

THE Freemason's Chronicle;

A WEEKLY RECORD OF MASONIC INTELLIGENCE.

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

Reports of United Grand Lodge are published with the Special Sanction of H.R.H. the Prince of Wales,
the Most Worshipful the Grand Master of England.

VOL. XXIV.—No. 606. SATURDAY, 21st AUGUST 1886.

[PRICE THREEPENCE.
13s 6d per annum, post free.]

TWENTY-FIVE YEARS SERVICE IN MASONRY.

WHEN we look back on the last twenty-five years in the History of Freemasonry we seem to have a period that is scarcely worthy of special consideration in comparison with the long ages through which our beloved Order has flourished, but if we take these twenty-five years in association with the Masonic career of an individual member of the Fraternity what a different aspect presents itself to our view. In the one case, the twenty-five years is but one of many similar periods through which Freemasonry has passed, and will pass again; in the other the term represents a considerable portion of an ordinary lifetime, while it may be said to be far above the average period of a Brother's connection with the Order. At the present time, when Masonic Lodges are to be found in all parts of the globe, and their subscribing members may be counted by hundreds of thousands, it hardly seems possible that twenty-five years since the larger number of these Lodges were unthought of, while the majority of the members of to-day had not emerged from the happy time of boyhood; yet such is the case, and the brother who can boast an uninterrupted Masonic career of twenty-five years enjoys a position in the Craft which should entitle him to more than respect at the hands of his fellows. There are not many brethren who can point to such a period of Masonic activity, and hence it is that the honour is all the more to be prized. It would not indeed be a difficult matter to count the brethren who have taken an active and continuous interest in Freemasonry during the last twenty-five years, and, strange as it may seem, were we to do so we should find in their midst some of the most prominent Masons of the present day, thus proving that a long association with the Order does not necessarily result in a loss of interest in its concerns.

There is one brother whose name is at present prominently before the English Craft, who, by his untiring energy during the past thirty-five years on behalf of Freemasonry, has played no unimportant part in raising the Order to its present state of prosperity. We do not say that without him the Order would have been less popular than now it is, but we do believe that one of its noblest principles, that of Charity—as exemplified in the maintenance of the widow and orphan, and the education of the young—would not have assumed so large and practical a shape as it at present enjoys in this country had he not, in his earlier days, devoted himself to its promulgation, and, with unceasing energy during the last twenty-five years, continued his efforts to promote its practice. "Our Hercules," as some ten years since we designated the brother of whom we speak, has lost none of that zeal and perseverance of which he then possessed so large a share, and which formed the basis on which rested his right to the title we selected for him. On the contrary, the time that has passed since then unquestionably has given him greater experience, and increased his desire to help those on whose behalf he has so long pleaded, and for whom he has done all that has lain in his power. Recognizing these facts, it is not surprising that a movement has been inaugurated for the purpose of raising a testimonial to be presented to Bro. Binckes, in recognition of his twenty-five years service as Secretary of the Royal Masonic Institution for Boys, or that an influential body of brethren has already given their support to the proposal.

We have already said that to Bro. Binckes much credit is due for the share he has taken in raising Freemasonry to its present position, and if we are to recognise any brother or body of brethren as being the cause, wholly or in part, of the progress of the Order, then our statement is a just one, for it would be hard to point to another who has worked as zealously as he has done in furtherance of the true principles of Freemasonry. We will not speak of his career previous to his appointment as Secretary of the Boys' School; it is in that position he has made for himself the reputation he now enjoys; moreover, it is in recognition of his services in his Secretarial capacity that the testimonial now proposed is being raised. In 1861, when Bro. Binckes undertook the duties of Secretary, the Royal Masonic Institution for Boys was, comparatively speaking, and basing our opinion on its present dimensions, an insignificant affair, enjoying an income from all sources of say £2,048 per annum. It then had seventy boys on its foundation; fifty of these were educated and maintained in a house which had been purchased and adapted for the purpose, while the remaining twenty were educated outside, a system which, as our readers are aware, has been abolished for some years. In the interval which has passed since the election of Bro. Binckes as Secretary, the Institution has grown to such an extent that to-day we find it in possession of some twelve acres of freehold land, with schools and other buildings erected thereon, which together have cost no less a sum than £80,000. In addition to this, the funded property has been increased to £17,500, and the number of boys on the establishment to 240, all being educated and maintained in the buildings of the Institution, at an annual cost of £11,000. How much of this increase is due to natural growth, and how much to the persistent attention of Bro. Binckes, it is impossible to say, but no one who has heard him advocate the claims of the Charity—and what Mason has not?—will venture the opinion that he is not entitled to a large share of the credit. For many years Bro. Binckes has never lost an opportunity of urging on the Freemasons of England the claims of the orphan, the widow, and the needy brother; he has never refused an invitation to attend a meeting unless a previous engagement prevented it, and no journey has been too long for him providing it was possible to reach his destination in time for the gathering. At Newcastle perhaps one day, he would journey to the South of England the next, and then back to the Midland counties for the following, and so on, week after week, month after month, aye, and year after year. Brethren who are in the habit of attending their own Lodges some six or eight times a year, and who accept one or two invitations from others in the course of the twelve months, can form no idea of the fatigue this continuous visiting entails. The incessant excitement and the repeated repetition of the same forms and ceremonies is more than some men could endure, but "Our Hercules" has proved himself above the average in this respect, and to-day enjoys a reputation unique in the annals of Freemasonry or of any kindred organization. Can it be doubted this continued visiting and repeated advocacy of the claims of Charity has had no result? Rather should the present condition of the Masonic Institutions and the large sums annually contributed for their maintenance be ascribed to the exertions of Bro. Binckes and those who, in more recent years, have supported him in his endeavours, and now that some recognition of his long services is con-

templated, the brethren of England should show their appreciation of what he has accomplished.

In the earlier part of our remarks we omitted reference to Bro. Binckes's Masonic career previous to his appointment to the Secretaryship of the Boys' School, firstly, because we have already mentioned it in these pages, and secondly because it was not necessary to speak of it when referring to his Secretaryship. As, however, a new generation of Masons has sprung up since the sketch of "Our Hercules" appeared, and as it may interest Masons of today to know that Bro. Binckes has distinguished himself in other ways than as an official of one of our Institutions, we now briefly refer to his earlier Masonic career. He was initiated in December 1851 in the Enoch Lodge, No. 11, and filled the chair of his mother Lodge in 1856, but previous to that year he had made a name for himself in Grand Lodge, being then recognised as an able debater on any subject he approached. In 1855-6 he took a prominent part in the discussions on the Canadian and other great questions, and was recognised as a leader on what has always been recognised as the "Blue" side of Grand Lodge. He was one of the members of the Board of General Purposes of 1856-57, and a member of the first Building Committee appointed to consider the re-erection of Freemasons' Hall. Here his independent spirit brought him into opposition with some of his colleagues, notably with the then President of the Board, and a determination was expressed that he should not be re-elected, which determination, by reason of a little manœuvring on the part of his opponents, was duly carried into effect. In 1860 he filled the chair of the Crescent Lodge, No. 1090, and since then has occupied the same exalted position in the Peace and Harmony, Grand Stewards, Lewis, and other Lodges. In the Royal Arch, and in the higher degrees of Freemasonry, he has likewise distinguished himself; no small share of his popularity having been achieved in connection with the Mark Degree, of which he has been the Grand Secretary for almost as long a period as he has been Secretary of the Boys' School; in fact, he received the two appointments during the one year. It would be unwise to give Brother Binckes the credit of all the progress which has taken place in Mark Masonry, but here also no small portion is due to his endeavours. When he was appointed to the Grand Secretaryship there were but 60 Lodges under the rule of the Mark Grand body, now there are 388, and to the brethren of most of these Lodges Bro. Binckes is personally known, either as consecrating officer, visitor, or personal friend; indeed it would be difficult to point to one who has more usefully devoted his talents to Freemasonry or who enjoys a wider circle of Masonic friends than does the brother whose twenty-five years of Secretarial service have done so much for Freemasonry in general, and for the cause of Charity and the Mark Degree in particular.

In another part of our present issue we give a copy of the circular which has been issued by the Executive of the Testimonial Fund; from this it will be seen that the proposal is to limit individual subscriptions to one guinea, and to allow the subscription lists to remain open until the end of March next, by which time all who may desire to do so will have had an opportunity of showing their appreciation of merit. It is only necessary to add that the Right Hon. the Earl of Lathom, Deputy Grand Master of England, is the President of the Fund, while the Vice Presidents are the Right Hon. the Earl of Bective Provincial G.M. Cumberland and Westmoreland, Colonel Sir Francis Burdett, Bart., Provincial G.M. Middlesex, Colonel Edward C. Malet De Carteret Provincial G.M. Jersey, the Right Hon. Lord Henniker Provincial G.M. Suffolk, the Right Hon. the Earl of Kintore Pro G.M.M.M., his Grace the Duke of Manchester Provincial G.M. Northants and Hunts, and the Rev. Canon Portal Past G.M.M.M. Bro. Raynham W. Stewart is Chairman, Bro. John L. Mather Deputy Chairman, Bro. George Plucknett Treasurer, and Bro. C. F. Hogard Secretary of the Fund, while the brethren enrolled on the Committee are some of the most active workers in Freemasonry, the mere co-operation of whom would be sufficient to stamp any proposal as worthy of support; we give a list of their names elsewhere. It is not our intention to urge our readers to support this Testimonial Fund. We leave them to decide for themselves the part they will take in it. We have referred—very feebly, we are aware—to the doings of a brother who has done much for Freemasonry in days gone by, and who is

deserving of much from those of his brethren who feel that reward should follow labour.

In devoting our space to this subject, it was not our intention to associate with it another proposal which is before the Craft of a similar nature, but as the two are alike in many particulars, it will perhaps be best to depart from our intention rather than leave this second suggested testimonial to a later issue. We have already referred to it, however, so that our readers will need no telling that we now speak of the proposed testimonial to Miss Davis, the Head Mistress of the Royal Masonic Institution for Girls, who in her own sphere has been equally active for a like period of twenty-five years. It is not only in this matter of time that the case of Miss Davis is similar to that of Bro. Binckes; she, equally with him, has devoted the whole of her energy and ability to the duties she has had to perform, and how far she has succeeded the present state of efficiency of the Girls' School is the best answer. The brethren who have interested themselves on her behalf, and of whom we recently gave a list, are equally well known to those on Bro. Binckes's Testimonial Committee, and we feel it is only necessary that Craftsmen generally should know what is being done in order to secure for each a substantial recognition for what they have accomplished. Of course Miss Davis has been debarred, by the rules of Freemasonry, from playing so active a part in its doings as her coadjutor, but she has done what it was possible for her to do, with equal credit to herself and, we may say, with equal benefit to the cause with which she has been associated. These two officials—each of whom has stood the test of a quarter of a century's trial—may well be held up as patterns worthy of imitation by the pupils of the respective Institutions with which they have been so long associated. May they both live for many years longer to enjoy the honours they have worked so hard to secure.

RED, WHITE, AND BLUE.

WHITE, blue, and red, are famous colours. The words, "The red, white, and blue," have great significance, as all know, when uttered in impassioned oratory, or chanted in the chorus of a song of freedom, home, and fatherland. By common perception and consent, they are allied with Liberty, Equality, and Fraternity, in the highest sense of those terms, which includes loyalty to charity, truth, and order. The ideas and thoughts they represent are but a few of those excellencies which have their origin within the tessellated border of the Lodge, and flourish in the light of its blazing star.

The Star Spangled Banner, the only flag on earth which is strictly Masonic, is but one of the gifts of Masonry to the champions of humanity. It bears the white, and blue, and red, of the Ancient Craft, with its star, the pentalfa, whose lines, each continually returning on itself, are the emblem of infinity and symbol of "Masonic light."

All things Masonic belong to ancient Craft Masonry: otherwise there would be a part of its "mystery" excluded from its own Lodge, which is its receptacle; hence it is strange that we hear of "the Blue Lodge," meaning the Ancient Craft Lodge. True it is, there is what might be termed the blue Lodge or degree, but will those who use the term please inform the Craft where, or what, is the white Lodge, or the red Lodge? Those who know there is a blue Lodge ought to know the two other Lodges, and be ready to point them out. Why should the "blue Lodge" be so often mentioned, and the others never heard of?

It is also true that there are three Lodges, which together form a one, as the three degrees of the universe form a one, or unity, which term unity always implies union; consequently, as the colours are three there is, when they are separated, one for each Lodge, but, when united, three for the entire Lodge.

Every one can tell on hearing for the first time of the white Lodge, that it is the Entered Apprentices' Lodge, for there is the white apron, the emblem of innocence. Ask any Mason where he received his white badge—the sole badge of a Mason—and he will answer, "In the Lodge of Masons"—the first degree—it belongs there.

Which Lodge is next, the blue or the scarlet? Certainly not the scarlet, for the men who instituted the Royal Arch knew too much to adopt for that the colour of the Fellow Craft; so it might be determined from that fact alone that "in the olden time" the colour of the second degree was not red.

The Royal Arch, which in its substance is only the perfection of the Master's Lodge, separated from the latter and appropriated by the former, could not take as its special colour any of the three principal colours of the Ancient Craft Lodge but that of the *third degree*, and it did not. The specific colour of the Master's degree is, and must have always been, red. When Lodges are designated by colour, it is the Red Lodge. When the legend of the Holy Royal Ark (spelt arch and arche) was communicated by the Masters in possession of it, "under the warrant of the Worshipful Master," as it is said was done before the organization of Royal Arch Chapters, the only effect was to *complete* the Master's degree, and not to confer a *fourth* degree, which, properly, has no place in Masonry. The same is its only proper Masonic effect now.

In taking away the final work of the Master's degree, the colour of course was taken with it, for there was no other colour to take—not that it deprived the Master's degree of its colour—but that the Master Masons of the Royal Arch, having the degree *complete*, retained the colour along with whatever else they kept in their own establishment, when they began to assume that the same was a "fourth degree."

The white, blue, and red, having been the principal colours of the Lodge from time immemorial, they still so remain, and had not the final work been displaced, as it now demonstrably is, there would have been no cause for any confusion in the matter; and if any one should have spoken of the "Blue Lodge," every one else would have understood that he meant the Fellow Craft Lodge, the one which is opened on the *square*, and which corresponds to the colour blue, and not the Master's Lodge, which is opened on the *centre*, that is, of the *circle*, which corresponds with the colour *red*.

The three colours belong to the *Lodge*, and there is but *one* Symbolic Lodge, consequently the colours *together* pertain to the *three degrees* of Masonry. There is no such distribution in the latter as *three* colours to *four* degrees, leaving one without any colour at all, nor is there any such thing in Masonic order as four degrees, but if we suppose four, with three colours, and consequently *two* having *one* colour, which two could they be, considering that one is modern and three ancient? It is a very different matter from the *three* stations and *four* cardinal points, as the latter disposition of *three* and *four* involves a very different set of conditions, the explanation of which cannot be entered on here, for want of space.

It must not be supposed that Masonry, like many other modern systems of so-called symbolical character, takes cognisance of colours on account of any beauty or variety they exhibit, severally or in combination, much less for any merely fanciful suggestions they may offer, or conventional significations, upon which a voluble degree-monger may find occasion to fustianize to a considerable extent. On the contrary, it is only because of the illustration they afford of the order and harmony of natural laws, and their connection and correspondence with the particular laws of geometry and numbers.

Let us examine for a moment the three colours and the harmony between them and other symbols in the geometric and other parts of the work, bearing in mind that the colours belong together to the Lodge entire, and to each degree in the same manner as other symbols; for instance, the two great pillars. They are *not* the three *primary* colours, that is, the three from which all other colours, shades and tints have their origin. The primary colours are red, *yellow*, and blue. How does it come that these are not the colours of the Lodge, but instead of them, *white*, blue, and red, or in the contrary order, red, blue, and *white*?

Red and blue are two of the primary colours, and the primary and secondary of the triad which they compose. They are the first and fifth in the scale displayed in the spectrum, and correspond in position with the notes C and G in the diatonic scale of music. There is also what is called the diatonic scale of colours, containing seven, being the most distinctly different, and which Sir Isaac Newton thought differed in intervals of *space* in the spectrum in the same proportion as the seven musical notes differ in *pitch*. But this seems to be disproved, while the division of the entire scale of colours into *octaves*, the first reproduced in the eighth, with a difference of intensity corresponding to the difference in pitch in musical octaves, appears to be established by means of the diffraction spectrum.

The octaves of the spectrum show the following order: *red*, orange, yellow, green, *blue*, indigo, violet—red again, and so on. *White* is not one of the colours of the spectrum, that is, of the colours seen through the triangular prism. As to the orange, it lies between the *red* and *yellow*; the *green* lies between the *yellow* and *blue*, and the violet between the indigo and the red of the next octave. The *red*, *yellow*, and *blue*, are the three colours which cannot be composed of other colours; while orange can be composed of red and yellow, green of blue and yellow, violet of indigo and red; in each case the two colours lying next on each side. Red, blue, and yellow, are thus original or primary colours. By the intermingling of these seven colours, that is of the three original colours (for the other four can be composed of them), the astonishing number of colours, shades and tints discernible by the eye are formed. Doubtless every child in the United States could have a ribbon of a shade of colour different from that of every other.

But *white* and *black* are left out of this scale, and it is generally taught that they are not colours at all, but that white is the presence of all the colours (that is, of all the rays of light), and black the absence of all colour or rays of light. This, in the scientific sense of the term colour, is doubtless true, but it is also true that in the common meaning of the word colour, white and black are as real colours *to the eye* as red or blue, whether they appear in the spectrum or not, and the same is true of their shades.

Here we come to the point sought to be brought out by the above sketch: that besides two of the primary colours, red and blue, *white*, which is the composition of *all* colours, is the first colour of Masonry in the numerical order of degrees, or order of communication, and the last in the order of dignity, instead of *yellow*, the other and middle primary colour which is excluded. This may appear to be a discrepancy—a breach of that exquisite and admirable order which pervades every part of the symbology of the Lodge, but it is not, and, as in the case of the three stations and four cardinal points, a solution is within reach of the "skill and assiduity" which never go unrewarded.

The same condition of things is found in the geometric representation exhibited in the great lights. There we find the *triangle*, the simplest (primary) form possible in geometry, of which all other forms are composed; the square, the second simplest form possible (composed of straight lines), and the circle, the most comprehensive form possible, in which all other forms are contained; the three forms which are indispensable in producing and *proving* the figure of the forty-seventh problem of Euclid, as drawn on the Master's carpet (with a right angle of equal sides), the representation of the Divine Order in creation, and hence of the Divine Providence which is perpetual creation, which representation cannot be entered on in a short article.

While the seven colours of the spectrum form a scale which might well be termed the "gamut" of colours, there is, doubtless, a similar scale of odours, tastes and forms, that is, the notes or sounds which are perceived by means of the auditory nerves (those of hearing)—the colours which are perceived by the organs of vision—the odours perceived by the olfactory nerves, and bodies whose countless forms are perceived by the organs of touch without aid from other senses, and taste of those qualities of bodies perceptible through the gustatory organs, like all other manifestations of nature, are in perfect and complete order, and have their scales or octaves, comparatively as those of music, and consequently their harmonies and melodies, their concords and discords. These, in the case of colours, tastes and odours, are more or less distinctly discernible, particularly in colours, the harmonies of which are reduced to laws as well defined in many respects, though not so easily apprehended, as those of music. The others are less easily discerned or verified: doubtless not because their laws are less perfect, but because the organs of reception and perception in these cases are not so exquisitely delicate and acute, and consequently their sensations are not so vivid and exact as those of the organs of hearing and vision. This is according to order, for nature's work is more or less perfect, according to the *necessity* therefor in each instance. So in man, the organs of smell and taste are not developed as those of hearing and sight, but in many of the lower animals they are wonderfully perfected—far beyond the same in man, and in many of them much more so than in their own organs of sight.

The same laws of harmony in *forms*, and the knowledge and application of these in the construction of buildings of

every sort, is the perfection of the art of architecture, and these laws so conform to those of statics, that strength and beauty are conjoined in harmony, and this is why the pillar of *beauty* is a *support*.

From these and other considerations, which cannot be introduced here, it can be understood in part why such an institution as Masonry should have to do with colours. Whether any particular combination of colours should be exhibited as proper colours of the Lodge depends on the peculiar *aspect* of natural things and their laws which is intended to be set forth, for Masonry cannot attempt to bring forward all things of its own, either in its work or symbology. To do so in a system necessarily confined to three degrees would render the latter interminable, and require volumes of scientific and symbolic lore without number. For such reasons we must be content when partial representations are drawn from such sources only as present the most perspicuous and comprehensive illustrations of sublime truths, leaving many allied subjects to be discerned and brought forward in their order, by the searcher of Masonic lore, as time and opportunity may permit.

The three colours in question are wonderfully well chosen for the purpose they subserve, to wit, the exposition in part of the correspondence and interweaving of the laws which control the complex of things visible and invisible, and their co-ordination with those of the moral and intellectual degrees—the will and understanding of man. Thus, the colour red is, and always was, recognised by the common perception of men, and would be if no system of Masonry were in existence, as the representative of the affections, especially of love, charity, benevolence, and the like, and Masonic symbology teaches its correspondence with the odour and the taste which we call *sweet*; with the *circle* among the figures of geometry, and with the *sphere* among the forms of solids. Blue, the most intense and persistent of colours, is equally recognised as the sign or symbol of *truth*, of fidelity, and of integrity. It corresponds with the *square* (right angle and quadrangle) in geometry—the square on which the Fellow Craft's Lodge is opened and closed in proper work—and with the *cube* among solids; with all things of the *intellect* of man, as red corresponds with those of the *will*: hence these two, red and blue, represent charity and faith. They are the two extremes of the primary colours of the prismatic spectrum, yellow being the middle one of the three in the prismatic, and the middle of all in the diffraction spectrum. But yellow is omitted, and white takes its place in the Masonic scale, for it is in the design of the Lodge to present those phenomena which illustrate most clearly the correspondence between physical, intellectual and moral laws.

White is the *union* of all colours. It shows that which no colour of the spectrum can. It represents the communion and harmony of minds of different capacities and faiths which constitute the true essence of fraternity. It is the colour of *light*—even the *embodiment* of light itself in its *fulness*; unlike the other colours, which are partial, and by the universal perception of mankind it has been always hailed as the sign and type of *purity*—the badge of *innocence*; those prime qualities of heart and life which must be the foundation of the first degree. Hence we have the three: *White*—innocence, purity, light, union. *Blue*—truth, understanding, fidelity, integrity. *Red*—charity, fervency, devotion, brotherly love, benevolence. And what for the Royal Arch? Let it be content with the three colours, as well as with the white apron of the Master, or otherwise add the *fourth*, viz., *purple*. The old Royal Arch aprons were embroidered with *indented* work of *white*, *blue*, *red* and *purple*.—*Voice of Masonry*.

PUBLIC INSTALLATIONS.

THE propriety of holding public Masonic installations has been frequently discussed of late, both in the periodicals representing the Craft and by Committees of Correspondence in the published Proceedings of Grand Bodies. On the one hand the argument has been made that giving publicity to such an installing service is uncalled for, as there are plenty of other occasions when brethren may invite their friends not in the Order, including ladies, to the Lodge room. It is held by those who oppose public installations that they serve no good purpose, and that, regarded from the mere utilitarian point of view,

they have little claim to support. But beyond this line of objection do such eminent writers as Bros. Vaux and MacCalla, of Pennsylvania, advance; for they take the ground that public installations are innovations, and that really it is an infringement upon Masonic law and teaching to countenance them. Bro. MacCalla's arguments and criticisms, in the *Keystone*, relating to this subject have often been brought to the notice of readers of this magazine. Those who have followed the discussion with care, have seen, we think, that there are some strong reasons for opposing the practice of public installations now so common. Not altogether persuaded by the reasoning of our brother, whose zeal in opposing what he considers an innovation is most admirable, we have yet appreciated the force of many of his statements, and have not hesitated to express our thought that public installations ought to be held but seldom, not being in keeping with the common, ancient usage of the Craft, and hardly in accord with the spirit of such an organization as ours, which avoids notoriety, and enacts but few of its ceremonies before the public gaze.

On the other side, however, favouring the practice of which we speak, are prominent brethren and able writers who join issue with the avowal that public installations constitute an innovation, and uphold such services as every way proper and helpful. Bro. J. H. Drummond, of Maine, in his report, as Committee of Correspondence, made to the Grand Lodge of that State at its recent session, gives a very exhaustive treatment of the subject under review. He deals first with the proposition that there cannot be public Masonic ceremonies, and shows by reference to the law and practice of various jurisdictions that such a proposition cannot be maintained. Lodges are open and Masonic work is done by these organizations respectively at the laying of corner stones and the burial of departed brethren. There is no need that we should present Bro. Drummond's statement, for the fact is beyond dispute. He admits, however, that because there are public Masonic ceremonies, it by no means follows that public installations are proper. Their propriety depends upon the nature of the ceremonies and the usages of the Craft. In meeting this question, Bro. Drummond says: "From the fact that the full ceremonies have been published with the express sanction of Grand Lodges in many cases, and the implied sanction of Grand Lodges in many other cases, it is folly to say that there is anything in the *nature* of the ceremonies which renders their public use improper. It is not necessary to enumerate the Monitors, Ahiman Recons, and Text Books which contain these ceremonies, as scarcely one published since 1792 does not contain them. In fine, these ceremonies have been fully published all these years, and their publication has never been forbidden, nor even condemned until since this discussion has commenced, and then only by Bros. Vaux and MacCalla."

Passing to consider what the *usage* has been, Bro. Drummond affirms that the practice of public installations prevailed in England previous too 1800. To support this statement, he gives the following references: "Shakespeare Lodge, No. 586, was dedicated 4th June 1793, and the ceremonies, as described in a Masonic magazine, were public. In the Memoirs of the Life and Writings of a Richard Gardiner is an account of the constitution of a Lodge, 17th December 1764, at Swaffham, in the County of Norfolk. A Deputy was commissioned to instal the new Master; the Lodges formed, marched to the church, where a sermon was preached, and after the divine service the new Master was installed with the usual ceremonies. According to contemporaneous account, the Royal Brunswick Lodge was publicly constituted 28th July 1794, and a collection was made for the charity school for poor girls. The charity girls sung a Masonic hymn at the consecration and installation of the Royal Brunswick Lodge."

In this country he claims that the public constitution of Lodges and installation of their Officers has always been common. Under this head he cites the institution of the Grand Lodge of Maine, 24th June 1820, the service on that occasion being open to the general public, as was the installation of the Grand Officers. Mention is made of other services of a like character to which the public were admitted. Referring to the well approved forms for constituting Lodges and installing officers, our brother finds that the following jurisdictions expressly provide for the performing of such a service in public, viz.: Canada, Illinois, Indiana, Maine, Massachusetts, Michigan, Mississippi, New Hampshire, New Jersey, New York, North Carolina, Ohio, Tennessee, Texas, Vermont

and West Virginia. In Virginia public installations were sanctioned until about 1870. In 1877 a fourth edition of Bro. Dove's text book for Masons in Virginia was published, which contained forms for constituting Lodges and installing officers in public, precisely the same forms that had appeared in earlier editions, "a note being added to the forms for installations to the effect that a Grand Master had decided in 1870, that 'Public Installations are improper,' thus making a distinction between the ceremonies of *constituting a lodge* and those of *installing an officer*—allowing the former to be public and not allowing the latter to be!" Bro. Drummond evidently regards this as a distinction without a difference, and does not esteem the Virginia support of the Pennsylvania theory to be of the strongest. He quotes from the Monitors and text books, accepted as authority in nearly all jurisdictions of this country, gathering from such sources much cumulative evidence to show that public installations have been generally recognized as a proper part of a Masonic ceremony. In Pennsylvania the practice has never gained favour. This, according to Bro. Drummond, is accounted for by the fact that the Dermott standard has been the approved method of Masonic work within that state, while almost everywhere else in the United States the Webb ritual has been followed. At any rate the usage of Pennsylvania has been peculiar in the matter of public installations, and not less so in some other matters.

The propriety of such public services is earnestly affirmed in the report presented by our distinguished Brother. He says: "We believe that such a service, once in a while, is of essential value to the Craft. Each Mason, in the presence of those who have a stake in Freemasonry, scarcely less than himself, is reminded of his duties as a Mason, not only to his Brother, but to himself, his family, his country and his God, and renews his solemn obligations to perform those duties. Can any one doubt that the presence of such witnesses makes the ceremonies more impressive? Or that all the Masons present are not more strongly moved to govern their lives by the principles of the Institution? No one, who has had the actual experience, doubts it. Again, it gives those who are not Masons a more correct and higher idea of Masonry and what they have a right to expect of Masons. It is true that sometimes, but rarely, however, public installations are conducted on a more extensive scale; but the display even then is a secondary matter, we simply call more witnesses to our pledges of fidelity to the Institution and the principles on which it is founded. We have been present at a good many public installations; at no one have we seen Masonry dragged in the dirt; on the contrary, we never attended one which did not, in our judgment, have a beneficial effect upon the Craft and upon the community in which it happened."

The points at issue are clearly presented and ably argued by Bro. Drummond; hence we are glad to review his report and present extracts therefrom. Our readers may still be in doubt as to the expediency of engaging in the public installation of the officers of a Masonic Lodge; many of them will not approve the practice, but they will be inclined, we think, to say that there is no violation of Masonic Law in such a public ceremony, and that the charge of *innovation* is hardly sustained. There may be—there are—public Masonic ceremonies: the vital, practical question is: Ought the installation service to be included among the ceremonies that are enacted in the presence of those who are not Craftsmen? The right answering of this question depends upon conditions of time and place rather than upon technical law or the precedents of the past. All things lawful are not expedient.—*Freemasons' Repository.*

THE MYSTERY OF MASONRY'S DESCENT.

ONE of the most prolific, and at the same time most interesting, topics for speculation in Freemasonry is that of the Craft's origin and descent. The long and misty past furnishes latitude and longitude enough for the widest difference of opinion. On the one side is the cold-blooded, exacting logician, who will accept nothing but iron-clad facts, which must naturally chain themselves so as to form an irrefragable argument; whilst on the other side is the wildly imaginative spirit, whose facts are figments of fancy, who can see castles in any clouds, and to

whom all probabilities which serve to support his views are as Holy Writ. Intermediate to these are a host of others, less false to just reason and well-founded facts than either extreme; who are logical without being unreasonable, and fanciful without permitting their imagination to run away with them and throw them into error.

Freemasonry is all through essentially a mystery. Always from principle kept cautiously concealed, in some of its aspects it is wholly unknown. Beyond question it was originally not only a mystery, but a mastery—a calling, an art, an education. The primitive Freemason was a skilled builder, an architect who was master of his art, which was a mystery to all who were not initiates. No one could learn the mystery who had not accomplished the mastery, and all who did participated in what St. Paul aptly styled the "fellowship of the mystery."

Freemasonry was always intended to be a mystery to the profane—but not to the Freemason. When time was young, and indeed in the elder time before the art of printing was invented, it was a complete mystery to the outer world; but since the types have scattered knowledge, as the clouds scatter rain over the thirsty ground, and have immortalised knowledge by preserving it, it is no longer the profound mystery that it was once. Masonry is as changeless as circumstances will permit, but circumstances are always changing, and Freemasons being men change with them. Some even change faster than they. The world does not ask to see Masonic work performed, does not care much, if anything about it, but some indiscreet Freemasons rush out into the world from the Lodge and say, Come in and look at us, admire us, and see how we perform certain of our work. Behold our officers in all their glory—one of them a Solomon. See their stations and their implements. Listen to their words of wisdom. Learn how admirable are our principles, and if you approve them come and join us. This is the invocation of the public installationists. They are willing to "give away" a part of the mystery of Masonry, in order to win public applause for themselves, and recruits for their ranks. They do not appreciate the esoteric value of their Fraternity. They regard it rather as a big show, with themselves playing the rôle of Barnum. Verily, they have their reward—in the praise of the profane.

There is one thing beyond the reach of the exposers of our mystery, and that is the puzzle of the origin and descent of the Craft. They cannot give that away, any more than the illiterate man can give away learning. We are thankful that there is something on which the public installationists cannot lay violent hands. How they would like to open all of our family history to the public—if they could. What a clean breast they would make of it. How they would print it all in the papers, and recite it all in some public hall, and enact it all as a spectacular performance. If they could determine the day, and the hour and the minute when Freemasonry was born, who delivered it, who nursed it to manhood, who educated it, who gifted it with immortality, so that it has come down the ages without being buried by time, without going like everything else mundane into decay, they would proclaim it not only to Masons, but also to whomsoever would listen to them in the wide, wide world. But this one thing is beyond their power. They can play their little play in public, strut for a brief time before the profane in their Masonic clothing in the Lodge-room, but they cannot tell what they do not know. Let us thank Heaven for their ignorance, and pray that it might be increased. A little learning has made them mad, and much ignorance might bring them to themselves.

Will the mystery of Masonry's origin and descent ever be fully explained? We trust not. As a French writer has said, "It is the dim haze of mystery that adds enchantment to pursuit." The man who has nothing to learn has nothing to live for. The best zest to existence grows out of expectancy. Every one desires to be wiser, or richer, or more honourable. Who would stagnate on the level plain where he was born, while all around him are delightful eminences up to which he may easily climb, if he will, and not only behold charming prospects, but opportunities for rare adventure, congenial endeavour and abounding success? All praise to the horizon, which everywhere limits one's view. Let us congratulate ourselves upon the fact that Freemasonry is *par excellence* a mystery, and let us do all that in us lies to maintain its *secret* character. Let us frown upon the manner of some, who would communicate a part of its very self to the

profane. No one who has not been regularly proposed, approved and initiated is entitled to be present at the performance of the *least* of the Masonic mysteries, even of installation; and he who is instrumental in admitting the profane, it may be, it must be, ignorantly, but no less certainly, betrays his trust as a Freemason.—*Keystone*.

WIT AND WISDOM.

GREAT conquerors, either of savage or civilised peoples, have not earned the distinguishing titles awarded them merely because they were brave and aggressive in thought and physical force. Powers of resistance and innate wisdom for defence are requisite to make a soldier-general, as well as the impulse and nerve of the fighting qualities.

Let no Lodge *quorum* suppose that novel innovations which over-bound or cumber the perfection of legitimate work and, therefore, render it imperfect, will convince and conquer the opinion and judgment of wise, genuine Freemasons, by any arbitrary determination or decree.

Indeed, a robe is a loose garment, whether of a costly texture or not, being sufficiently ample; whether worn by a dignitary of the civil court, a lord-bishop, priest, or chancel-singer; an artist's classic model, a slumbering beauty, or an American Indian. As a "symbol," a robe of suitable material, dimensions and folding outlines, may speak of mental graces, truth's sovereignty, honourable distinction, modesty, and, if white, purity. Why not then a symbol in Masonry? if tolerated, and why should it not be tolerated or admitted in those Grand Lodges where something new is perpetually desired, even as infants are best pleased with new toys every hour,—albeit because they have destroyed those in hand?

A crown is of very great importance to a Crown Prince or Princess Royal; and to the reigning sovereign of a limited dukedom, a nihilistic empire, or a cholera-stricken kingdom. A native citizen of the latest born of established republics need not try hard to "guess" that His Royal Highness the Crown Prince of the German Empire, or His Royal Highness the Crown Prince of Great Britain, India, &c., would "just now," with supreme delight assume an attitude of mock humility before Kaiser or "Empress," were either parent "ready" to abdicate in favour of the favoured heir. Well, then, as human nature loves crowns, every Grand (great) Master, whether head of a government, family, Lodge or church, may consistently wear a crown—tinsel or bell-metal—at any time, in any place, when he would be happy in so pleasing—himself.

The ritual response, "Yes, *Worshipful*," is not always cheerfully and heartily given. A dignified reproof, a *masterly* compulsion in such rare instances, is sure to follow. It is better by far to acquiesce in a trifling duty, to submit at once, where submission is the inevitable result, outwardly at least, than to be compelled by the gentlest arbitrary force.

Not every stone in a grand edifice or Temple can be an *eben pinah*! Not every true Mason may become an "important personage" in the Grand Lodge of his state or region, but all may become perfect ashlar—polished stones—parts of the Temple of Truth.

Cubic truth—symbolic—although not a "thing of beauty, a joy for ever," is nevertheless a firm support for the feet of a man. Standing upon such foundation he may safely contemplate and admire all the beauty of the earth around, the glory of the hills and the majesty of the celestial bodies.

It has been said that Freemasonry always builds up, and never tears down. Yes, but what are some "Masonic" disputes and disagreements doing for the reputation of the old-time Craft and its eternal principles?

An eminent Christian divine of the metropolis has declared that "nowhere more certainly than in Masonry" does the true brother "learn the brotherhood of man."

The truth-guarded sphere of Masonic thought gives no birth to those intellectual specialists called *inventors*, but discoverers there may be within the bounds and privileges of the Fraternity. These are not merely finders of mislaid or forgotten details, either as *jewels* or ritualistic forms, nor sifters of regalia rubbish of the past, nor deivers in rusty armouries; for, not herein are truths in the abstract to be discovered. Mechanical invention possesses its own dignity and value, but the apprehension of any great moral truth

is a nobler triumph for man's diligence. Numbers of Freemasons may hope to become such discoverers.

Advancement or development by *forcing* or *grafting*, any horticulturist may consistently say. A little padding here and there reveals the secret art, or *forms* it, of the *modiste* and the *policy* of the man milliner. What is known as "high art" approves neither stratagem nor process, and yet Grand Nature not entirely disdains the empirical in art and the artificial in beauty. Freemasonry, however, by its mathematical and symbolic features, as natural as nature herself, must not degenerate by the adoption of any expedencies presumptive, as the "improver" of fruits, flowers or fashionables may employ.

So surely as the whitest and purest beam of solar light may become discoloured or deadened by the foreign hue or the opacity of medium or substance through which it passes, or on which it falls, the glory and perfection of truth's rays may be dispelled or perverted by irresolute or unprincipled teachers. Let inexperienced Masonic dignitaries remember this proposition, which is neither mathematical nor tentative.

The late Dr. Mackay, Masonic philosopher and author, breathed from a lofty plane of sincerity. His unwavering trust in the principles of the Craft was more than enthusiasm, broader than personal ambition, stronger than hope. This fervour of an immortal mind is shared felicitously by some who survive him, and songfully by the venerable *poet laureate* of Freemasonry.

Intellectual force and spiritual expansion, emanating from one true soul, may vivify many feeble existences.

Experience of itself, as the earlier civilizations had it not, has become valued as a key to unlock every door, or a cord to draw aside every exclusive veil, in the temple of knowledge, and yet the *winding stairs* of gradual attainment are too often supposed, step by step, to have reached the pinnacle of eternal wisdom! Let the neophytes remember that the journey is long!

Advice has always been "too cheap." It certainly is not always a production of wisdom.

In our audacious and pretentious times, with their slang deforming dialects, both the aim and the scope of popular thought and speech rank so far beneath the geometric vigour and the ideal beauty of the Grecian classical age, as transmitted to us, that even within the sacred refinements of the Lodge, educating leaders, even aside from manual requirements, need solemnly to demonstrate the genius of linguistic purity and the exaltation of harmonious sentiments.

Just how far any of the Greek sages saw within the sublime depths of man's capacity to think, apprehending mysteries some of which modern intellects have "formulated," no scholar of the present is able to declare. As in their architecture it is doubtful if they did "build wiser than they knew," the fervent firmness of their wisdom challenges modern contemplation beyond the degree yet admitted.

The wise and meritorious are not always preferred for exalted stations.

Here is a poem in a stanza, by Brother the departed Victor Hugo:

"The scarf, seven-tinted, which the hurricane
Leaves in the clouds, a trophy to the sun."

* * * * *

CORK, Ireland, 1842.

CLARE.

A HANDSOME GAVEL.—An exquisitely wrought and finished gavel, intended by Mr. Ashford for presentation to Occident Lodge of Free and Accepted Masons, Toronto, Canada, was recently exhibited. The workmanship and polishing of the article enlisted the services of three first-class artificers. The handle is composed of orange, lemon, algaroba, and cocoanut woods. The head consists of puhala, koa, kou, sandal, milo, and kauwila, so that the whole implement contains ten varieties of native woods. The handle is also finished at the end with a neatly wrought piece of walrus tusk from the late Queen Emma's effects. All the islands in the kingdom were laid under contribution to provide the several pieces. One piece comes from near the site of Captain Cook's monument, another from Kailua, the first seat of missionary operations, a third comes from the King's Grove at Waikiki, and the rest from other points of historic interest.—*Honolulu Bulletin*.

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LATE HOURS IN FREEMASONRY.

To the Editor of the FREEMASON'S CHRONICLE.

DEAR SIR AND BROTHER,—I have the honour to belong to a "compact" little Lodge. The members are splendid fellows; the work is fairly done at all times; we meet at pleasant quarters, and the Lodge has distinguished itself by the way it has supported the Charitable Institutions. But we have a "skeleton" in our cupboard, and whenever I invite a friend to visit us I am in dread as to whether or no the said "skeleton's" bones will rattle. We call the Lodge for say six o'clock, but we cannot induce the members to attend at the time fixed on the summons. Sometimes some half a-dozen, or perhaps more members, drop in, but as all the Officers are not in attendance, delay arises before Lodge is opened, and though I have striven to the best of my poor ability to get this defect remedied, we are generally thirty or forty minutes late before the gavel is sounded for the business to commence. I read your article with the above heading last week, with much pleasure, and at our next meeting shall take opportunity to call the attention of our Lodge to what it says, and I trust it may do something to inaugurate a new rule as to punctuality.

A few months back I was invited to attend a consecration meeting, and on looking at the agenda paper I was surprised to see the time fixed for the proceedings to commence was "High Twelve." It happened on this same day I had an important engagement, which gave me much concern as to whether I should be able to get back to town in time to fulfil it. My friend, to whom I thus expressed myself, assured me he knew the brethren who were to be engaged in the work of consecration; they were men of business, and might be relied on in regard to punctuality. Under these circumstances I agreed to visit, and the result was I spent one of the most agreeable and profitable days I ever remember in connection with Freemasonry. As 12 o'clock struck, the brethren entered their Lodge room, and not a hitch occurring throughout the proceedings, all were enabled to sit down comfortably to the luncheon, which was served at 2 o'clock. The after proceedings were equally well carried out, and I was able to keep my appointment in town at 6 o'clock, without any of the rush and scramble I so much detest.

Trusting your efforts to induce punctuality in Lodge work will meet with their reward,

I remain, yours fraternally,

A "FUSSY" OLD CODGER.

THE EQUALITY OF FREEMASONS.

To the Editor of the FREEMASON'S CHRONICLE.

DEAR SIR AND BROTHER,—Your correspondent "CELTIC" has rendered a strange version of the extent to which Masonic equality goes, and I do not think that his view will be generally accepted, although I must candidly admit, now he has raised the question, that my long cherished notion of absolute equality has been rudely shaken. I have been in the habit, perhaps unwisely, of taking the words, equality among Masons, in their abstract sense, but now I can recognise that Masonic equality only exists in Freemasonry, and that as soon as a Brother leaves the Lodge he should be as free from Masonic interference as if he was not associated with the Order. Were this not so it would of course be possible to approach, as "CELTIC" implies, the heir to the throne of England, or any official or nobleman known to be associated with Freemasonry, and how absurd even the idea of such a proceeding now appears.

I think it would not be at all a bad idea to work more up to "CELTIC's" idea of equality, and to publish it to the world at large that Masonic equality only applies to matters Masonic. In that case I believe some of those of whom we frequently hear so much, who join Freemasonry for unworthy motives, would be frightened away, as the Order would lose that attraction it now presents to them.

In conclusion, I must thank "CELTIC" for having enlightened me on a subject concerning which I had an erroneous opinion, and apologising for troubling you,

I remain, yours fraternally,

R. C.

EQUALITY AND PREFERENCE AMONG MASONS.

To the Editor of the FREEMASON'S CHRONICLE.

DEAR SIR AND BROTHER,—The question of equality among members of the mystic tie is one on which a great deal of misunderstanding exists, and it has often surprised me that it should be so. That anyone should imagine that by joining Freemasonry he was raised to an equality with every other brother is absurd, and yet I venture the opinion that many have considered such a "levelling up" possible, and do still enjoy that opinion.

There is another point to which I would direct attention, as it is equally opposed to the true state of affairs, and is, I believe, productive of no good to the reputation of Freemasonry. I allude to the opinion that exists among outsiders that Freemasons combine in

business and in the conduct of public affairs, to the detriment of those who are not associated with the Craft. I have always expressed a strong opinion on this point, and have frequently assured inquirers that there is no such unholy compact among Freemasons as is generally supposed to exist, but that in all affairs of a public character a Freemason stands no better chance of succeeding than a non-Mason. A proof of the existence of this feeling occurred to me some few weeks back, when a friend who was a candidate for a Municipal appointment assured me he had little or no chance of obtaining the situation, because his principal opponent, the only one indeed whose "interest" he feared, was a Freemason, as also were most of the members of the Town Council, who had to decide the appointment. I told him he had nothing to fear on that score, and subsequent events have proved the truth of my assertion, as my friend secured the appointment by an overwhelming majority as compared with the "brother" whom he opposed.

The view of this candidate in regard to the possible side influence of Masonry was adopted by a very large number of his supporters and fellow townsmen, and I believe that had the Mason been appointed to the office, the selection would have been ascribed to the influences of Freemasonry, a result which would have been of no service to the Order or the brethren of the district.

Yours, &c.,

A PROVINCIAL MASON.

NOTICES OF MEETINGS.

—:0:—

Fidelity Lodge of Instruction, No. 3.—At the meeting on Wednesday, the 11th instant, at the Alfred, Roman-road, Barnsbury, Bro. Messer took the chair; he was supported by Bros. W. H. Ross S.W., R. Ross J.W., Ferguson Preceptor, Silvester Treasurer, Ament S.D., Bleakley J.D., Gregory I.G., Pitt, Dimsdale Secretary, &c. Lodge having been duly opened, and minutes of last meeting read and confirmed, Bro. Messer vacated the chair in favour of Bro. Silvester, who rehearsed the ceremonies of passing and raising, Bros. Dimsdale and Bleakley acting as the respective candidates. Between the ceremonies Bro. Ferguson worked the second and third sections of the second lecture. Bro. Dimsdale reported that the brethren of the Royal Standard Lodge of Instruction had unanimously agreed to work the Fifteen Sections in this Lodge of Instruction on the fourth Wednesday in October. Bro. W. H. Ross was unanimously elected W.M. for the ensuing week, and then Lodge closed in due form.

Creaton Lodge of Instruction, No. 1791.—A meeting was held on Thursday, the 19th inst., at the Wheatsheaf Hotel, Goldhawk Road, Shepherd's Bush. Present—Bros. Sims P.M. W.M., Breitbart S.W., Purdue J.W., Child P.M. S.D., Wood J.D., Cave s I.G., P.M.'s Spiegel, J. Davies Preceptor; Bro. Chatwin. After preliminary business, the W.M. rehearsed the ceremony of passing Bro. Chatwin as candidate. The 2nd section of the lecture was worked by Bro. Davis, assisted by the brethren, and the 4th section by Bro. Spiegel P.M. and the Preceptor. Lodge was then opened in the 3rd degree, and closed to the 1st. Bro. Breitbart S.W. was elected W.M. for next Thursday. Lodge was then closed.

The Grand Lodge of Mississippi has just donated five hundred dollars to the Natchez Orphan Asylum.

The Grand R.A. Chapter of Massachusetts was organized in Boston, 13th March 1798.

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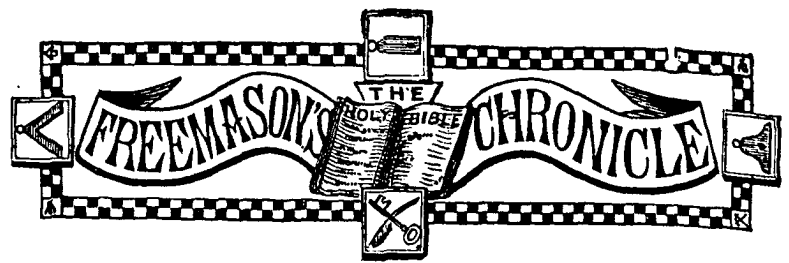
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DORSET.**

THE Provincial Grand Lodge of Dorset held its annual meeting in the Masonic Hall, Blandford, on Thursday, the 5th inst. The R.W. Provincial Grand Master Bro. Montague Guest presided, and amongst others present were:—

Bros. Col. Hambro, M.P., D.P.G.M., W. Bond P.G.S.W., E. T. Budden P.P.G.S.W. acting P.G.J.W., Rev. H. J. Mason P.G. Chap., R. D. Thornton P.G. Treas., P. L. Budge P.G. Reg., R. Case P.G. Sec., W. Burt P.G. Supt. of Works, J. E. Stroud P.G.D.C., W. James P.G.S.B., F. Budden P.G. Org., the Rev. W. M. Heath G. Chap. P.P.G.S.W. P.P.G. Chap. Dorset, W. E. Brymer P.P.G.S.W., G. J. Gregory P.P.G.S.W., L. H. Ruegg P.P.G.S.W., H. C. Burt P.P.G.J.W., W. D. Dagdale P.P.G.J.W., C. H. W. Parkinson P.P.G.J.W., A. Graham P.P.G.J.W., J. G. Brymer P.P.G. Chap., J. Whitehead Smith P.P.G.D.C., J. W. Fletcher P.P.G. Sup. of Works, Milledge, Lawton, Farnival, Brennard, Luff, Stickland, White, Atkins, Barry, Farnival, Gibbs, Rev. R. Milner, Wheatley, Bradford, Merson, Osmond, Green, Todd, Fookes, Hanham, James, New, Harvey, Dunman, Marsh, and others.

The Lodge was opened at one o'clock p.m., and after formal business, the Prov. Grand Chaplain, Bro. the Rev. H. J. Mason, delivered a lecture on the social, moral, and intellectual education and culture which Masonry affords to its earnest and zealous disciples. The Prov. Grand Master, in his annual address, reviewed the work of the Grand Lodge during the past year, and noted with special emphasis the installation at Brighton, by the M.W.G.M., of the Duke of Connaught as Provincial Grand Master of Sussex. He then reviewed the past year's Masonic work in his own province, and congratulated the brethren of the Sherborne Lodge on having secured private premises in which to hold their meetings. The Charity work of the province was next referred to, and satisfaction expressed at the support given to the Royal Masonic Benevolent Institution at the last Festival, when Dorset was placed ninth on the list of provinces in order of merit, the sum of £180 being handed in by the Steward for the province, Bro. E. T. Budden P.P.G.S.W. The Girls' School had also been well supported, and the Stewards—Bros. Dagdale and Milledge—had handed in a joint list of over £130. He then alluded to the work of the Dorset Masonic Charity, and called on the honorary Secretary to read the annual report, which was as follows:—

The Sixth Annual Report of the General Committee of the Dorset Masonic Charity to the Provincial Grand Lodge of Dorset, holden at Blandford, Thursday, 5th August 1886.

Right Worshipful Provincial Grand Master and Brethren.—In our last Report it was our pleasing duty to congratulate the Province on the completion of the first stage of the financial work of the Dorset Masonic Charity, viz.: the attainment and investment of £2,125 as a permanent endowment for the Charity.

The past year may be considered as the first year of our normal work, unembarrassed by any anxiety as to the Endowment Fund, and relieved from the duty of making appeals to the Lodges and brethren for the accomplishment of that object.

We have had to solicit for nothing more than a subscription of 5s a year from every brother to make up an adequate revenue for our operations of relief to distressed brethren, assistance to widows of Dorset Masons, and help towards the education and advancement in life of the children of poor or deceased Dorset Masons.

The brethren on the whole fairly respond, and one Lodge has especially distinguished itself by the very large number of subscribers in proportion to its roll of members. The Manor Lodge, Beaminster, out of a roll of twenty-eight members, has sent in a list of twenty-one subscribers, or seventy-five per cent., which is by far the largest percentage yet reached by any Lodge in the Province, and is an earnest of what we may hope for, if in every Lodge we could secure the co-operation of so zealous and ardent a Mason as Worshipful Brother Baskett, to whose admirable energy this success is mainly due.

The total amount received from the Lodges and brethren during the financial year just closed is as follows:—

Lodge	£	s	d
1367, Beaminster, 19 subscriptions for 1885	.	4	15 0
„ 21 subscriptions, 1886	.	5	5 0
622, Wimborne	.	7	5 0
1168, Sherborne (Bro. White W.M., £5)	.	6	2 6
170, Weymouth, for 1885	.	3	15 0
386, Wareham, for 1885	.	3	10 0

Lodge	£	s	d
1146, Swanage, for 1886	3	0	0
372, Shaftesbury, for 1886	2	15	0
137, Poole, for 1886	2	0	0
707, Bridport, Bro. Montagu's subscription for 1885-6	2	0	0
665, Lyme Regis, for 1886	1	17	0
417, Dorchester, for 1886	0	15	0
1266, Blandford, for 1886	0	15	0
1037, Portland	Nil.		

The total contributions for the year amount to £56 5s 6d, of which £43 3s 6d are annual subscriptions, and £13 2s 6d are donations.

Annual subscriptions form part of the revenue, and are applied to relief, assistance, and education.

Donations go to the capital account, and are invested as opportunity offers.

The revenue for the year ending 30th June 1886 is as follows:—

	£	s	d
Interest and dividends	91	16	10
Annual subscriptions	43	3	6
Total revenue	£135	0	4

available for the objects of the Charity.

N.B.—If the other Lodges and brethren in the Province will only imitate the example of Beaminster, the revenue will be brought up to about £200 a-year, and the Charity will then be able to carry out fully its educational objects.

Five petitioners have been relieved during the year, viz. :—

	£	s	d
Widow, 472	20	0	0
Mrs. S., 1168	20	0	0
Mrs. S., 1168	5	0	0
Bro. 1037	20	0	0
A Lewis, 622	20	0	0

for his advancement in life. This sum is now applied for the lad's board and lodging as an out of door apprentice to a chemist and druggist; his parents not having a home, and living with friends at a distance from the lad's place of employment.

It is to the education and advancement in life of the children of our more unfortunate brethren that the efforts of the Dorset Masonic Charity might be more especially directed, with a prospect of ever-increasing usefulness; for no other object affords so good a return for charitable work as giving to the young a good preparation for the battle of life.

The Abstract of Accounts will show the exact state of the finances of the Charity.

The special thanks of the General Committee and of the P.G. Lodge are due to Lady Charlotte Schreiber, for her kind donation of £5; to Bro. E. A. Hambro, for his annual subscription of £5; and to W. Bro. White, for a donation of £5 during his Mastership of Lodge 1168, Sherborne.

Our special thanks are also due to the brethren of the Manor Lodge, No 1367, Beaminster, for their wide and general support as subscribers, and the brilliant example they have given to the province of what may be accomplished by hearty and zealous co-operation.

We fraternally recommend this example to the other Lodges and brethren in the province, and exhort them to "go and do likewise."

(Signed) HENRY C. BURT, Chairman.

5th July 1886.

E. T. BUDDEN, Hon. Sec.

APPENDIX 1.—SHEWING ABSTRACT OF ACCOUNTS.

Cash Account for year ending 30th June 1886.

Dr.		£	s	d
July 1 1885, to June 30 1886.				
To interest and dividends	-	91	16	10
„ Annual Subscriptions	-	43	3	6
		135	0	4
„ Donations	-	13	2	0
„ Balance of previous account	-	29	0	10
„ Bond Redeemed	-	100	0	0
„ Quebec Bond ditto	-	60	0	0
		£337	3	2
Cr.				
1 July 1885, to 30th June 1886.				
By Mrs. Mills	-	20	0	0
„ Mrs. Senior	-	20	0	0
„ Mrs. Smith	-	5	0	0
„ Bro. Warren	-	20	0	0
„ „ Arthur Bugden	-	20	0	0
		85	0	0
„ Forms of petition, printing, &c.	-	1	0	0
„ Purchase of Stock	-	103	0	0
„ "Difference" on Norwegian Bonds	-	1	18	8
„ Balance in hand viz.:				
At Bank	-	142	19	6
Secretary's hands	-	3	5	0
		146	4	6
		£337	3	2

Relief Account.

1st July 1885 to 30th June 1886.		£	s	d
To balance of previous account	-	27	8	5
„ Revenue	-	135	0	4
		£162	8	9

By Grants		£	s	d
By Grants	-	85	0	0
„ Sundry payments	-	2	18	8
„ Balance	-	74	10	1
		£162	8	9

Capital Account.

1st July 1885.		£	s	d
To capital as per account 30th June 1886.	-	2127	5	5
„ Donations	-	13	2	0
		£2140	7	5

30th June 1886.		£	s	d
By investments	-	2068	13	0
„ Cash at Bank*	-	71	14	5
		£2140	7	5

Examined and found correct,
(Signed) Weymouth, 5th July 1886.

H. GIRBS W.M. 170.
ZILLWOOD MILLEDGE P.M. 170.

* This amount has been invested by the Trustees since the date of this Report.

The Report was approved and unanimously adopted by P.G. Lodge, and the customary thanks voted to the supporters of the Charity. A donation of 10 guineas was then voted to the Royal Masonic Benevolent Institution, and Bro. W. James P.M. 707 was appointed Provincial Steward for the next Festival. Several additions and revisions of the bye-laws were then adopted, and the usual thanks voted to the W.M. and brethren of 1266—the entertaining Lodge. Swanage was named as the place for holding the Provincial Grand Lodge in 1887. The Officers for the ensuing year were then appointed, as follows:—

Bro. J. W. Luff (Mayor of Blandford) P.M. 622 and 1266	Senior Warden
J. Whitehead Smith P.M. 622	Junior Warden
Rev. Richard Milner P.M. 1616 and 1266	Chaplain
Reginald D. Thornton P.M. 1037 (re-elected)	Treasurer
Thomas Randell P.M. 1146	Registrar
Robert Case P.M. 417 (re-appointed)	Secretary
J. S. C. Hanham W.M. 1266	Senior Deacon
W. Osmond P.M. 417	Junior Deacon
T. W. R. White P.M. 1168	Supt. of Works
H. Gibbs W.M. 170	Director of Ceremonies
F. G. Wheatley W.M. 137	Assist. Dir. of Ceremonies
W. W. Fooks W.M. 386	Sword Bearer
James Ley J.W. 472	Organist
F. Barry W.M. 472	Pursuivant
J. W. Tribbett S.W. 386	Stewards
B. A. Hogg W.M. 417	
J. S. Stroud S.W. 417	
C. Roberts S.W. 472	
J. Stewart S.W. 1266	
G. E. Turner J.W. 1266	Tyler
F. Long 707	

The P.G.M. paid a graceful compliment to the town of Blandford (as well as to Lodge 1266) by investing the Chief Magistrate for the year with the collar and jewel of Prov. Senior Grand Warden. The Provincial Grand Lodge was then closed, and the brethren adjourned to the well-known hostelry the Crown Hotel, where a high class banquet was served by the widow of our late much esteemed Bro. Robert Eyers, P.M. 1266. The Charity box realised ten guineas.

THE THEATRES, &c.

—:o:—

Opera Comique. — A comedy, in three acts, entitled "Bachelors," was put on at this theatre on Monday, the 9th inst., in place of "The Fool's Revenge." The piece was brought out at the Haymarket in September 1884, while under the temporary management of Mr. Charles Brookfield, and is from the German of Benedix, by Messrs. Robert Buchanan and Hermann Veizin. The work has some clever and amusing lines in it, while the plot, though rather thin, deals with a brotherhood of bachelors, sworn to celibacy, but who in the end become involved in the toils of matrimony. The complications arising out of the various amorous perplexities of the bachelors, the eldest of whom unintentionally involves himself in engagement to three ladies on the same day, are amusing, and caused a fair amount of laughter. Mr. Hermann Veizin, as the hero of the three engagements, displayed considerable amount of eccentric comedy acting of an amusing character, in fact, it was very agreeable to see Mr. Veizin in a part we hardly expect to find him undertaking; Mr. William Herbert was spirited as Charles Lovelace, the impetuous young lover of Mrs. Lynn Loseby; while Mr. A. E. Drinkwater was acceptable as Rufus Marrable. Mr. Frank Green, rather overdid the part of Potts, but was very amusing, and caused a considerable amount of laughter. Miss Florence Chalgrove was bright and pleasing as Mrs. Lynn Loseby; Miss Eva Sothorn attractive as

Emmelino. Mrs. W. Sidney played with artistic method as an elderly housekeeper for the bachelors; but Miss Ira Elcho was somewhat childish as Sophia Moody. Miss Minnie Hare and Messrs. Otho Stuart and A. H. Cree were also in the cast. The Comedy has considerably livened up since its first performance, and with that capital curtain-raiser—Dr. Davy, with Mr. Hermann Vezin in the title rôle—secures a very enjoyable evening's entertainment.

Grand.—In hopes of securing a subject the treatment of which has not before been attempted, Mr. Frank Harvey has selected one—in "Life and Death"—that we are afraid follows too close to the line of French plays in general to be acceptable to the majority of playgoers. Mr. Harvey, in his desire to produce a piece full of ingenious surprises and dramatic situations, has erred in his judgment of what the English stage requires in the shape of interest, and he presents us with a play in which our sympathies lean rather toward the woman who really causes all the trouble than to the heroine of the play. The author reminds us, that in France a child born out of wedlock can be made legitimate by marriage of one or both of its parents. With this fact impressed on our minds we are made acquainted with a Count Paul de Valmont, who has married a Spanish adventuress, who has a husband living. There is a child born of this marriage which the father is anxious should bear his title, and just when he is bewailing the deception practised on him by the adventuress, a doctor suggests marriage with one of his patients, named Madeline, who, he believes, cannot live more than three months. The invalid, who is the daughter of the Duke de Courcelles, a poor nobleman, is secretly in love with the Count, and is overjoyed when her father consents to the marriage. Dolores, the adventuress, meantime urges on this marriage, in order to enoble her child. When Madeline learns that she is the victim of a mercenary bargain, she is terribly shocked, but, to save her parents from poverty, she consents to the marriage; she, however, does not fail to fling scornful reproaches at the Count. He takes Madeline to Italy, and here we find her being slowly poisoned—because she does not die quickly enough—by a man who is in the toils of Dolores. Madeline detects the poison, and thinking it has been prepared by the Count, takes the draught. It turns out to be arsenic, and we are told by the friendly doctor this drug sometimes cures consumption. In the present case, instead of killing the heroine it does the opposite, it cures her. Dolores, thus failing in her plans, and finding the Count has ceased to love her, plots to have Madeline assassinated, but, while tempting her servant Barbet by the sight of money, suggests that he should use the knife against herself, and by this means secure more than the sum offered. With Dolores thus disposed of, Barbet caught in the act, and Madeline assured that the Count did not attempt to poison her, the curtain falls, on a piece we may pronounce not only improbable, but disagreeable. So badly are the characters drawn that we have the audience sympathising with the adventuress because she loves her child, while the heroine supplants her in its affections. Scarcely any humour is brought into the piece; still Mr. Harvey's company is too accustomed to their business to make such a play uninteresting; but, as we have already said, the result is disappointing. Mr. Frank Harvey, as the Count, has a part which does not suit him; Miss L. Baldwin, as Madeline, succeeded in rousing the enthusiasm of her audience by her earnest and realistic acting. Mr. J. Carter Edwards was uncertain as the Duke de Courcelles, while Miss Eyre Robson was forcible as Dolores, but at times gave way to undue emphasis. The Doctor of Mr. E. Shirra was weak, while Miss Polly Hunter and Mr. A. H. Kingsley worked hard to sustain the little comic element that was introduced. The piece is well mounted, but will be withdrawn to-night (Saturday), when the "Beatrice" Company's engagement terminates. On Monday a new drama, entitled "With the Colours; or, the Black Seal," by James Mew and Elliott Galer, will be presented, for the first time.

Alhambra.—At this time of the year, when out-door amusements are supposed to possess special attractions, it is not often we see a programme drawing such good houses as the one offered at this popular Theatre of Varieties. The success that attended "Cupid" on its first representation is maintained, and on the evening of our last visit it went as well as ever. "Le Bivouac" is also given, to the full satisfaction of the audience. These two ballets alone would repay a visit to the Alhambra. The management, however, has not neglected the other part of their programme, and with such artistes as the Sisters Matthews, the Merry Macs, Mons. Treway, the Albert and Edmunds troupe, the Donnels, the Sisters Clifton, and Jenny Hill, a thoroughly enjoyable evening is assured. We are bound also to give a word of praise to Mons. G. Jacobi and his colleagues for the splendid music they provide. To conclude, we recommend our readers not to miss the pleasure of listening to the selections they are now offering.

Bro. William Macdougale, who has carried on business as a draughtsman, illuminator, and engraver for many years past, at 6 Paternoster Buildings, has relinquished his partnership with Mr. Dolling, and will in future continue business on his own account at 11 Newgate Street. Bro. Macdougale is a true artist, and his productions display exquisite taste, while his invariable attention to the wishes of his patrons has secured him many friends. We wish him every success in the new venture he has embarked on.

SEASIDE HOME, with EDUCATION, and Mother's (Widow of a Freemason) care for Girls. Age from 6 to 14. English, French, German, Piano and Violin (with Master). Terms Moderate. References exchanged. Address—"MUSIC," The Clarendon Library, Boscombe, Bournemouth.

ROYAL MASONIC INSTITUTION FOR GIRLS.

ON Tuesday Miss Davis, Head Mistress of the Royal Masonic Institution for Girls, was the recipient of an expression of thanks and congratulation from the Committee of the Institution on the completion of her twenty-fifth year of service at the School. The presentation was made in the presence of the House Committee and the pupils of the Institution, by Bro. Frank Richardson, who addressed those assembled in the following words:—

"Children,—We meet this evening on a very important occasion—an occasion important to all of us, and I hope it will be indelibly engraven on your memories. On this day twenty-five years ago, when Miss Davis took up her residence as Head Governess, this School was in a very different position in all respects to what it is to-day. This hall had not been built, or even thought of. There were only 81 scholars to be looked after. Education was considered secondary to household duties, and £2,600 only was about the amount annually collected at our Festival. Now we have 241 of you to look after; an education is given which will not only hold its own with that of any kindred institution in the country, but with very many private schools, and unless at our Festival we collect £12,000 or £13,000, we think ourselves ill-treated. Now I venture to say that a part of this great success is due to Miss Davis. No doubt the fact of H.R.H. the Prince of Wales being Grand Master has induced many to join our ranks, and hence a great increase of subscriptions; but had we not had a lady here capable of preparing you for your examinations, and bringing the School to its present creditable state of efficiency, it is only reasonable to suppose that the subscribers would have been dissatisfied, and that a large portion of the money which has fortunately found its way into our coffers would have gone elsewhere. The House Committee, as the legally elected representatives of the subscribers, as you know, take a great interest in everything connected with this Institution and of all within its walls; they therefore consider themselves well qualified to judge of the excellence or defects of any one; but so satisfied are they with the state of efficiency into which that lady has brought this School, that at their last meeting they unanimously passed the following resolution: 'That, on the completion of the 25th year of Miss Davis's appointment as Head Governess, the Committee desire to record their high sense of the eminent services rendered by her to the Institution, and their appreciation of the ability, the attainments, and the religious and moral influence by which she has raised the School to its present most creditable state of efficiency. The Committee trust that for many years to come the School may continue to benefit by the services of Miss Davis, whose merits they so fully recognise, and to whose influence the high standard of tone and bearing, which are among the most notable characteristics of the scholars, have been maintained.' The resolution, Miss Davis, expresses in far more eloquent terms than I can use the feelings of those whose mouthpiece I am this evening. I only preside in consequence of the absence, through illness, of our esteemed Brother Mather. I could have wished a brother more eloquent than myself had been in the chair; but, whatever my shortcomings may be, I must ask you to attribute them to the head, and not to the heart, for I can, with all sincerity, assure you that no member of the House Committee could have enjoyed more pleasure and gratification from making the presentation than myself. In your commencement of life, I fear, you suffered from the great misfortune of not being the daughter of a Mason. After, however, having so well and so worthily done such good suit and service to the Craft, and resided amongst Masons for twenty-five years, we now look upon you as one of ourselves, and feel that both in heart and spirit you are so. We have, therefore, adorned this volume with some of our symbols, while within you will find the colour that prevails is that in which our children are clothed, and which all Masons so justly love and reverence. It only remains for me to deliver this into your hands. Those of us who are present have affixed our signatures; the others, as well as the Trustees, will do so shortly, when I trust you will think it worthy of your acceptance, and that it will be something to remind you that, even in this world, merit does not always go unrecognised. Although you have been with us so many years, you are only now in the very prime of life, which does not often fall to the lot of many of us, but it gives the Committee hope that you may for many years be spared to continue and perfect the work so well begun, and that you may enjoy thorough health for it."

Miss Davis, who displayed considerable emotion, acknowledged the presentation, and thanked the Committee very warmly for the gift. It was, more acceptable to her than anything else could have been, and, in addressing the children, she said it was a happy day for her when, twenty-five years ago, she came into that Institution. She had thoroughly enjoyed her life amongst them during that time. It was the great aim of her life to help them, and she desired only to know that her counsel and example had resulted in good to them. She told them not to be afraid of work, it would make them so much happier, in every way, to be industrious. It was, as they might imagine, a great pleasure to her to have her services acknowledged in this way—she little thought they would have been so appreciated. In conclusion, she expressed a hope that there were many years of usefulness before her. Bro. Joshua Nunn also offered his congratulations to Miss Davis, and hoped that many of those present would witness the completion of another twenty-five years of her genial rule. The address, with the signatures, occupied four pages, elaborately illuminated on vellum, and was bound in russia, having on the side Miss Davis's monogram, with appropriate emblems. The chasteness of design and execution were much admired. It was produced at the office of our contemporary, the *Freemason*.

ROYAL MASONIC INSTITUTION FOR BOYS.

THE following is the text of the Circular referred to on another page:—

Many of the Brethren who have been associated with Brother Frederick Binckes in the progressive steps which have raised the Royal Masonic Institution for Boys to its present position, think that the supporters, as well as the Craft generally, would be pleased to recognize in some measure his distinguished and faithful services to the Institution during a period of twenty-five years. It may be remarked that in 1861, when Bro. Binckes was elected Secretary, there were only 70 Boys on the foundation, 50 of whom were maintained in a House which had been purchased and adapted for that purpose at a cost of £3,500, the remaining 20, for special reasons, being educated elsewhere. During the period of Bro. Binckes' association with the Institution, Freehold Land to the extent of 12 acres has been purchased, and suitably appropriated buildings have been erected thereon at a total cost of £80,000. In addition to this valuable estate, the Funded Property has been increased to £17,500, and the number of Boys now in the Establishment is 240, maintained at an annual cost of about £11,000. Under these circumstances it has been determined, to submit to the supporters of the Institution, and to the Craft generally, a proposal for a presentation to Bro. Binckes, which those who have been in close association with him in the arduous work in which he has been so successfully engaged confidently anticipate may be worthy of his acceptance. By a singular coincidence the tenure of office by Bro. Binckes as Grand Secretary of the Grand Lodge of Mark Master Masons is almost co-equal with that as Secretary of the Royal Masonic Institution for Boys, he having been Grand Secretary since 1861. The progress and present position of that body is before the Masonic world. It is proposed to limit individual subscriptions to one guinea, and that the subscription lists remain open until 31st March 1887, to afford Lodges, Chapters, and other Masonic bodies the opportunity of contributing, the amount from these sources being unrestricted. The Committee will esteem it a favour if brethren will submit this application to their Lodge, and also endeavour to obtain the co-operation of friends, for which purpose the Secretary will be happy to supply brethren with any circulars or collecting books they may desire. Subscriptions may be sent to the Treasurer, Bro. George Plucknett, 46 Connaught-square, W., or to the Secretary, Bro. C. F. Hogard, 45A Cheapside, E.C.

The following is a list of the Executive Members of the Testimonial Fund:—

President—

RIGHT HON. THE EARL OF LATHOM, R.W. Dep. G.M.,
Prov. G.M. West Lancashire, M.W. P.G.M.M.M., Trustee R.M.I.B.

Vice-Presidents—

RIGHT HON. THE EARL OF BECTIVE R.W. Prov. G.M. Cumberland and Westmoreland.

COL. SIR FRANCIS BURDETT, BART., R.W. Prov. G.M. Middlesex.
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REV. CANON PORTAL, M.A., M.W. P.G.M.M.M.

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Vice-Chairman—BRO. JOHN L. MATHER.

Treasurer—BRO. G. PLUCKNETT.

Secretary—BRO. CHARLES FREDERICK HOGARD.

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LONDON & WESTMINSTER BANK (Bloomsbury Branch, High Holborn).

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Belton, C.	Loveland, R. Loveland
Berridge, R.	Maple, W.
Bowyer, Edgar	Marshall, Horace Brooks
Broadley, A. M.	Mather, E. C.
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Cama, D. P.	Moon, James
Cubitt, Thomas	Morris, Rev. R., M.A., LL.D.
Cumberland, John S.	Murray, J. Joyce
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Freeman, V. P.	Richardson, S.
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Gillard, C. P.	Roebuck, W.
Godson, A. F., M.P.	Rolls, Dudley
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Griffiths, T.	Scurrah, W. A.
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Hunt, H. W.	Willing, J. jun.
Imbert-Terry, F. W.	Winn, Wm.
Kenning, George	Wordsworth, J.
Lake, William	Woodall, Major John W.
	Young, Henry

With power to add to their number.

AN EVENING IN THE LODGE.

THE spending of an evening in this consecrated place, in the enjoyment of brotherly love and concord, is infinitely preferable to passing it in frivolity and idleness. Here one retires from the noise and conflict of life, and is refreshed by the rich lessons our ritual presents. The carpet, canopy, altar, lights, furniture, with the ever-impressive ritual, pour unmeasured benefits into the receptive mind. The past with its history, written and unwritten, the present with its opportunities, responsibilities, and promises, and the future with its hopes, are here unfolded. Symbols, that generations of mankind have venerated for centuries, here disclose their hidden truth. The great drama of human life—youth, manhood, and age—passes in tenderness and power, teaching the frailty of the flesh, and the hope of immortality. Is it not beneficial to enlarge and stimulate the mind by teaching these truths? Is it not beneficial to soften the heart and increase human sympathy by teaching such lessons? Like other sources of great good, Masonry is too often neglected. Its opportunities are too often unheeded, its responsibilities shunned, and thereby its benefits lost. Yet in its truth there are supreme possibilities. It will despoil old habits, conquer vice, allay strife, build manhood. It stands as a beacon light on the shore of time, casting its beams over the dangers around us and through the darkness before us, lighting up the pathway that leads to health and happiness, peace and love.—*Grand Master Howland, of Massachusetts.*

THE WASHINGTON BIBLE.

THE Washington Bible, on which the Father of his Country, the immortal Washington, was sworn into office on his inauguration as President of the United States, has on the cover, printed in gold letters, the following words:—

"God shall establish."

St. John's Lodge (New York), constituted

5757.

Barnt down the 8th of March

5770.

Rebuilt and opened

5770.

Jonathan Hampton M.

William Butler S.W.

Isaac Horn J.W.

On the inside, on one of the fly leaves, is the following:—

On	Likeness of	This
Sacred	WASHINGTON.	Volume.

On the 30th day of April A.L. 5789,

In the City of New York,

Was administered to

GEORGE WASHINGTON,

The First President of the United States of America,

THE OATH

To support the Constitution of the United States.

This important ceremony was

Performed by the Most Worshipful Grand Master of the State of

New York,

The Honourable

ROBERT B. LIVINGSTON,

Chancellor of the State.

Fame stretched her wings, and with her trumpet blew,

"Great Washington is near," what praise is due?

What title shall he have? She paused—and said,

Not one—his name alone strikes every title dead.

The Bible, on the title page, bears this announcement:—

"Sold by Rich'd Ware, at the Bible and Sun,

On Ludgate Hill, London:

Printed by Mark Baskett, Printer to the King's Most Excellent

Majesty, and by the assigns of Robert Baskett.

MDCCLXVII.

—*Lancaster Daily Examiner.*

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

FUNERALS properly carried out and personally attended in London or Country by Bro. G. A. HUTTON, 17 Newcastle Street, Strand, W.C. Monuments erected. Valuations made.

DIARY FOR THE WEEK.

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

SATURDAY, 21st AUGUST.

- 179—Manchester, Yorkshire Grey, London St., Tottenham Court Rd., at 8. (In)
1275—Star, Five Bells, 155 New Cross Road, S.E., at 7. (Instruction)
1361—Earl of Zetland, Royal Edward, Triangle, Hackney, at 7. (Instruction)
1624—Eccleston, Crown and Anchor, 79 Ebury Street, S.W., at 7. (Inst)
1641—Crichton, Surrey Masonic Hall, Camberwell
2012—Chiswick, Windsor Castle Hotel, King Street, Hammersmith, at 7.30. (Instruction)
Sinai Chapter of Improvement, Union, Air Street, Regent Street, W., at 8
R.A. 820—Lily of Richmond, Greyhound, Richmond, at 8. (Improvement)
M.M. 251—Tenterden Anderson's Hotel, Fleet Street
811—Yarborough, Royal Pavilion, Brighton
1326—Lebanon, Lion Hotel, Hampton
2035—Beaumont, Royal Hotel, Kirkburton
R.A. 1326—Lebanon, Lion Hotel, Hampton
M.M. 14—Prince Edward's, Station Hotel, Stansfield, Todmorden

MONDAY, 23rd AUGUST.

- 22—Loughborough, Gauden Hotel, Clapham, at 7.30. (Instruction)
46—Strong Man, Excise Tavern, Old Broad Street, E.C., at 7 (Instruction)
174—Sincerity, Railway Tavern, Railway Place, Fenchurch Street, at 7. (In)
180—St. James's Union, Union Tavern, Air-street, W., at 8 (Instruction)
212—Euphrates, Mother Red Cap, High Street, Camden Town, at 8. (Inst.)
548—Wellington, White Swan, High-street, Deptford, at 8 (Instruction)
975—Rose of Denmark, Gauden Hotel, Clapham Road Station, at 7.30. (Inst)
1425—Hyde Park, Porchester Hotel, Leinster Place, Cleveland Gardens, at 8 (In)
1489—Marquess of Ripon, Queen's Hotel, Victoria Park, at 7.30 (In)
1507—Metropolitan, The Moorgate, Finsbury Pavement, E.C., at 7.30 (Inst.)
1585—Royal Commemoration, Railway Hotel, High Street, Putney, at 8. (In.)
1608—Kilburn, 46 South Molton Street, Oxford Street, W., at 8. (Inst.)
1623—West Smithfield, New Market Hotel, King Street, Smithfield, at 7 (In.)
1693—Kingsland, Cock Tavern, Highbury, N., at 8.30 (Instruction)
1891—St. Ambrose, Baron's Court Hotel, West Kensington. (Instruction)
1901—Selwyn, East Dulwich Hotel, East Dulwich. (Instruction)
48—Industry, 34 Denmark-street, Gateshead
724—Derby, Masonic Hall, Liverpool at 8. (Instruction)
899—Robert Burns, Freemasons' Hall, Manchester
1449—Royal Military, Masonic Hall, Canterbury, at 8. (Instruction)
R.A. 411—Commercial, Masonic Hall, Nottingham

TUESDAY, 24th AUGUST.

- 55—Constitutional, Bedford Hotel, Southampton-bldgs., Holborn, at 7 (Inst)
65—Prosperity, Hercules Tavern, Leadenhall-street, E.C., at 7. (Instruction)
141—Faith, Victoria Chambers Restaurant, Victoria Street, S.W., at 8. (Inst)
177—Domestic, Surrey Masonic Hall, Camberwell, at 7.30 (Instruction)
188—Joppa, Champion Hotel, Aldersgate-street, at 7.30. (Instruction)
554—Yarborough, Green Dragon, Stepney (Instruction)
753—Prince Frederick William, Eagle Tavern, Clifton Road, Maida Hill, at 8 (Instruction)
820—Lily of Richmond, Greyhound, Richmond, at 7.30 (Instruction)
860—Dalhousie, Sisters' Tavern, Pownall-road, Dalston at 8 (Instruction)
861—Finsbury, King's Head, Threadneedle Street, E.C., at 7. (Instruction)
1044—Wandsworth, East Hill Hotel, Alma Road, Wandsworth (Instruction)
1321—Emblematic, Red Lion, York Street, St. James's Square, S.W., at 8 (In.)
1349—Friars, Liverpool Arms, Canning Town, at 7.30 (Instruction)
1360—Royal Arthur, Rock Tavern, Battersea Park Road, at 8. (Instruction)
1381—Kennington, The Horns, Kennington. (Instruction)
1446—Mount Edgecumbe, Three Stags, Lambeth Road, S.W., at 8 (Inst)
1471—Islington, Champion, Aldersgate Street, at 7. (Instruction)
1472—Henley, Three Crowns, North Woolwich (Instruction)
1540—Chaucer, Old White Hart, Borough High Street, at 8. (Instruction)
1695—New Finsbury Park, Hornsey Wood Tavern, Finsbury Park, at 8 (Inst)
1707—Eleanor, Trocadero, Broad-street-buildings, Liverpool-street, 6.30 (Inst)
1949—Brixton, Prince Regent Dulwich-road, East Brixton, at 8. (Instruction)
Metropolitan Chapter of Improvement, White Hart, Cannon Street, 6.30.
R.A. 704—Camden, The Moorgate, 15 Finsbury Pavement, E.C., at 8 (Inst)
R.A. 1275—Star, Ship Hotel, Greenwich
R.A. 1642—Earl of Carnarvon, Ladbroke Hall, Notting Hill, W., at 8. (Inst.)
24—Newcastle-on-Tyne, Freemasons Hall, Grainger-st., Newcastle 7.30 (In)
241—Merchants, Masonic Hall, Liverpool (Instruction)
253—Tyrian, Masonic Hall, Gower-street, Derby
463—East Surrey of Concord, King's Arms Hotel, Croydon, at 7.45. (Inst.)
716—Elkington, Masonic Hall, New-street, Birmingham
1609—Dramatic, Masonic Hall, Liverpool
1675—Ancient Briton, Masonic Hall, Liverpool
2025—St. George, St. George's Hall, Stonehouse, Devon
R.A. 74—Athol, Masonic Hall, Severn Street, Birmingham
R.A. 103—Beaufort, Freemasons' Hall, Park Street, Bristol
R.A. 158—Adam, Masonic Rooms, Victoria Hall, Trinity-road, Sheerness
R.A. 823—Everton, Masonic Hall, Liverpool

WEDNESDAY, 25th AUGUST.

- 3—Fidelity, Alfred, Roman Road, Barabury, at 8 (Instruction)
30—United Mariners, The Lugger, Percham, at 7.30. (Instruction)
73—Mount Lebanon, Windsor Castle, Southwark Bridge Road, at 8. (Inst)
193—Confidence, Hercules Tavern, Leadenhall-street, at 7. (Instruction)
228—United Strength, The Hope, Stanhope Street, Regent's Park, 8 (Inst.)
539—La Tolerance, Portland Hotel, Great Portland Street, at 8 (Inst)
720—Panmure, Balham Hotel, Balham, at 7 (Instruction)
754—High Cross, Seven Sisters' Tavern, Pige Green, Tottenham
781—Merchant Navy, Silver Tavern, Burdett-road, E. (Instruction)
892—Whittington, Red Lion, Poplar's-court, Fiebert-street, at 8 (Instruction)
398—Temperance in the East, 6 Newby Place, Poplar
902—Burgoyne, Goose and Gridiron, St. Paul's Churchyard, at 7. (Inst.)
1284—Finsbury Park, Cock Tavern, Highbury, at 8 (Instruction)
1475—Peckham, Lord Wellington Hotel, 516 Old Kent-road, at 8. (Instruction)
1524—Duke of Connaught, Royal Edward, Mars-street, Hackney, at 8 (Inst)
1540—Chaucer, Bridge House Hotel, Southwark
1601—Ravensbourne, George Inn, Lewisham, at 7.30 (Instruction)
1691—Wanderers, Victoria Mansions Restaurant, Victoria St., S.W., at 7.30 (In)
1682—Beaconsfield, Chequers, Marsa Street, Walthamstow, at 7.30 (Inst.)
1681—Londesborough, Berkeley Arms, John Street, May Fair, at 8. (Instruction)
1922—Earl of Lathom, Station Hotel, Camberwell New Road, S.E., at 8. (In.)
2021—Queen's Westminster, 79 Ebury Street, S.W., at 7.45. (Instruction)
R.A. 177—Domestic, Union Tavern, Air-street, Regent-st., at 8. (Instruction)
R.A. 720—Panmure, Goose and Gridiron, St. Paul's Churchyard, at 7. (Inst.)
M.M.—Thistle, Freemasons' Tavern, W.C., at 8. (Instruction)
163—Integrity, Freemasons' Hall, Cooper-street, Manchester
220—Harmony, Garston Hotel, Garston, Lancashire
304—Philanthropic, Masonic Hall, Great George-street, Leeds
439—Scientific, Masonic Room, Bingley
724—Derby, Masonic Hall, Liverpool

- 778—Bard of Avon, Greyhound Hotel, Hampton Court
972—St. Augustine, Masonic Hall, Canterbury. (Instruction)
996—Sondes, Eagle Hotel, East Dereham, Norfolk
1039—St. John, George Hotel, Lichfield
1085—Hartington, Masonic Hall, Gower Street, Derby. (Instruction)
1119—St. Bede, Mechanics' Institute, Farrow
1219—Strangeways, Masonic Rooms, King Street, Manchester
1264—Neptune, Masonic Hall, Liverpool, at 7. (Instruction)
1283—Ryburn, Central Buildings, Town Hall Street, Sowerby Bridge
1392—Egerton, Stanley Arms Hotel, Stanley Street, Bury, Lancashire
1511—Alexandra, Hornsea, Hull (Instruction)
1633—Avon, Freemasons' Hall, Manchester
1723—St. George, Commercial Hotel, Town Hall-square, Bolton
1967—Beacon Court, Gluzee Fort Hotel, New Brompton, Kent
2096—George Price, Greyhound Hotel, Croydon
R.A. 42—Unanimity, Derby Hotel, Bury, Lancashire
R.A. 258—Amphibious, Freemasons' Hall, Heckmondwike
R.A. 322—Hope, Vernon Arms Hotel, Stockport
R.A. 328—St. John's, Masonic Hall, Torquay, Devon
R.A. 376—Royal Sussex of Perfect Friendship, Masonic Hall, Ipswich
R.A. 503—Belvidere, Star Hotel, Maidstone
R.A. 605—De Tabley, Queen's Hotel, Birkenhead
R.A. 1356—De Grey and Ripon, Masonic Hall, Liverpool
M.M.—Howe, Masonic Hall, New Street, Birmingham
M.M.—Northumberland and Berwick, Masonic Hall, Maple-street, Newcastle
M.M. 178—Wiltshire Keystone, Masonic Hall, Devizes
R.C.—Philips, Masonic Rooms, Athenæum, Lancaster

THURSDAY, 26th AUGUST.

- General Committee Girls' School, Freemasons' Hall, at 4
27—Egyptian, Hercules Tavern, Leadenhall-street, E.C., at 7.30 (Instruction)
87—Vitruvian, White Hart, College-street, Lambeth, at 8 (Instruction)
144—St. Luke, White Hart, King's-road, Chelsea, at 7.30. (Instruction)
147—Justice, Brown Bear, High Street, Deptford, at 8. (Instruction)
435—Salisbury, Union Tavern, Air-street, Regent-street, W., at 8. (Inst.)
704—Camden, Lincoln's Inn Restaurant, 305 High Holborn, at 7 (Instruction)
749—Belgrave, The Clarence, Aldersgate Street, E.C. (Instruction)
754—High Cross, Coach and Horses, Lower Tottenham, at 8 (Instruction)
879—Southwark, Sir Garnet Wolseley, Warndon St., Rotherhithe New Rd. (In)
901—City of London, Jamaica Coffee House, Cornhill, at 6.30. (Instruction)
1158—Southern Star, Pheasant, Staunton, Westminster-bridge, at 8 (Inst.)
1278—Burdett Courts, Swan Tavern, Betnal Green Road, E., 8. (Instruction)
1306—St. John, Three Crowns Tavern, Mile End Road, E. (Instruction)
1339—Stockwell, Cock Tavern, Kennington-road, at 7.30 (Instruction)
1426—The Great City, Masons' Hall, Masons' Avenue, E.C., at 6.30 (Inst)
1558—D. Cornaught, Palmerston Arms, Grosvenor Park, Camberwell, at 8 (In.)
1602—Sir Hugh Myddleton, White Horse Tavern, Liverpool Road (corner of Theberton Street) N., at 8. (Instruction)
1612—West Middlesex, Bell Hotel, Ealing, at 8. (Instruction)
1614—Covent Garden, Criterion, W., at 8. (Instruction)
1622—Rose, Stirling Castle Hotel, Church Street, Camberwell. (Instruction)
1625—Tredgar, Wellington Arms, Wellington Road, Bow, E., at 7.30. (Inst.)
1673—Langton, White Hart, Abchurch Lane, E.C., at 5.30. (Instruction)
1677—Crusaders, Old Jerusalem Tav., St. John's Gate, Clerkenwell, at 9 (Inst)
1744—Royal Savoy, Yorkshire Grey, London Street, W., at 8 (Instruction)
1791—Creaton, Wheatshaf Tavern, Goldhawk Road, Shepherds Bush. (Inst)
1950—Southgate, Railway Hotel, New Southgate, at 7.30. (Instruction)
R.A. 763—Prince Frederick William, Lord's Hotel, St. John's Wood, at 8. (In.)
111—Restoration, Freemasons' Hall, Darlington
203—Ancient Union, Masonic Hall, Liverpool. (Instruction)
249—Mariners, Masonic Hall, Liverpool, at 8. (Instruction)
286—Samaritan, Green Man Hotel, Bacup
348—St. John, Bull's Head Inn, Bradshawgate, Bolton
594—Downshire, Masonic Hall, Liverpool
734—Wellington, Public Rooms, Park Street, Deal
807—Cabbell, Masonic Hall, Theatre Street, Norwich
904—Phoenix, Ship Hotel, Rotherham
935—Harmony, Freemasons' Hall, Saltaire
966—St. Edward, Literary Institute, Leek, Stafford
1313—Fermor, Masonic Hall, Southport, Lancashire
1325—Stanley, 214 Gt. Homer Street, Liverpool, at 8. (Instruction)
1437—Liberty of Havering, Rising Sun, Romford
1459—Ashbury, Justice Birch Hotel, Hyde-road, West Gorton, nr Manchester
1505—Emulation, Masonic Hall, Liverpool
1580—Cranbourne, Red Lion Hotel, Hatfield, Herts, at 8. (Instruction)
1626—Hotspur, Masonic Hall, Maple-street, Newcastle
1892—Wallington, King's Arms Hotel, Carshalton. (Instruction)
R.A. 57—Humber, Freemasons' Hall, Hull
R.A. 216—Sacred Delta, Masonic Hall, Liverpool
R.A. 431—Ogle, Masonic Hall, Norfolk-street, North Shields

FRIDAY, 27th AUGUST.

- Emulation Lodge of Improvement, Freemasons' Hall, at 7
25—Robert Burns, Portland Arms Hotel, Great Portland Street, W., at 8. (In)
597—United Pilgrims, Surrey Masonic Hall, Camberwell, at 7.30. (Inst.)
766—William Preston, St. Andrew's Tavern, George St., Baker St., at 8. (In)
831—Ranelagh, Six Bells, Hammersmith. (Instruction)
933—Doric, Duke's Head, 79 Whitechapel Road, at 8. (Instruction)
1056—Metropolitan, Portugal Hotel, Fleet Street, E.C., at 7. (Instruction)
1155—Lewis, Fishmongers' Arms Hotel, Wood Green, at 7.30. (Instruction)
1295—Royal Standard, Alwyne Castle, St. Paul's Road, Canonbury, at 8. (In)
1365—Clapton, White Hart, Lower Clapton, at 7.30. (Instruction)
1642—E. Carnarvon, Ladbroke Hall, Notting Hill, at 8. (Instruction)
1789—Ubique, 79 Ebury Street, Pimlico, S.W., at 7.30. (Instruction)
R.A.—Panmure C. of Improvement, Stirling Castle, Church Street, Camberwell
R.A. 79—Pythagorean, Portland Hotel, London Street, Greenwich. (Inst)
R.A. 95—Eastern Star C. of Improvement, Hercules Tav., Leadenhall Street
R.A. 890—Horsey, Porchester Hotel, Leinster Place, Cleveland Square, Paddington, W. (Improvement)
R.A. 1602—Sir Hugh Myddleton, Agricultural Hall, N.
M.M.—Old Kent, Crown and Cushion, London Wall, E.C. (Instruction)
453—Chigwell, Public Hall, Station Road, Loughton, at 7.30. (Instruction)
810—Craven, Devonshire Hotel, Skipton
1393—Hamer, Masonic Hall, Liverpool
1712—St. John, Freemasons' Hall, Grainger Street, Newcastle upon Tyne
1821—Atlingworth, Royal Pavilion, Brighton
2039—Londonderry, Y.M.C.A., John Street, Sunderland
General Lodge of Instruction, Masonic Hall, New Street, Birmingham, at
R.A. 212—Magdalen, Guildhall, Doncaster
R.A. 1036—Walton, Skelmersdale Masonic Hall, Kirkdale, Liverpool
M.M. 164—Southdown, Station Hotel, Haywards Heath, Sussex

SATURDAY, 28th AUGUST.

- 179—Manchester, Yorkshire Grey, London St., Tottenham Court Rd., at 8 (In)
1275—Star, Five Bells, 155 New Cross-road, S.E., at 7. (Instruction)
1361—Earl of Zetland, Royal Edward, Triangle, Hackney, at 7 (Instruction)
1641—Alexandra Palace, Imperial Hotel, Hornsea Viaduct
1624—Eccleston, Crown and Anchor, 79 Ebury Street, S.W., at 7 (Instruction)
1671—Gostling-Murray, Town Hall, Hounslow
2012—Chiswick, Windsor Castle Hotel, King Street, Hammersmith, at 7.30. (In)
Sinai Chapter of Improvement, Union, Air-street, Regent-st., W., at 8
R.A. 820—Lily of Richmond, Greyhound, Richmond, at 8. (Instruction)
1462—Wharnclyffe, Rose and Crown Hotel, Penistone
1982—Greenwood, Public Hall, Epsom
R.A. 178—Harmony, Royal Hotel, Wigan

GLEANINGS.

The secrets of our Order are the language of philanthropy and brotherly kindness. It is a language that knows no sect, no party, no distinction. It is spoken as well by the humble swain in the rude dwelling of labour as by the tongue of royalty on the throne. When spoken by the Christian, the Jew and the Pagan respond in the accents of fraternal kindness. The traveller is cheered on his way when he utters the language of Masonry, and the fallen is raised if he can but speak in the words of an accepted brother. This language has its power in the secrecy of its construction, and to publish would be to destroy it. Like every other language, it may be taught and it may be learned, but the mode of teaching is best understood in the Master's, not the pupil's hands. The secrets of Masonry are therefore of value to those who understand them, and to whom they rightfully belong. But expose them to the world, divest them of their character of secrecy, and they become valueless to Masons and to all others.

No DECAY.—Masonry seems to be the only Institution that does not contain within itself the elements of its own decay.

If a Mason rightly understand the Art, he will never be a stupid atheist, nor an irreligious libertine. What are the inferences to be drawn herefrom? To rightly understand the Art is to be in the possession of a correct knowledge of the philosophical principles upon which it is established, comprehending it in its uses and purposes.

Fifty-six Lodges of Instruction were held in Michigan last year.

The Tyler is a most important officer of the Lodge. He has multiplied duties, and many cares of things that he alone can look after. Good Lodge work depends much upon his intelligence and faithfulness in both the "outer" and "inner" door places. His affability of manners, and gentlemanly deportment will make members and visitors welcome to the Lodge. He can help the Master and Officers very much, and make their work pleasant by many little attentions and appliances of which his watchful eye sees the need.

When you hear a man calling himself a Mason boldly assert that everything connected with Masonry is a deception, a fraud and a failure, do not be too hasty in contradicting the declaration; a little investigation will prove to your entire satisfaction that he must have practised deception himself, otherwise he never would have succeeded in perpetrating a fraud upon the brethren to the extent of being admitted into their society; and then, having ascertained his true character, he utterly failed to impress them with the idea that it was a duty incumbent on them to recognize him as a man entitled to respect or worthy of confidence.

The Grand Lodge of Virginia has decided "that a fellow-craft, made such in a lawful Lodge after he had lost his left arm, could not be allowed to take the Master's degree—if for no other reason, because nobody could rightfully confer it."

When a man asks a true Mason for bread, he does not give him a stone; when the cold, bleak winds of Winter beat about the tattered form knocking at his door, he does not turn him away to perish in the cold; when the hour of adversity lays its hand heavily upon an unfortunate brother and he sinks beneath its pressure, the strong arm and the stout heart lifts him up again and sends him on his way rejoicing. Ah, if Masonry were lived up to, what a sublimity would there be in the character and life of a true Mason! or we might say if Christianity were lived up to, and its sceptre had universal dominion, there would be no need of Masonry! But we must take the world as we find it, not as we would have it.

It is a painful fact that the purposes of our symbols are often either perverted or entirely obliterated by brethren who can expatiate in Lodge with remarkable fluency upon the virtues that these silent monitors inculcate. To be brief, neither symbols or professions are endowed with any power in the welfare of humanity except Masons give them form in the lives they live.

Masonry is a school of moral discipline and virtue.

A good Tyler never has any need to hunt up anything at the moment it is wanted. When you step your foot into the Lodge, everything is in order and neatness, almost, nay, really, an air of sanctity about the room. And as one after another of the brethren come in, and the Officers come along, the happy and welcoming greeting is indebted very much to the Tyler's ready hand and skill. The Tyler's bill for "Tying and Cleaning," is one for which we always vote a prompt "Aye."

Much of the lasting effect and benefit of Masonry depends upon the dignity and solemnity attending the initiation. If a candidate is met with a spirit of frivolity rather than of seriousness, he is most likely to conclude that the whole thing is a kind of farce. But if the deep and solemn lessons are impressed upon his mind with that degree of earnestness which they demand, he goes out profoundly impressed with Masonry's beauty and grandeur.

HOLY BIBLE.—In all Christian lands the Holy Bible is accepted among Masons as the rule and guide of their faith, as well as conduct.

The beauties of Masonry consist chiefly in the lives and fellowship of its members; there is a mystic cord that binds them together, whether in prosperity or adversity, in sickness or in health, in life or in death, at home or abroad; and death itself does not rend asunder this silver cord—for as long as the descendants of a Mason ask in his name "help" it is freely given! When a man becomes a true Mason, the fountain of charity is opened up in his heart, and, like the pure waters gushing from a rock, continues to flow, dispensing happiness and joy.

It is doubtless true that more attention is being given to the externals than to the internals of the Craft. Not so much, we think, as in former years, but the minds of Masons of to-day are being too much diverted from elementary principles that find a place in the thoughts of every good man on earth. The entire theory of our Institution rests upon a God-loving, God-respecting civilization. From a time to which the memory of man runneth not to the contrary, this has been the ideal of the Fraternity; and whenever Masons lose sight of this basis of their Institution, they become an abnormality and reflection upon Masonic integrity.

A true Mason is a quiet and peaceful citizen, true to his government and just to his country, nor will he in any way countenance disloyalty or rebellion.

Every true Mason is constantly in search after light, in search for divine truth. This, and this only, is the Mason's work, and in obtaining it he receives his reward.

We are required to give instruction to younger brethren, inexperienced in their work, that the Craft may not suffer for want of skill and experience in their judgment; but that, through our own skill and experience, they may learn the requirements of the Art, to possess that knowledge whereby our interests become strengthened, and the bonds of mutual brotherhood reciprocated in its duties, as justly due to each other.

"BY AND BY."—Every reader has sung, or heard sung, the popular hymn, "The Sweet By and By." Both the writer of the hymn and the composer of the music were Freemasons. The author being Dr. S. F. Bennett, and the composer Prof. J. P. Webster.

Let the possessor of the secrets of Freemasonry be expatriated, shipwrecked, or imprisoned; let him be stripped of everything he has got in the world, these credentials remain. They have stayed the hand of the destroyer; they have softened the asperities of the tyrant; they have mitigated the horrors of captivity; they have subdued the rancour of malevolence; and broken down the barrier of political animosity. On the field of battle, in the solitudes of the uncultivated forest, and in the busy haunts of the crowded city, they have made friends of the most hostile feelings.

Michigan has one hundred and ten Chapters.

A true Mason will be honest and upright in all his dealings. The square and its teachings will be the rule and guide of his conduct in all his transactions; in every respect he will be careful to avoid all unjust censure or reproach.

It must be apparent to the mind of a considerate and reflecting Mason that his obligations are of a most serious nature; that he has "voluntarily, and of his own free-will and accord," assumed duties and responsibilities which require him to observe and obey both "Divine and moral law;" and the nature of these duties and responsibilities he cannot, with impunity disregard; otherwise, he may set aside, as of no binding force upon him, the Great Light, the source from whence are drawn the precepts and duties given him in charge to observe, and which also is to be the rule and guide of his faith and practice.

The Grand Master of Iowa was notified that a Lodge had conferred the first and second degrees upon a candidate with only one arm, and were about to advance him to the third. He at first issued an order staying advancement, but after a full consideration of the matter, and the fact that the candidate was an innocent party to the transaction, having been accepted with a full knowledge of his physical condition, he revoked the order, and the Lodge was permitted to proceed. He should have arrested the Charter, but for the fact that he learned of other instances of like character in the last few years, and it might seem like unjust discrimination to assail that particular Lodge.

The Grand Chapter of England has six hundred and eighty-two Chapters scattered over the world.

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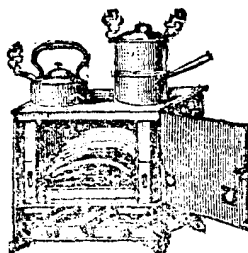
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