seems but a toy for the sport of the tempest and you but an atom clinging to it; then you have an emblem of Almighty power. It is an emblem of infinite power and activity, as yonder mountain scene is an emblem of the same power in repose. The tiny atom and the ray of light are as pregnant of thought as are the heaving sea and the giant mountain; and the great orbs of light, the stars and the sun, and systems, the frame work of the universe, form one grand symbol of infinite power, wisdom and goodness.

The Lodge itself is an emblem representing the world in which we live. Its length and breadth, its height and depth, symbolizing not only the extent and universality of Masonry, but teaching also that Masonic charity and goodwill should be co-extensive with our race; that man's love and benevolence should embrace, not his Brother only and none else, but his Brother first, and then all the rest. In this it reflects the injunction of the apostle: "To do good to all, especially to the household of faith."

Let a thoughtful and considerate man go into one of the many theatres or churches that grace and adorn the great cities of our land; note its peculiar and wondrous beauty, its elegantly

frescoed walls, its superb organ and the sacred symbols that enrich its arches and ceilings, and windows of stained glass admitting a softened light. In its adornment it looks within like an illuminated antechamber of "that house not made with hands;" a place of repose for the weary pilgrim, where he may rest after his toil and travel, and fall asleep in its softened twilight, to awake at the dawn of the morning which shall herald an immortal day. Enter into this temple and these things cannot help but impress you with a feeling of solemnity and devotion. So it is with the appreciative Mason wherever he goes and whatever environments surround him.

The old prophet drew an impressive lesson on that starry night when his eye was lifted up to the glowing heavens, and surveying their vastness and sublimity, he exclaimed devoutly: "When I look up into the heavens, the work of thy fingers, the moon and stars which thou hast ordained, what is man that thou art mindful of him, or the son of man that thou visitest him;" he thought it not beneath him to take a lesson from the stars, and contemplate reverently the bending heavens. And following the thought herein suggested, with the symbol of faith and trust that is within the breast of every good Mason, I would recommend, Brethren, that you all turn your eyes and thoughts to the symbols and silent monitors of the Lodge room.

I would not supersede the oral teachings (of wisdom and goodness) by a system of instruction entirely different, or symbolic, but I would have the lesser instrumentality aid the greater, instead of crowding it entirely out of the pale of usefulness. With a faith well founded in the strength of Him who is known in the volume of the sacred law, and recognized in Masonry as "The Lion of the tribe of Judah," I would welcome every possible aid in the great work, and avail myself of every instrumentality that promised usefulness to men. If allegory will help, then give them more allegory. If symbols give force and edge and perpetuity to moral precept, then subsidize symbols. Recognizing the human family as one, and God the father of all, I would bring them together in an universal brotherhood; and I would use symbolism, if need be, not only as a co-ordinate but as a co-operative means to make men wiser, happier and better—more obedient to the laws of God—more kind and considerate to their fellow man.

Thus we build a temple of Masonry. We are all builders, building silently into each other, for we are the temples.

"Our to-days and yesterdays
Are the blocks with which we build."

We are building for to-day, to-morrow and for eternity. The foundation of our building is more durable than the pyramids, for its corner stone is eternal truth. It is constructed of principles and duties involving the relation of man to man, and of man to his maker. Human laws may be changed, amended or repealed, but the laws by which Masonry endures can never be abrogated, for they are inherent in the necessities of society, as they relate to man in the twofold aspect of designer of earth and heir of immortality.

Our institutions are built up of duties and purposes connected with the common welfare, and involving the highest interest of humanity. The ambition and genius of man has built up empires and established thrones and erected monuments; but they have perished, as all of human wrong and vanity must perish. You, my brethren, if you will follow our precepts, are the builders of a building that shall endure after all the vagaries and vanities of life shall be strewn as wrecks on a thousand shores. Its foundation is the great central truth of the universe. It is indicative of charity. Faith and hope are passing and perishable, but charity endureth for ever; our institution and its elaborate architecture is outlined by symbols, and ornamented with "deeds of charity and pure beneficence;" its towers and spires are the solid hopes and noble aspirations, brought forth from such Godlike achievements.

Finally, my Brethren, "the thrones of tyrants will crumble into ruin; the old temples and structures of the ancient world will at last sink beneath the march of ages," but this structure of ours, built up of pure lives and noble deeds, cemented by Brotherly love, illuminated by truth and crowned by charity, must endure until the necessity for it shall cease—a monument revered by man and approved of heaven.

My Brethren, we are all called to be true men, useful men, good men. We are enjoined to noble efforts in behalf of humanity, to glorious achievements in the elevation of ourselves and others in everything that can ennoble our common nature. There is beyond the toils and contingencies of the present life a destiny for us high as heaven, as prolonged as eternity; and both nature and revelation with their thousand tongues bid us achieve it. From the solitudes of the mountain, and the deep undertones of the ocean, from the heavens that bend above us, and the flowers that bloom beneath us; from the solemn warnings and the precious promises of the Book upon our altar, and from the still small voice which utters its whispered monitions in our hearts, we are called to win a glorious hereafter.—"Voice of Masonry."

CORRESPONDENCE.

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

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

We cannot undertake to return rejected communications.

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LODGES OF INSTRUCTION.

To the Editor of the FREEMASON'S CHRONICLE.

DEAR SIR AND BROTHER,—I have read with much pleasure and appreciation your altogether admirable article on Lodges of Instruction, in your issue of the 11th inst., which has just been brought under my notice. I am of opinion that the Masonic Press devote too little space to these Lodges, and too little recognition of the services rendered by the Preceptors. If Grand Lodge knew more of the really good work contributed ungrudgingly by the Preceptors of the Lodges the Grand Master might be persuaded to recognise their ability and the time placed at the disposal of the Craft; but it would appear that preference is given to the persons of rank and influence among us, rather than to those who instruct the thousands who range under the Banner of Freemasonry.

Yours fraternally,

PRECEPTOR.

London, 20th September 1897.

To the Editor of the FREEMASON'S CHRONICLE.

DEAR SIR AND BROTHER,—On behalf of the numerous Lodges of Instruction in the metropolis I think the least we can do is to thank you for your article on this subject in this week's CHRONICLE. You have often reported our meetings, and have thereby been the means of increasing our numbers, and consequently of extending the benefits of Freemasonry among the Craft. Of course we are aware that a Masonic Journal with its limited clientele cannot flourish unless it is supported by the Brethren, and it is therefore with much pleasure that I forward you the names and subscriptions in advance of six other members, and we wish that every Lodge of Instruction in the country would do likewise.

I am, Dear Sir and Brother,

Yours faithfully,

P. J. S. SECRETARY.

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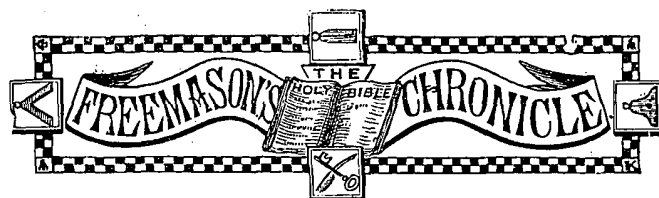
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SATURDAY, 25TH SEPTEMBER 1897.

BOARD OF BENEVOLENCE.

AT the monthly meeting of the Board, held at Freemasons'
Hall, on Wednesday evening, Bros. J. H. Matthews
President, D. D. Mercer Senior Vice-President, and C. A.
Cottebrune Junior Vice-President, occupied the three chairs.

The Brethren confirmed grants to the extent of £395,
which the Board at its August meeting recommended the
Grand Master to sanction, and dealing with twenty-six new
cases, they deferred six, which were not complete, and
awarded in sums of £200, £50, £40, £30, £20, £15, £10 and
£5, a total of £685, to the remainder of the list.

REPORTS OF MEETINGS.

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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.

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CRAFT: METROPOLITAN.

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PROSPERITY LODGE, No. 65.

A MEETING was held on Thursday, at the Holborn Restaurant, High Holborn, when there were present: Bros. G. T. Kinipple W.M., S. Spencer S.W., W. Graham J.W., H. J. Harris Secretary, J. Smart S.D., J. Hackell J.D., J. Dobbs I.G., G. Schadler A.D.C., C. E. Ferry P.M., E. C. Talbot P.M., W. C. Thomas P.M., C. Daniel P.M., Hobbs P.M., Askham, Simmonds, Woodman, Drake, Hart, Jenkins, Read, White, and a great many others.

The Visitors included Bros. Bernard Ferry 1743, R. E. Ferry 2241, R. J. Morgan P.M. 1571, O. Anderson 631, O. M. Holland 1804, and others.

The Lodge was opened in due form, and the minutes of the last regular meeting and of a Lodge of Emergency were read and confirmed. There was a full agenda of other business.

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EARL OF CARNARVON LODGE, No. 1642.

A MEETING was held on the 9th, at Ladbroke Hall, Notting Hill, under the presidency of Bro. H. Foskett W.M. Bro. Comerford Bradley was raised to the third degree. Bro. John French S.W. was unanimously elected Worshipful Master for the ensuing year. Bro. S. H. Parkhouse was re-elected Treasurer. Bros. George Davis P.M. Tilney Rising, and Gibbins were appointed Auditors; and Bro. Bull was re-elected Tyler. A Past Master's Jewel was unanimously voted to the W.M. for his able conduct in the chair during his year of office. A Brother was proposed as a joining member.

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BOROUGH OF GREENWICH LODGE, No. 2332.

THE election meeting of this prosperous Lodge was held on Wednesday, at the house of Brother George Burney P.M., the William IV. Hotel, Greenwich, when there were present:—Bros. E. W. Higgs W.M., J. Harper I.P.M., A. Eade S.W., W. J. Grooms J.W., A. H. Oakley P.M. Treas., W. J. Huntley P.M. Sec., R. D. Simpson S.D., C. Relf J.D., G. Carter P.M. D.C., E. J. Cook I.G., Edw. Stanley Cockton Organist, J. Spinks P.M. Tyler; Bros. H. Giles, C. Walker, J. Nixon, J. W. Rozier, J. Larking, H. Austin, F. Knight, E. A. Higgs, T. Law, Fowler, H. J. Coates, W. Vines, W. J. Downes, C. Greenaway, H. Kennard, R. Wordsworth, W. J. Armstrong, F. A. Borland, W. Powley, H. W. Bell, H. Silvester, R. Fortt, J. Connor, G. Stephens, A. Metcalf, A. Lewis, F. Burnley P.M., G. Burnley jun., G. Scott, C. H. Moseley, W. G. R. Kirby, A. Ellen, and several others.

Amongst the Visitors were Bros. C. Pook W.M. 171, W. Baxter 1851, C. J. Digby Mears P.M. 1896, S. Brice P.M. 1050 P.P.G.D.C., J. La Fuillade P.M. 1381, J. Wynman (FREEMASON'S CHRONICLE).

The Lodge was opened with solemn prayer and the minutes of last meeting were read and confirmed. The Lodge was advanced to the second degree and Bros. Bell and Fowler were presented as candidates for the third. Having answered the usual questions satisfactory they retired, and the Lodge was advanced to the third degree, when those Brethren were raised as Master Masons.

The Lodge was resumed to the first degree, when Bro. Metcalf was examined and entrusted for the second, that Brother being subsequently passed as a Fellow Craft. Lodge was again resumed to the first degree, when the ballot was taken and proved in favour of Mr. T. M. Connor and Mr. H. Francis de Frates, who were regularly initiated into the mysteries of ancient Freemasonry.

After the initiation, by special desire of the W.M., Bro. Oakley P.M. Treasurer gave the ancient charge. The ceremonies, including the charge, were given in an impressive and most excellent manner.

The ballot was now taken for W.M., Treasurer, and Tyler for the ensuing year, the results being unanimously in favour of Bro. A. Eade as W.M., Bro. H. Oakley P.M. (re-elected) as Treasurer, and Bro. Spinks (again appointed) as Tyler.

A Past Master's Jewel and Collar were voted to Bro. E. W. Higgs, for his very excellent services, and for this the W.M. thanked the Brethren. A jewel was also voted to Bro. W. J. Huntley P.M. Secretary of the Lodge, which compliment was also highly appreciated.

Bros. R. D. Simpson, E. J. Cook and W. J. Armstrong were elected as Auditors. Two candidates were proposed for initiation, and this concluding the business of the evening, the W.M. received the hearty good wishes of the Brethren and closed his Lodge.

The Brethren then adjourned to the banqueting room, where an excellent repast was provided under the personal superintendence of Bro. G. Burney jun., the viands being of the very best.

After the Loyal toasts the I.P.M. Bro. Harper rose. He supposed all knew why he took the Gavel. This was the last opportunity he would have of proposing the health of the Worshipful Master. They all looked back with pleasure on the past year when they remembered the excellent manner in which Bro. Higgs had worked. The W.M. and the S.W.—now W.M.-elect—were the first initiates of the Lodge, and both had done credit to it and fully justified the confidence reposed in them at the time of their admission. The W.M. of the past year had done well, and he felt sure the S.W. would do equally good work in his turn. The I.P.M. felt the Brethren would give the W.M. a hearty fire on this, his last night in the chair, and thus testify to the satisfaction they felt with what he had done.

The toast was heartily received, as also was the W.M. when he rose to respond, which he did in brief but appropriate terms.

The W.M. then had much pleasure in proposing the toast of the Past Masters, coupling with it the name of Bro. Harper, who responded, thanking the company on behalf of the Brethren included in the toast.

In submitting the health of the Officers the W.M. took the opportunity of thanking those who had assisted him during the year.

Bro. Eade W.M.-elect replied, thanking the W.M. for his kind remarks

to the Officers as a body. Personally he was indebted to them for the great compliment paid him in electing him to the post of Master. He would do his very best to justify their confidence, and it would most certainly not be his fault if he did happen to make a mistake in the work that lay before him. He was sure he should enjoy the support of the Past Masters, and special aid from Bro. Carter the Preceptor of the Lodge of Instruction. He also looked for cordial assistance from the Officers who were coming forward.

The next toast was that of the Initiates, the W.M. saying that by the attention they had shown at their admission they gave promise of becoming good Masons. The toast was duly attended to, and acknowledged by the newly admitted members.

The toast of the Visitors was heartily proposed and received, and was acknowledged by Bro. Mears and others. The visiting Brethren took the opportunity of congratulating the Worshipful Master on the efficient way in which he carried out his work.

Other toasts followed, the Tyler concluding the proceedings of the meeting.

Bros. A. B. Stringer, Albert Matthews, Carpenter, and Townley added greatly to the enjoyment of the company with their musical talent.

The Lodge of Instruction is held in connection with this Lodge every Friday, at 8 o'clock, at Bro. Burney's, King William IV. Hotel, Greenwich, Bro. Carter P.M. being the Preceptor.

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INSTRUCTION.

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WESTBOURNE LODGE, No. 733.

ON Tuesday, at Bro. Barnes's, Oliver Arms, Westbourne Terrace North, Harrow Road, W., a large number of Brethren assembled to witness the working of Bro. Thomas Mogford (Worshipful Master of the Bloomsbury Rifles Lodge), who occupied the chair of K.S. on this occasion, assisted by Bros. C. T. Brown W.M. 733 S.W., G. Weaver J.W., H. Dehane P.M. Preceptor, R. J. Rogers P.M. Treasurer, G. Mogford P.M. Secretary, G. Barker D.C., H. Crookes J.D., C. Halston I.G., Knight P.M., J. Sweet P.M., Thomas, Miller, G. J. Crow, J. Wynman, and several others.

The ceremony of initiation was rehearsed, Bro. Thomas candidate. The Lodge was called off and on, when the W.M. intimated to the Brethren his intention of rehearsing the ceremony of installation. Bro. G. Weaver was presented as W.M.-elect, and took the obligation. The Lodge was opened in the third degree, and the newly made W.M. was proclaimed by Bro. Thomas Mogford, and saluted in the various degrees. Bro. R. J. Rogers P.M. acted as D.C.

The W.M. invested his Officers in an admirable manner, and the addresses to the W.M., Wardens and Brethren were given.

The W.M. resumed his chair, and after a few more transactions Bro. C. T. Brown was elected W.M. for next Tuesday. It was proposed by Bro. Dehane, and seconded by Bro. Rogers, that a hearty vote of thanks be recorded on the minutes for the perfect manner Bro. Weaver had invested his Officers, for the first time, which compliment was duly acknowledged.

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WHITTINGTON LODGE, No. 862.

AT the Red Lion, Poppin's Court, Fleet Street, on Wednesday, Bro. Clarkson W.M., Kobelt S.W., Kemp J.W., Collins S.D., Day J.D., Brown I.G., Pauncefort P.M. Preceptor, Tilt P.M. Secretary, Pate and Hewson.

The ceremony of initiation was rehearsed, Bro. Hewson acting as candidate. The first section was worked by Bro. Kobelt.

Bro. Kobelt having been unanimously elected to occupy the chair at the next meeting, and all Masonic business being ended, the Lodge was closed.

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EBURY LODGE, No. 1348.

ON Saturday a meeting was held at the Rockingham, Newington Causeway (which house is under the management of Bro. George Carter, of the Woodgrange Lodge, No. 2409), when Bro. George Mash, who is so well known amongst members of the Craft for his excellent working and in giving the traditional charges in perfect manner, presided as W.M., and was ably assisted by the following Officers and Brethren: H. Bulpitt S.W., J. T. Jones J.W., J. O'Dea P.M. Preceptor, W. Pollinger P.M. Treas., J. Osmond P.M. Secretary, A. Pinnington S.D., J. Mills jun. J.D., E. Robins I.G., H. Hunt Tyler, B. Cohen, H. Roberts P.M., Barry W.M., and J. Wynman.

The Lodge was duly opened to the second degree, when the W.M. intimated to the Brethren his intention of working the third degree, for which Bro. J. Mills offered himself as candidate. He was examined and entrusted, the Lodge advanced, and the ceremony of raising rehearsed. After this ceremony the W.M. resumed the Lodge to the first degree, and that of initiation was rehearsed, Bro. W. Pollinger P.M. being the candidate. The W.M. gave the ancient charge of the degree. The ceremonies were rendered in a most satisfactory manner. Bro. H. Bulpitt was chosen W.M. for Saturday, 2nd October, this day's meeting being the Preceptor's night.

The Lodge meets every Saturday, at eight, and Brethren will be heartily welcomed. Bro. O'Dea is a strict, but persevering Preceptor, and devotes attention to every Brother who seeks practice at this Lodge of Instruction.

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DUKE OF CORNWALL LODGE, No. 1839.

ON Monday, at Bro. George Stevenson's, Whittington Hotel, Moor Lane, Moorgate Street, Bro. C. Heinekey took the chair as W.M., with C. H. Knuth S.W., C. J. Davison P.M. J.W., Walter Martin P.M. A.G. Pursuivant Preceptor, John Almond P.M. Sec., Percy Grey Deputy Sec., H. Fuller S.D., J. F. Perrins J.D., J. Frohlick I.G., J. Vincent Jull, H. Saqui, J. D. Meyers, Keith, Ashby, Hick, G. Stevenson, Henry F. Meadows P.M., Wright, Wynman, and others.

The Lodge was opened to the third degree, and the ceremony of raising was rehearsed, Bro. Grey candidate. Lodge was resumed to the first degree, and Bro. Henry F. Meadows P.M. Leopold Lodge, No. 1571, was elected a member. Next Monday evening being Officers' night, Bro. C. H. Knuth was elected W.M. for Monday, 4th October.

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TERRIERS LODGE, No. 2184.

ON Wednesday, at the Sir Sidney Smith Tavern, Chester Street, Kennington, Bro. C. Wetton W.M. 2087 occupied the chair as W.M., and was assisted by Bros. B. Cohen S.W., F. Holden Treasurer J.W., A. Darch P.M. Preceptor, E. Sinclair P.M. Secretary, J. W. Mark S.D., Almayo J.D., T. Holland I.G., C. H. Randall, E. Castle, Jesse Burton, P. White, E. Horton P.M., N. Herch, R. Whitehead, J. Wynman, and D. White.

The ceremony of initiation was rehearsed, Bro. R. Whitehead candidate. The same Brother answered the questions leading to the second degree. The Preceptor worked the first section of the lecture, after which the W.M. informed the Brethren of his intention of rehearsing the second degree, for which Bro. D. White offered himself as candidate. He was examined and entrusted and the ceremony of passing was rehearsed. Bro. D. White answered the questions leading to the third degree.

Bro. R. Whitehead and D. White were elected members, and Bro. B. Cohen chosen as W.M. for Wednesday next, when the Lodge will be opened at three o'clock.

HUGH OWEN LODGE, No. 2593.

AT the Frascati, Oxford Street, on Friday, 17th inst., Bro. Webster W.M., Marks S.W., Ramsbottom J.W., Barnett S.D., Rev. Greenwood J.D., Roberts I.G., Holland P.M. Preceptor, Kobelt acting Secretary, Ridgway, and Willis.

The ceremony of initiation was rehearsed, Bro. Ridgway acting as the candidate. Bro. Kobelt was examined and entrusted. The Lodge was opened in the second degree, and the ceremony of passing was rehearsed.

The W.M. closed the Lodge in the second degree, and Bro. Marks was unanimously elected to occupy the chair at the next meeting.

PROVINCIAL.

DALHOUSIE LODGE, No. 865.

THE members of this prosperous Lodge, composed principally of Kensington residents, held its meeting on the 15th inst., at the Greyhound Hotel, Hampton Court, the majority of the Brethren travelling down in a well-appointed brake. Among the company were Bro. W. Essex W.M., Dyer Acting S.W., and Cox acting J.W.

It speaks well for the prosperity of the Lodge that, although four of the Officers were absent through illness and other causes, the W.M. was ably assisted by his temporary Officers to raise two Brothers and pass one, in a most excellent manner, being a proof that the working taught to the Brethren at the Dalhousie Lodge of Instruction, held in Kensington, is of a most efficient character.

URMSTON LODGE, No. 1730.

A REGULAR meeting was held at the Victoria Hotel, Urmston, on Monday, 13th inst., Bro. George Griffiths Mends W.M. Among those who attended were Bros. James Ormrod S.W., James S. Whitley J.W., Edward L. Littler P.M. P.P.G.P. Treasurer, George R. Lloyd P.M. P.P.G. Treasurer Secretary, Hedley Jones S.D., G. A. Myers P.M. P.P.G.D.C. D.C., J. Bowers P.M. P.G.P. Organist, W. H. Ashworth I.G., John Slyman P.M. P.P.S.G.D., R. Swindells P.M., and Walter Bowers P.M.

The Treasurer was warmly welcomed upon his return to the Lodge after a severe illness, which had called forth a letter of sympathy from the members, in which the deepest regret was expressed on account of his indisposition, with a hope for his early restoration to health.

Being no business of special importance, the Lodge was closed at an early hour, and the remainder of the evening was spent in a pleasant and social manner.

LODGE OF INSTRUCTION, No. 581.

THE annual re-union of the members of this Lodge took place at the Old Boar's Head Hotel, Whithy Grove, Manchester, on Thursday, 9th inst. Since the previous meeting, in June, the Lodge has sustained a severe loss by the death of Bro. James William Abbott P.M. P.P.G.D.C. Preceptor, as recently recorded in our columns, copies of which issue were forwarded to the members. On the present occasion the ordinary proceedings having been closed, over fifty Brethren sat down to a substantial tea provided by Bro. James Beardmore P.M. P.P.G.D.C., the new host, whose initial catering was very favourably commented upon.

We must not omit to state that on the proposition of Bro. Godfrey Higham P.M. P.P.G.D.C. acting Preceptor, seconded by Bro. H. H. Warburton P.M. P.P.G.S.D. (who had left a sick bed specially to perform this act of duty to his successor in the Preceptorship), and warmly supported by others, Bro. Alfred Hebden P.M. P.P.G.D.C. Secretary was instructed to forward a letter of condolence to Mrs. Abbott and her family, regretting her recent bereavement. A very handsomely framed portrait of Bro. Abbott, one issued from our office with the account of his installation as W.M. in the Egerton Lodge, No. 1030, last October, was presented to the Instruction Lodge by Bro. Hebden, who made some very touching references to the work and character of the late Preceptor.

Bro. Hebden also proposed the health of Bro. Higham, thanking the latter for so generously stepping into the breach caused by Bro. Abbott's death, and hoping he would continue his activity among them. Before Bro. Higham accepted the Preceptorship, which, having done, he occupied for a period of twenty years, the position was a paid one, he himself electing to work without emolument. Bro. Higham was followed by Bro. H. H. Warburton, who retained it for twelve years, he in turn being succeeded by Bro. Abbott, both the latter acting on similar lines.

Bro. John Westall proposed the health of Bro. Hebden Secretary, that of Bro. George T. Lenard P.M. Treasurer being placed in the hands of Bro. William Bee P.M. P.P.G.A.D.C., all the speakers incidentally referring to the death of Bro. Abbott.

The Treasurer, who replied in his usual characteristically humorous manner, reminded the Brethren that the election of Officers will take place at the first of the December meetings, viz., 9th December.

Bro. Joseph Selby P.M. P.G.D.C. arrived late at the meeting, having been a visitor to the Duke of York Lodge. In his necessarily curtailed remarks he informed the audience that whatever progress he might have made in the ritual of Freemasonry, and whatever position he might have attained

in the Craft, was due entirely to his connection with the Lodge of Instruction.

Letters of sympathy were received from Bro. John Chadwick P.M. P.P.G. Secretary and others, and many telegrams of apology for non-attendance were also forwarded and read to the meeting. The harmony of the evening was contributed to by Bros. Buckley Carr P.M. P.P.G.D.C., Alfred Hebden P.M., &c., Henry Norris, Mark Steel, J. Townley Trotter, John Westall, R. Stevenson, and others, Bro. Cuthbert Howard presiding at the pianoforte.

Besides those mentioned above there were present Bros. G. W. Davies P.M., George Parker P.M., E. Loebell P.M., A. Eichholz P.M., J. J. Dean, W. Dewhurst, A. Longworth, C. Virgo, James Robertshaw, &c. Visitors: Bros. T. H. Hall P.M., G. Taylor P.M., and others.

The meetings of the Royal Victorian Jubilee Lodge of Instruction, No. 2184, are now held at the Sir Sidney Smith, Chester Street, Kennington, on Tuesday evenings, at 8 o'clock. Bro. Wise P.M. 1158 is the Preceptor, and Bro. T. S. Consisbee the Secretary.

The annual dinner of the King Harold Lodge of Instruction, No. 1327, will take place on Saturday, 9th October, at the Four Swans Hotel, Waltham Cross, where the Lodge meets each Saturday evening, at 7 o'clock, from the first Saturday in September to the Saturday before Good Friday. Visiting Brethren are cordially invited, and may be sure of receiving a hearty welcome.

Bro. Sam Richards, a Mason well known to a large number of Brethren, has recently taken possession of the Falstaff, Catherine Street, Strand, where he will be pleased to see his old friends, and also accord a hearty welcome to new acquaintances. He assures us his endeavour will be to give satisfaction, by providing articles of the best quality, and on those lines we hope he will command success.

The Robert Burns Instruction Lodge will resume its working on Tuesday next, at 8 o'clock, at its usual place of meeting, the Frascati, Oxford Street, W., where, with such a comfortable and central place of assembly, it should be one of the most flourishing Instruction Lodges in London. Bro. E. C. Mulvey P.M. Grand Pursuivant, who is well-known for his perfect working, is the Preceptor, and Bro. T. Casely P.M. the Secretary.

The weekly meetings of the Citadel Lodge of Instruction, No. 1897, were to be resumed yesterday (Friday) evening, at Bro. D. J. Witte's, Farleigh Hotel, Amhurst Road, Stoke Newington (near West Hackney Church, and Rectory Road Station G.E.R.), where Lodge will be opened each Friday during the season at 8 o'clock. The Citadel Charities Association meets the last Friday in each month. The Officers of the Lodge are: Bro. Fred Dunstan P.M. Preceptor, Bro. T. I. Bird P.M. Treasurer, and Bro. Harry Willsmer Secretary.

The Spaten Restaurant, 33 Newgate Street, E.C., has lately changed hands, and is now presided over by Bro. Charles J. Riemann, who is a well known member of our Craft. The house is now in the hands of the decorator, Bro. H. Campbell P.M. 734 being entrusted with the work, and we believe his well known aptitude for artistic decoration is to be allowed full scope. The extensive alterations decided upon will not interfere with the continuance of the business, but we hope ere long to be able to announce that Bro. Riemann has the place in perfect order for the sale of the celebrated Spaten Beer.

LAST EXCURSIONS OF THE SEASON.

THE Great Northern Company announce their final trips of the season to the Provinces, to start from Kings Cross and other London Stations on Saturday next, 2nd October, and available for three or six days. Tickets by this excursion will be issued to the principal towns served by the system, including the busy centres of Durham, Lancashire, Yorkshire, Nottinghamshire, Derbyshire, Norfolk and Cambridgeshire, one of the special features being in association with the annual Goose Fair at Nottingham, as passengers can extend their stay there until Friday, 8th or Saturday, 9th October, upon payment of a small extra fee at the London Road Station of that town.

Garrick.—The management are to be congratulated on possessing so capable an understudy as Miss Maud Boyd, who, owing to the sudden indisposition of Miss Florence St. John on Saturday afternoon last, at very short notice played "La Perichole," and with such success that she was not only heartily applauded by the audience for her rendering of the part, but at the final fall of the curtain received loud applause and congratulations from the members of the company assembled on the stage. Miss St. John's indisposition was fortunately only of a temporary nature, and she was able to resume her part the same evening.

THE HUMOROUS SIDE OF FREEMASONRY.

BY STREBO.

FRANCIS MERES, M.A. (circa 1598), says, "He that sparingly or unwillingly praiseth another, seemeth to hunger and thirst after his own praise," and even at the risk of incurring a censure equal to that contained in the above passage by an eminent writer, it is my intention on the present occasion to attempt to amuse the reader by reproducing for his consideration a few of the mistakes perpetrated a century ago by Brethren of the Craft, and which, although committed whilst in the performance of duties that denoted their zeal and enthusiasm, will nevertheless serve to "point a moral" even in these days of educational progress.

I have recently become possessed of a mutilated copy of the history of St. John's Lodge, No. 221, Bolton, bearing the date of 1880, with introductory remarks by Bro. Wm. James Hughan P.S.G.D.Eng., and I judge from the general construction of the work that it was compiled by the master hand of the late Bro. G. P. Brockbank P.S.G.D. East Lancashire. It contains some curious reading, and a few literal excerpts from what I possess of its sixty odd pages will, I fancy, prove as interesting to your subscribers as any page of a modern Joe Miller.

The consecration of the Lodge (or installation, for it is thus described in a minute dated 20th April 1797), having taken place before the Union, it was originally numbered 303, and afterwards changed to 386; then to 268 in the year 1832, and to 221 in 1863, which number it still retains.

The meeting of 9th April 1797, which appears to have been a preliminary one previous to the formal opening of the Lodge, is the cause of the following minutes, recorded in the first Lodge book:—

"At this Meeting it was resolved, That every Candidate that dines shall pay the sum of four shillings towards paying the expenses of the day, the same as old subscribing members.

'Tis unanimously agreed that this Loge, No. 303, shall be call'd St. John's. Br. Jno. O'Neal in the chair. Br. Thos. Keenan Senr. Warding, Br. Dal. Cain Junr. Warding. Call'd to refreshment at half-past 7 O'clock. Closed at Eight O'clock. John O'Neill, Master."

On April 16th it was "Unanimously agreed that James Savage, Hugh Hamor, Patrick Hughs Sen., and Patrick Junr., as Candidates, is to Become Members on the 29th inst.

The reader will understand that any lacuna which may be noticed with regard to dates and minutes of the Lodge transactions, is necessarily not of equal interest with the other minutes which are here given, and for this reason such item is omitted. On 4th December is recorded:—"The Worshipful's Toast from the Chair:

'That Masons may flourish like the bea Leaf that grows by the River Side that is always green.'

Lodge opened at $\frac{1}{2}$ past 9. Candidate initiated at 10 m. past 10, etc."

1797. Dec. 17.—Lodge of an Ameregency, the Worshipful John O'Neal in the Chair.

Lodge opened on the three degrees of Masonry at 6 O'clock. Br. John Mulhollen, Tried for charges alledged to him by the Worshipful for misconduct. The Worshipful from the Chair and the Defendant quitted the Lodge Room. Br. Thomas Keenan, Sr. Warden, took the Chair; and Br. Cain acts as Sr. Warden, Br. John McGoogan as Jr. Warden. Br. John Mulhollans Tryal commenced at 7 O'clock; Br. Mulhollen for being Intoxicated in Drink, for breaking the 6th Rule of our By-Laws Fined 6d; secondly, for breaking the 12th Rule, fined 5s; and for bad language to the Worshipful it is agreeable by the Members of this Lodge that is heer met that he must make an Humble Submission for so doing; this is unanimously agreed upon that his futer conduct mus be agreeable to the Members of this Lodge. His Tryal lasted until 10 O'clock. Dewly admonished, Br. Mulhollan asked Gods pardon and the Lodges and the Matter is amicably settled.

1798. Feby. 20.—A charge layed to Bro. O'Neal for charging the Members of the Lodge to meet clandestinely; a Cometa chose by the Worshipful, to absent themselves from the Lodge Room to an a jacin Room to decide the matter; the Committee agreeing and finding Br. O'Neill colpable of an error for Schandlelizing the Lodge is find five shillings, and is to make an humble submission to the Lodge for the offence.

Br. O'Neal made an humble apology for the offence. Lodge closed at 50 minutes past 10, when the greatest harmony subsisted.

1800. Apl. 3.—Agreed that the Lodge shall be shifted to the house of Brother Richard Clarkson, the sign of the Lord Admiral Nelson, on Bolton Moor.

May 18.—Resolved, that a Royal Arch Chapter shall be held. 5 Brethren agreed to be made Arch Masons. Opened the Lodge on the 3rd degree, and these 5 Brothers past the Chair at 5 O'clock and pd. 7/6. Soon after opened the Royal Arch Chapter, these Brn. were made Exclant and Shuper Exclant Masons and Likeeves Holy Royal Arch Masons.

1802. Jan. 1.—A procession took place in which No. 196 joined, wh. was guarded by the Military stationed in the town, and a letter of thanks was addressed by the Secr. of Lodge 196 to the Commanding Officer."

A note by the compiler says:—"The Cash Book records that £2 0s 6d was recd. towards the Expenses from different brethren of the 17 Light Dragoons."

Book No. 2 contains a code of by-laws numbering 18, and the quaint spelling of words will be especially remarked. In pseudo-German fashion, the Secretary has added capital letters not only to some of the substantives, but also to other words.

Rule the 1st.

Resolved that this Lodge Shall Meet on the First Monday of Every Calinder Month in order to act and Transact such business As seems Meet unto them For the Well Being of the Antient Craft, at the house of Mrs. Lawson's, Hand and Banner, Deans Gate, and Every Member Shall Pay one Shilling, Sixpence to Be spent and Sixpence to the fund Tyler, and Candles To be paid out of the same.

Rule the 2nd.

Resolved that Every Brother Shall pay Three Shillings and sixpence on Every St. John's day, and Every Br. Absent on that day Shall pay the same Except Sickness or Confinement.

Rule the 3rd.

Resolved that no Brother will be chosen by Seniority to Preside as Master or Aney other office in the Lodge, except he Merits it.

Rule the 4th.

Resolved that Every Br. Shall appear Clean and as Decent as he Can with an Apron, such as is worn by Antient Masons, Likewise that Every Subscribing Br. shall ware in his Breast that Mark of distinction that is worn by Antient Masons on the Regular Meeting Nights.

Rule the 5th.

Resolved that any Br. that shall Curse, Sware, or use aney Unbecoming Language in Diragation of God's name intendedly, or Aggravate another Br. to disturbe the Harmony of the Lodge whilst engaged in that Most Serious and Solimn, for every such offence shall forfeit sixpence.

Rule the 6th.

Resolved that Aney Br. Coming on our Regular Meeting Disguised in Liquor shall pay for the First offence Sixpence, And for Every other one Shilling, to go to the fund For the Relief of Indegent Brethren.

Rule the 7th.

Resolved that Aney Br. Absenting himself on our Regular Meeting Night without him on his next Meeting Assigns a proper Reason For Every Such offence shall forfeit one Shilling.

Rule the 8th.

Resolved that Any Old Mason that wishes To Joyn this Lodge, if he bound Found worthy To Becom a member, for his admission he shall Pay the Sum of Ten Shillings and Sixpence, and Likewise to pay his own Regestrie.

Rule the 9th.

Resolved that if aney Br. Shall Redicule aney other Br. in Regard of his Religion, Trade, or Profession, Shall for Every such offence Pay Ten Shillings, and not to admitted to Sit in the Lodge until he pays the same, and Makes an humble Submission For his Transgression. All fines and forfeits to be put in the Fund for the Relief of Distressed Brothers.

Rule the 10th.

Resolved that no Br. shall Receive a Certificate until he is one year a Subscribing Member Excepting he is Leveing the Kingdom, or Going to some other part, or Entering into his Majesties Service, and then give his O.B. that he is not Decaiving the Lodge.

Rule the 11th.

Resolved that no Modern Mason or aney Subscribing those to Belongs will be admitted in this Lodge while Engaged in that Most Serious and Solimn, the Better to Enable them to keep the Antient Craft from being Adulterated, and that Every visiting Brother shall pay as much as a Subscribing Member, that is one Shilling, First Visit Free.

Rule the 12th.

Resolved that if any Member Belonging to this Lodge should Devulge aney Secrets whatsoever to aney person not Belonging to this Lodge First offence shall Forfeit Five Shillings and will not be admitted to sit in the Lodge untill he pays the same and Makes an humble Submission for his Transgression and if Found Guilty of the same a Second time Fined 10s 6d, third time Excluded and Reported to the Grand Lodge.

Rule the 13th.

Resolved that Every Br. Belonging to this Lodge Shall Be Carefull in offering his interest to aney Man Desureing to Becom a Mason without first applying by petition, so that no Reflection May Be Carried further By him if not admitted.

Rule the 14th.

Resolved that no person hereafter shall becom a Mason in this Lodge But such as are of Abel Body, Honest Parentage, Good Reputation in the neighbourhood where he Resides, and an observer of the Law of the Land.

Rule the 15th.

Resolved that no Man Be Admitted a Member of this Lodge without previous notice of one month before Given, Unless Some Cause May Appear Legal to the whole Lodge.

Rule the 16th.

Resolved that aney Man who wishes to be made a Mason in this Lodge Shall Send 10s 6d with his petition, and if approved of it shall be Detained as part of his Admission Money, and on his First Entering this Lodge shall pay One Pound one, and before he Becomes a Master Mason he Shall Cleare of the whole which is To Be £2 2s 6d and pay his own Regestrie and Tyler.

Rule the 17th.

Resolved that if any Br. Comes on a stated Lodge Night with a foul shirt, with a Beard, Silk or Coloured Handkerchief, shall pay a fine of Two-pence for Every such offence.

Rule the 18th.

Resolved that no Certificate shall be granted to aney Brother untill he shall have paid all arrears due to the Lodge, likewise Discharged all Debts he may have Contracted with any Brother of the same in the house wherein the Lodge is kept in order to Soport the Credit of the Lodge, Except Love granted from the Creditor.

(To be continued.)

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THE INCREASE OF FREEMASONS.

IT is never to be forgotten that "proselyting" is forbidden in Freemasonry. No effort is permitted to bring over to Masonry any profane who has not of himself manifested a desire to unite with the Fraternity.

Persuasion, or any inducement, cannot be used to bring into the Craft anyone who is thus influenced, for he would not be worthy of the trust to be devolved on him as a Mason. It must be of his own free will, by the exercise of his intelligence and conscience that his judgment is impressed, and causes him to seek admission into and association with the Brotherhood of Freemasons.

All the information he may require to decide for himself can be found in the exoteric teachings of recognized Masonic authority.

The history of Freemasonry is sufficiently well known, its influence on society open to investigation, the character of the whole Craft before the whole world clearly portrayed, so that a true, earnest and honest aspirant for Masonic membership needs no inducements or allurements to excite compulsion to present his application for admission.

Masonry is not, never has been, and so long as its fundamental principles are maintained, never can be, composed of men who seek the benefits or advantages which mark the incitements to enter profane organizations.

Entering Masonry, all must divest themselves of those motives and considerations which give all other associations which glitter with enticements, excuses or pretexts to attract members.

Masonry pays no premiums or bounties for membership. Its laws are as rigid as those of the "Medes and Persians," which history has made into a proverb, that they are unalterable.

These laws are few and plain, originating with the earliest of days in a system of jurisprudence that is to-day older than empires, languages or organized society; is, therefore, free from those modern policies which are liable to all sorts of interpretations.

Justice and equity are the corner stones of Masonic jurisprudence. Justice that has been sanctioned as right by the wisest of the generations of men; equity, which is the conscience of the fathers since the aforesaid. Both were living principles set forth before the "Ten Tables" of pre-Christian era. St. John and St. Paul, nearly two thousand years ago, taught the principles of that justice and equity.

Therefore it is beyond contradiction that Freemasonry is a law unto itself, and he who seeks to be a Freemason must come asking admission on the basis of obedience to the laws and regulations of the Fraternity.

These have been tried by many generations of men; they have been tested by long and close investigation and examination; they have been honoured, commended and approved by the wise and the good.

It is not to be supposed then that such an Institution as Freemasonry needs to offer or present any inducements to secure membership. It cannot be asserted, for it is proclaimed that any such effort is not permitted. If any such influence was used in any individual case, and it tried to be hidden as though it could not be discovered in the "Light," so that if made manifest it would destroy the possibility of its successful operation.

Thus it is, and therefore, that Freemasonry has maintained its character, defeated all attempts to impair its existence; in full possession of its rank and power in the State, it has lost neither "jot nor tittle" of its principles, its esotericism, its landmarks or its symbology. Beyond reproach of all right thinking men, assailed only by one-sided cecytists, whose blindness would be total, unless their vision was excited by phantoms.

What need then has Masonry to proselyte? It is wise enough to know that those who seek to enter its portals from persuasion of friends, or some unworthy motive, or for self-interest, or for what could be of personal advantage or benefit, would prove themselves destructive of the harmony of the Craft, bring reproach on the Masonic character, and go to justify the belief that Freemasons were their worst enemies, for they were found in the threshold of the Craft.

Careful watchfulness should be the duty of the members of a Lodge to prevent unworthy men from obtaining the rights and privileges of Masonry.

Watch the preparing room door; test every applicant on his application by the inexorable law which permits his initiation.—"Masonic Review."

THE QUICK OR THE DEAD.

THE evil that men do lives after them, the good is oft interred with their bones. Shakespeare, as a rule, was right in his wise and sagacious remarks upon human nature, and to look about, upon the monuments that cover so much of the earth's surface erected to the "memory of men," we would think there was never anything but good in man, and as a consequence nothing else could be interred. Caesar was ambitious, and because he was, Brutus, who was an "honourable" man, and not a bit ambitious, slew him, and in this act he let out the evil blood of ambitious Caesar, and left the good bones to be interred. I have often been struck with the records upon tombstones, and wondered what those whose virtues are graven upon tablets of stone would think of themselves, could they but return to this mundane sphere and gaze upon the inscriptions above their grassy resting-places. To be sure, only the good things of a man's life should be remembered, and only the virtues should be chiselled upon enduring brass, but is it not sometimes a matter of surprise, to find after a man is dead that he possessed virtues (according to the tombstone legend) of which we never heard him accused in life?

There is one thing emphatically true, that we often do not discover the good in a man's life until that life is done. There are noble impulses, pure aspirations, and acts of kindness, that we never think of until after the man has squared his accounts with time, and we discover a large balance to his credit on the ledger of virtue. To praise it, then, is wise in man. It may do some poor, struggling fellow-man good to "hope" that "after life's fitful fever," when he sleeps well, some friend may drop a tear upon his grave, and say: "He was a good fellow."

But I have sometimes thought that these expressions, or rewards, or good opinions, might be of greater benefit, if they were not posthumous. Why wait until a man is cold in death before you say a word of encouragement? Why not help a struggling fellow-man a little while above ground? Why not help bear his burden of life, not praise him for having borne the load so bravely all alone? There is a vast amount of hypocritical cant in these posthumous praises. The monuments erected in cemeteries are all well to mark the last resting place of our loved ones, but we should erect monuments of love and appreciation in their lives. What does it matter to the senseless clay, whether there is a shaft a hundred feet high, or a mausoleum of lasting granite erected to mark its place of rest? It does matter to the living, it did to that same senseless clay when it was quickened with the spirit of active life, whether those who were its associates were really and truly appreciative of the labours performed. There is too much hating the quick and loving the dead.

Let us build monuments to the living by making their lives more tolerable, and by showing an appreciation of their existence. Each man and woman on the face of the earth deserves something from the circle of acquaintances in which he or she moves. It may be that some poor criminal is suffering in a felon's cell, because the word of warning or advice was not spoken at the proper time. This is a great big world, but it is not so big that every one may not find sustenance. There is wealth enough in the bosom of mother earth, all created by the All-Father for his children, and those children have but to reach forth their hands and take it. Nothing ever came from idleness, except evil, and so no man can hope for the good of life without an effort. Some are more successful than others, and secure more of the good things our Father has provided. What monuments of sweet contentment, and what praises, before angelic translation, would we see if these successful mortals would speak a word of encouragement and advice to the less favoured of their fellows.

The time for speaking good of a man is during his life. To praise him then, and advise with him there, is the part of wisdom, but it seems that we are all Cains and every man's hand is against us. A man who makes a mistake receives no encouragement to do better, but is kicked to hurry him down hill. A word spoken at the right time may save many a heartache, and entitle a man to praise both before and after death.

The Quick, not the Dead, are those who need the words of praise and monuments to their virtues and good deeds. The Quick we see and mingle with; the Dead are gone from our circle into the silence of inactivity. No words of praise can do them good, and it is too late when the tombstone is erected to say what ought to have been said before.—"Lounger," in "New York Dispatch."

A MASON'S DUTY.

HOW many of us are there who ever stop and consider whether as members of the Masonic Order we owe more to ourselves and the community in which we live, than we otherwise should were we not Masons; yet this query appeals to us from many good and sufficient reasons.

From the standpoint of many outsiders, the Order itself, and all belonging thereto, are looked upon with more or less suspicion; even the church organizations look upon our Order with more or less disfavour, born of a jealousy of the willing and zealous allegiance which the average Mason bears to it.

Many are prone to lay to the door of Freemasonry very much that occurs not beneficial to the community, and stand constantly on the look-out to discover any short-comings among the members, and to decry the Order and all Masons, upon the slightest shadow of anything emanating therefrom that seems to them not to be entirely right.

As Masons, we should be fully aware that our critics are keenly on the alert to pick up the lightest word, and to bring forward the simplest act, spoken or performed by a Mason, which can possibly be construed into a semblance of something which is dangerous to the community or of evil import to mankind in general.

Another class of critics are those who think they are afraid of the evil influence of all secret societies, but more especially of the Masonic Order, it being the oldest, the most prominent, and the one of all others that holds its members to the truest allegiance, and consequently, to them the most to be suspected and feared; among the latter class are many very intelligent, and even well educated people, who through their early education, or by certain circumstances, or the animus of their thoughts, are turned in this direction.

Another class are those who have never given the matter very much thought, but without any positive opinions of their own are ready to accept the ideas advanced by others as a matter of course, and to allow that all such secret organizations are quite harmful, and to blame any and all the fortunate or unfortunate happenings that fall upon mankind. If a man is particularly fortunate in his business ventures, in the estimation of these

critics it is because he is a Mason, if he is successful in politics, or if he prospers in any undertaking whatever, it is from the same cause, although perhaps he may not be a Mason after all.

If a particularly bad state of affairs exists or is brought about, the Masons have done it; so that to their minds the Order is blamed for anything and everything that happens which does not meet with their approval.

If a man who is at all prominent in Masonic matters happens to make a mistake, or take a wrong step, they are ready to condemn him much quicker than if he were not a Mason.

There is still another class of intelligent people who have never become members of the Order, although they think well enough of it, who expect more from men because they are Masons, and think that all their acts should be entirely above reproach.

Placed in this situation with all these surroundings, should not the true Mason feel that he has a strong reason for the avoidance of anything that excites criticism, and a powerful incentive to good behaviour and upright conduct, "not only while in the Lodge, but also when abroad in the world."

Is it not the bounden duty of all Masons to so conduct themselves in all matters, at all times, and under all circumstances, as not only to call down no criticism, but so that they may be held up as models of respectability and types of propriety for all men to pattern after?

This is expected of him, and it is a duty he should perform and fulfil, with an interest and a zeal commensurate with the character which he sustains—that of a true Mason.

I apprehend that many of us think that if they act squarely with a brother Mason, if they maintain with each other the correct Masonic relations, they have done all that is expected of them as Masons; that their obligations to do what is just and proper extends no further than to a Brother.

But when we look into the teachings of the Order we certainly must find that it transcends such a narrow line of duty by a very long and broad degree. The true Mason looks upon mankind as a brotherhood; he looks upon life as very much more than the narrow, selfish existence, bounded by a devotion to a small circle; he feels that there is much more in this life than the single me, or mine, much more than the comparatively small aggregation of a few who are congenial to him; his existence and being must spread wider than this; it must take an interest in all that are here, even those who do not live and act as he thinks they should; our teachings are that as Masons our charity should be as extensive as the world itself.

We claim to be broader than the church, and we are, inasmuch as our teachings, if properly followed, lead us to a comprehension of all, rich and poor, great and small, high and low, of whatever race, creed, or opinion. In following out and acting upon the teachings of Masonry thus broadly, we shall not only carry out the true intent and doctrine of the Order, that of benefiting the world at large, but shall conduce to our own happiness in knowing that we have performed our individual duty according to the best and broadest teachings, evolved from that book which is the basis and foundation on which the superstructure of Freemasonry is founded.

Such a line of conduct strengthens, broadens, and raises Freemasonry, and is an armour from which the shafts of criticism fall harmless to the ground.—Winthrop Messenger, in "Freemasons Repository."

The Theatres, &c.

Lyceum.—8, Hamlet. Matinée, Saturday, 2.
 Drury Lane.—7.30, The White Heather. Matinée, Saturday, 1.30.
 Her Majesty's.—8, The Prentice Pillar. 9 Hansel and Gretel. Matinée, Saturday, 2.30.
 Haymarket.—8.20, The Tarantula. 9, A marriage of convenience. Matinée, Saturday, 2.30.
 Globe.—8.15, Our bitterest foe. 9, "Miss Francis" of Yale. Matinée, Saturday, 2.15.
 Lyric.—8.15, The Sign of the Cross. Matinée, Wednesday and Saturday, 2.30.
 Adelphi.—8, In the days of the Duke. Matinée, Wednesday, 2.
 Garrick.—8.20, La Pêcholle. Matinée, Saturday, 2.30.
 Daly's.—8.15, The Geisha; A story of a Tea House. Matinée, Saturday, 2.30.
 Vaudeville.—8.15, Round a Tree. 9, A Night out. Matinée, Wednesday, 3.
 Prince of Wales's.—8.15, La Poupée. Matinée, Saturday, 2.30.
 Savoy.—7.40, Old Sarah. 8.20, The Yeoman of the Guard. Matinée, Saturday, 2.30.
 Gaiety.—8, The Circus Girl. Matinée, Saturday, 2.
 Terry's.—8.20, The French Maid. Matinée, Wednesday and Saturday, 2.30.
 Criterion.—8.30, The Sleeping Partner. Matinée, Saturday, 2.30. (Last day).
 Strand.—8.15, The Greek Soprano. 9, The Purser. Matinée, Wednesday, 3.
 Shaftesbury.—8.15, The Wizard of the Nile. Matinée, Wednesday, 2.15.
 Duke of York's.—8.15, Francillon. Matinée, Saturday, 2.30.
 Comedy.—8.10, The Guinea Stamp. 9, One Summer's day. Matinée, Wednesday and Saturday, 3.
 Princess's.—7.45, Tommy Atkins.
 Grand.—Next week, The Ballet Girl.
 Parkhurst.—Next week, at 8, From Scotland Yard.
 Alhambra.—7.50, Variety Entertainment. The Tzigane. Victoria and Merrie England. Cinematographe views of the Jubilee Procession.
 Empire.—7.50, Variety Entertainment. New Ballet, Monte Cristo, &c.
 Palace.—8, Variety Entertainment, New American Biograph, &c.
 Royal.—7.30, Variety Company. Saturday, 2.30.
 Egyptian Hall.—3 and 8, Mr. J. N. Maskelyne's entertainment.
 Crystal Palace.—Varied attractions daily.
 Royal Aquarium.—Open, 10 a.m., close 11.30 p.m. Constant Amusement.

LODGE MEETINGS NEXT WEEK.

Fuller 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.

79 Pythagorean, Greenwich
 1540 Chaucer, Southwark
 1632 Stuart, Camberwell
 1745 Farringdon (Without), Via. H'tl
 1828 Shepherd's Bush, S'pherd's B'sh
 48 Industry, Gatheshead
 62 Social, Manchester
 491 Royal Sussex, Jersey
 557 Loyal Victoria, Callington
 1177 Tenby, Tenby
 1218 Prince Alfred, Mossley
 1258 Kennard, Pontypool
 1325 Stanley, Liverpool
 1753 Obedience, Okehampton
 1991 Agricola, York
 2042 Apollo, Liverpool
 2068 Portsmouth Temperance, L'dp't.
 2257 Powell, Bristol
 2279 Thornham, Thornham
 2363 Minnehaha Minstrel, M'chester.
 2429 Research, Leicester
 2547 Llangattock, Cardiff
 2582 Lewisham, Smethwick

1524 Duke of Connaught, Anderton's
 2192 Highbury, Highbury
 2264 Chough, Cannon Street Hotel
 39 St. John Baptist, Exeter
 111 Restoration, Darlington
 129 Union, Kendal
 475 Bed. St. John Bap., Luton
 590 La Cesaree, Jersey
 636 De Ogle, Morpeth
 707 St. Mary, Bridport
 772 Pilgrim, Glastonbury
 807 Cabbell, Norwich
 904 Phoenix, Rotherham
 966 St. Edward, Leek
 1151 St. Andrew, Tywardreath
 1166 Clarendon, Hyde
 1313 Fernor, Southport
 1322 Waverley, Ashton-under-Lyne
 1519 Albert Edward, Clayt'n-le-Moors
 1578 Merlin, Pontypridd
 1957 Grove, Hazel Grove
 2269 Peace, Wigan
 2418 Hedworth, South Shields

Tuesday.

141 Faith, Anderton's
 186 Industry, Freemasons'-hall
 1158 Southern Star, Southwark
 1441 Ivy, Camberwell
 253 Tyrian, Derby
 299 Emulation, Dartford
 310 Union, Carlisle
 564 Stability, Stourbridge
 597 St. Cybi, Holyhead
 943 Sincerity, Norwich
 954 St. Aubyn, Devonport
 1007 Howe & Charnwood, Loughboro
 1016 Elkington, Birmingham
 1052 Callander, Manchester
 1358 Torbay, Paignton
 1390 Whitwell, Millon
 1479 Halsey, St. Albans
 1536 United Military, Plumstead
 1566 Ellington, Maidenhead
 1580 Cranbourne, Hatfield
 1609 Liverpool Dramatic, Liverpool
 1636 St. Cecilia, Brighton
 1650 Rose of Raby, Staindrop
 1675 Ancient Briton, Liverpool
 1779 Ivanhoe, Sheffield
 1834 Duke of Connaught, Landport
 1896 Audley, Newport, Salop
 1942 Minerva, Fenton
 2404 Lord Charles Beresford, Ch'tm.

Friday.

554 Yarborough, Fenchurch Street
 890 Hornsey, Anderton's
 1489 Marquess of Ripon, Highbury
 1627 Royal Kensington, F'masons'-h.
 2076 Quator Coronati, F'masons'-h.
 2488 Eccentric, Criterion
 2511 St. John at Hackney, Hackney
 44 Friendship, Manchester
 242 St. George, Doncaster
 291 Royal Philanthropic, Highbridge
 306 Alired, Leeds
 375 Lambton, Durham
 521 Truth, Huddersfield
 574 Loy. Berkshire Hope, Newbury
 601 St. John, Wellington, Salop
 698 Ryde, Ryde
 709 Invicta of Ashford, Ashford
 751 Eastnor, Ledbury
 837 De Grey and Ripon, Ripon
 936 Adair, Aldeburgh
 998 Welchpool, Welchpool
 1009 Shakspeare, Manchester
 1230 Barnard, Barnard Castle
 1375 Architect, Chorlton-cum-Hardy
 1405 Southwell, Nottingham
 1561 Morecambe, Morecambe
 1648 Prince of Wales, Bradford
 1664 Gosforth, Gosforth
 1754 Windsor, Penarth
 1838 Tudor Rifle V'nt'rs., W'v'h'pton
 1993 Wolseley, Manchester
 2433 Minerva, Birkenhead
 2491 White Rose of York, Sheffield
 2494 Humber Installed Masters', Hull
 2569 St. Trillo, Colwyn Bay

Wednesday.

898 Temperance in East, Poplar
 76 Economy, Winchester
 163 Integrity, Manchester
 187 Rl. Sussex Hospitality, Bristol
 304 Philanthropic, Leeds
 439 Scientific, Bingley
 461 Fortitude, Newton
 540 Stuart, Bedford
 651 Brecknock, Brecon
 996 Soudes, East Dereham
 1083 Townley Parker, Manchester
 1119 St. Bede, Jarrow
 1219 Strangeways, Manchester
 1283 Ryburn, Sowerby Bridge
 1714 Albert Edward, Yorktown
 1775 Leopold, Church
 1793 Sir Charles Bright, Teddington
 1953 Prudence & Industry, Chard
 1989 Stirling, Cleator Moor
 2064 Smith Child, Tunstall
 2330 St. Lawrence, Pudsey

Thursday.

General Committee Girls School,
 Freemasons' Hall, at 5.

Saturday.

1572 Carnarvon, Albion
 1622 Rose, Camberwell
 1949 Brixton, Kennington
 2466 Cheerybles, Freemasons'-hall
 1223 Amherst, Riverhead
 1388 Canynges, Bristol
 1458 Truth, Manchester
 1460 Thames Valley, Hampton Ct.
 1550 Prudence, Plymouth
 1567 Elliot, Feltham
 2054 Wilson Iles, Rickmansworth
 2096 George Price, Croydon
 2331 Ravencroft, Barnet
 2442 St. Clement, Leigh
 2493 Vale of Eden, Appleby
 2499 North Kent, Bexley Heath
 2541 St. Andrew, Avonmouth

It is time that Masons realize that the Institution is one of the simplest, purest and most universal systems of religion ever taught by man, and worthy of careful consideration and practice. It also has come out strongly against mercenary charity. Masonry's religion and charity, rightly understood and practiced, are pure and undefiled, and just what the first great light requires. If any Craftsman does not so understand and act, then sad indeed is his case.—"Trestleboard."

Estimates, Sketches, Specimens, &c., free on application to
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