

# Freemason's Chronicle;

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## BLINDFOLD ADMISSION INTO FREEMASONRY.

SOME of the critics of the Masonic system seek to make capital out of the secrecy they are pleased to ascribe to us in regard to the initiation of new members. They urge that as Freemasons require serious obligations to be undertaken by those who desire admission into the Order before the candidates know exactly what will be required of them, Freemasonry becomes an unlawful society, and the Masonic oath an unlawful one, because it is of its own nature totally unconditional. This line of argument might be acceptable if it was the custom among Freemasons to force the outside world to take the obligation and keep the secrets of Freemasonry, but as the reverse is really the case we cannot see how the making of unconditional promises or the voluntary acceptance of severe penalties can become unlawful, or in any way interfere with the liberty of the subject. To meet the arguments of such critics we consider it is only necessary to point out that every candidate for Freemasonry seeks admission into the Order of his own free will, and at no time is force or coercion used in connection with the teachings of the Craft. A man who at any time objects to promise to keep secret what he is about to be told in Freemasonry can at once retire, and no great harm is done; but it is absurd to argue as though it would be possible to impart all the lessons of Freemasonry first, and ask for the promise of secrecy from the new member afterwards. Yet that is the only alternative we can see open if we accept the arguments of our critics in this particular.

We have before us an article headed "English Freemasonry," which appeared in a recent number of a Ceylon paper, written by the Rev. R. F. Clarke, wherein the line of argument to which we have referred is freely used. Our reverend critic says the first question that suggests itself about such a society as Freemasonry is—For what end is it instituted? Were he to join any society whatever, says the writer, he must first know for what end it associates its members together, and till he knows this he objects to "promise obedience by a solemn oath and under the severest sanctions." We may excuse the writer we are quoting for thus falling into what is really a popular delusion among his class. He is not asked to promise obedience to the laws of Freemasonry, and no solemn oath or severe sanctions are required from him by its members. They are quite content to leave him just as he is, in the full enjoyment of his own ideas about Freemasonry, and there are very many who will regret that his utterings should have called forth even this reply from a Masonic source; but supposing he comes to us and asks us to receive him into our midst, as every other candidate for Freemasonry has in his turn done? We suppose by that time he will have satisfied himself as to the end

for which Freemasonry is instituted, and he will no doubt be prepared to undertake the necessary obligations imposed by Freemasonry ere he is admitted as a member of it. By that time also he will probably have learnt to regard his present remarks as somewhat out of place and inconsistent, and will see the injustice of attempting to ridicule an association which has done him no harm, and which has always been content to wait for candidates rather than force new members to join its ranks.

Mr. Clarke argues that any society in the world is bound to give full information as to its objects to those who are admitted into it, before their admission; and without such information it is, *ipso facto*, an unlawful society. If I join a cricket club, he says, "I know that it associates its members together for the purpose of healthy recreation. If I join a literary association it is for the object of intellectual culture. These ends are sanctioned by the laws of God and man, and are clearly set before me, with all the rules and regulations, before I join the association. It has a right therefore to my obedience so long as I belong to it, but Freemasonry has no such legitimate end; it binds me to I know not what, it requires me to join in promoting what I may be utterly averse to, it exacts my submission to its authority without showing any justification for its claim to such authority. It does all this under a terrible threat, if I desert its ranks or reveal its secrets." The argument so often used that the writer of such language has based his opinion on the doings of Continental Freemasons will not hold good in this particular case, for Mr. Clarke specially says—"this is true of English Freemasonry just as much as of any other, and therefore English Freemasonry is in its very essence a secret society, an unlawful society, a society subversive of the principles on which the moral order of the universe is based. We do not like to think un-Masonically even of those who revile us without cause, and we cannot believe that Mr. Clarke has anything but ignorance to offer as an excuse for his remarks. No man, no matter what his malice, could write as he has done if he really knew anything of what he was writing about, and on that ground we must not be too severe in passing judgment on his utterances. If the time ever comes for him to seek admission into the ranks of Freemasonry he will no doubt stand self-condemned, and will then discover the error into which he has now fallen; if not he may still learn to appreciate the merits of the Masonic system, which, though it may require blindfold obedience from its candidates, at least waits until they come to its doors—of their own free will and accord—before attempting to bind them to secrecy, or to a strict observance of the rules of the Craft.

The Freemasons of Newcastle have purchased a block of buildings in Shakespeare-street, for the purpose of erecting a Masonic hall and club on an extensive scale, and which will accommodate all Lodges in the district.

## ABOUT OUR PHILADELPHIA MASONIC LANDMARK STICKLERS.

By Bro. Jacob Norton.

**F**ORTY years ago I could not take up an American Masonic periodical without finding therein more or less learned contributions about "Masonic Jurisprudence," or "Ancient Landmarks," based on "unwritten laws of the Craft," as they termed it. Of course, as in all such cases, each writer had his own landmark or landmarks, but in 1859, Dr. Albert G. Mackey, of South Carolina, who was then regarded as a Masonic oracle of the highest kind, published, in his work on Masonic Jurisprudence, all the most ancient Masonic landmarks, in accordance with his opinion, and altogether they consisted of twenty-five paragraphs. The 25th landmark is as follows:—

The last and crowning landmark of all is, that these landmarks can never be changed. Nothing can be subtracted from them, and nothing can be added to them—not the slightest modification can be made to them. As they were received from our predecessors we are bound by the most solemn obligations of duty to transmit them to our successors. Not one jot or one tittle of these unwritten laws can be repealed; for in respect to them we are not only willing, but compelled to adopt the language of the old Barons of England. *Nolumus leges mutari.*

In a footnote he quotes the following from Dr. Oliver's "Dictionary of Symbolic Masonry," viz.:—

It is quite clear, however, that the order against removing or altering the landmarks was universally observed in all ages of the Craft.

One would naturally suppose that after the said two most learned Masonic authorities have expressed such decisive protests against adding anything to the ancient landmarks, that no one, especially a Philadelphian, would have dared to increase the number of ancient landmarks. Such, however, is not the case; for instance, the eighteenth landmark, as given by Dr. Mackey, reports the qualifications of candidates for initiation, and goes on to state:

These qualifications are, that he shall be a man—shall be un mutilated, free born, and of mature age. That is to say, a woman, a cripple, or a slave, or one born in slavery, is disqualified for initiation into the rites of Masonry. Statutes, it is true, have from time to time been enacted, enforcing and explaining these principles; but the qualifications really arise from the very nature of the Masonic Institution, and from its symbolic teachings, and have always existed as landmarks.

In a footnote Dr. Mackey refers to a quotation from a MS. wherein "of good kindred" is mentioned; he, however, quotes from the Old Charges collected in 1717, meaning, I presume, the few Charges printed by Anderson in his 1723 Constitutions, as follows:—

The persons admitted members of a Lodge must be good and true men, free born, and of mature and discreet age, no bondman, no woman, no immoral or scandalous men, but of good report.

It seems, however, that Bro. MacCalla, as Grand Master of Pennsylvania, deemed it proper to render an official decision, that an illegitimate son is disqualified for the rites of Masonry. That law he claims to be an ancient landmark. The Masonic editor of the *New York Sunday Times*, however, objected to Bro. MacCalla's decision. Thereupon Bro. MacCalla came out in the *Keystone* with a long string of authorities to prove that no bastard can be made a Mason. Bro. MacCalla's article was reprinted in the *FREEMASON'S CHRONICLE* of 11th July, to which I refer the reader, with all the arguments *pro* and *con*.

Before I proceed with my reasons upon the question at issue I will just state that in 1866 I made the acquaintance of the late Bro. John W. Simons, P.G.M. of New York, and Masonic editor of the *New York Sunday Dispatch*. I found him a very liberal-minded man, but in the course of conversation he bitterly deplored the violation of an ancient landmark by the Grand Lodge of England in substituting "freeman" for "free born." I then asked him what he called an "ancient landmark?" and he answered, "it is like the laws of the Medes and Persians, which could never be changed, altered, or repealed." But, I said, "are the old laws of the Medes and Persians still in existence?" and of course he answered in the negative. Then, said I, "do you think that mankind would have been better and wiser if the old laws of the Medes and Persians had still been enforced?" This question brought my new-formed friend to a halt, and after a few further remarks, I told him that whenever a hater of reform had no argument against some proposed reform measure, he invariably appealed to the "wisdom of the ancients," to the "wisdom of our ances-

tors," or to "ancient landmarks;" and, I added, "If you should ever read Sydney Smith's 'Essay on Fallacies,' you will then cease to be an advocate for retaining old laws simply because they are ancient." In 1867, I attacked, in the *Boston Masonic Monthly*, the absurd notion of "Grand Masters' Prerogatives." In 1870 (I believe), a Michigan Masonic luminary attacked my disbelief in ancient landmarks; and in 1872, the late Bro. Woodford took up the cudgel against my disbelief in ancient landmarks. Since then, both Bro. J. W. Simons, of New York, and Bro. Woodford, of London (alas! they are both no more with us), have frankly rejected the absurdity of ancient landmarks. The Rev. Bro. Vincil, Grand Secretary of Missouri, has within a year or two written some very sensible articles against "Grand Masters' Prerogatives," and some other so-called ancient landmarks; and even the late Bro. Albert Pike came out, two years ago, with a sledge-hammer paper against Mackey's 25th Landmark (see *FREEMASON'S CHRONICLE*, 27th July 1889, p 56), and I really supposed that after Pike's attack on landmarks, that no one would be bold enough to pretend to believe in ancient landmarks. To my surprise, however, I find that Bro. MacCalla's faith in ancient landmarks is not only as firm as ever, but he even *outdoes* Dr. Mackey in the number of landmarks, by adding a law that no illegitimate son *can* be initiated into Masonry.

Now, a little reflection must convince any rational man that irremovable and unalterable laws can only last as long as the country or the society for whom such laws were enacted remain in the same state of learning, knowledge, and civilisation; then the *wiseacres* can consistently talk about the wisdom of the ancients, and of ancient landmarks. As soon, however, as men discover some new truths which were unknown to the ancients, and which come in direct conflict with the opinions of the ancients, then they are apt to find out that the old laws enacted by the ancients were not suitable for the new generation, and then they go to work and modify the old laws, or abolish them altogether, and enact new ones. Such was the case with the laws of the Medes and Persians, and such is the case even with the laws enacted by the authors of the Old Testament as well as of the New. For instance, the law to burn witches is as old as the Pentateuch, nine million human beings were burned for witchcraft during the Christian epoch. But for all that, people finally began to disbelieve in witchcraft, and when it was proposed in 1736 in the English Parliament to abolish the witchcraft laws, John Wesley protested against removing an *ancient landmark*, but no one regrets that the old witchcraft laws were repealed, notwithstanding Wesley's protest.

Again, in the Book of Matthew, it was ordained that if a man divorces his wife for anything but fornication, who-soever marries that woman is guilty of adultery. But here, in the United States of America, men and wives get divorced from each other for numerous other offences besides fornication, and each party marries again without being guilty of adultery.

Such being the case, I cannot see why Christian Masons should stick out more for old Masonic laws, enacted in the 14th century, than the law makers of the United States of America stick out for the laws enacted by the authors of the Bible?

But our landmark sticklers overlooked another fact, namely,—If the Masons of the 14th century, who enacted the old laws had given an emphatic command that their laws should never be repealed, and if each successive generation of Masons had since then bound itself by oaths not to repeal the said laws to the end of time, then there would have been some reason in Mackey's dictum, viz.: "As they were received from our predecessors, we are bound by the most solemn obligations to transmit them to our successors;" and that "not a jot or a tittle of these unwritten laws can be repealed." But that such was not the case is evident from the fact that while the Regius Poem has fifteen articles and fifteen points, the Matthew Cooke Constitution has only nine articles and nine points. And as the author of the Matthew Cooke MS. made twelve laws less than the author of the Regius MS., why should we be debarred from not omitting one jot or one tittle from either of the above-named oldest Masonic codes? But the author of the Cooke MS. has not only reduced the number of laws from the previous code, but has altered some of the laws which he retained besides.

And now let us take a glance at the series of MSS. called "Ancient or Old Charges." And here again we find no

indication that Masons had pledged themselves to adhere to the laws enacted by their predecessors, for the number of laws in each MS. vary, and they did not even retain the old titles for their laws, for instead of calling them "Articles" and "Points," they gave the new name of "Charges" to their laws. It is evident, therefore, that the successive generations of Masons, from the time the Constitution in the old Poem was written, until 1717, were not bound by any solemn obligations to adhere to every jot and to every tittle of law enacted by their predecessors: the very phrase "Ancient Landmarks" cannot be found in a pre-1717 Masonic MS.

Nor can I see that the Masons of 1717 cared for preserving old notions. Thus, before 1717, no Masonic code of laws was allowed to be printed; but after 1717 they printed a Constitution, in spite of the opposition and protests of some of the old Masons. Again, in olden time, the President of a Masonic Assembly was called either Master, Warden, Elder, Alderman, and in Scotland he was sometimes called Deacon; but after 1717 came into existence Grand Masters, Grand Wardens, with some dozen other Grands, with titles of Wor., Rt. Wor., M.W., &c. Again, before 1717 the first Charge given to a Mason was—"To be true to the Holy Church and to entertain no heresy." But after 1717, "Holy Church" was expunged from the Charges. Still again, before 1717 Masons had but one degree, but after 1717 had at first three degrees, but since then Masonic degrees have multiplied by scores and hundreds. But strange to say, that while our landmark sticklers object to the initiation of a man whose *little toe was amputated*, and to a dozen other frivolous violations of the old Masonic laws, they yet swear up and down that some scores of ceremonies from the R.A., the Kt., &c., are all *bonâ fide* "ancient Masonic degrees."

Now, just compare either of the pre-1717 Masonic Codes with Anderson's Constitution of 1717, and compare the last named Constitution with the successive English Masonic Constitutions which have been printed since then, and we see at once that "Ancient Masonic Landmarks" is mere *buncomb*. An essential law may indeed be preserved for hundreds of years, and even for ever. It is preserved, not because it is *old*, but because it is *essential*. But it is simply the height of folly to preserve an old law after it ceases to be essential, and still more so after it begins to clash with new-born ideas, and becomes injurious to a society.

Admitting, however, for the sake of argument, that some Masonic laws are irrevocable, I still mean that the old law against illegitimate sons did not belong to the class of irrevocableness, and is not a *landmark*.

First. It is certain that neither Anderson nor Mackey regarded that law as a landmark.

Second. At my initiation I was told that the qualifications for Masonry were "a just and upright man, free by birth, of mature age, sound judgment, and strict morals;" and not a hint was given about "sound limb," and not a word was uttered about illegitimacy of birth. Hence, neither sound limb, nor illegitimacy of birth are Masonic landmarks.

And I must add that "free-born" is not an ancient landmark, because in the Regius Poem the qualification there laid down is merely "that he no bondman prentice take." And besides which, as already stated, the Grand Lodge of England substituted "freeman" for "free-born" some years ago.

Third. Thomas Dunckerley avowed himself to have been an illegitimate son of George III. But nevertheless he was not only Provincial G. Master of Dorset, Gloucestershire, Somerset and Southampton, with the City and County of Bristol and the Isle of Wight, but Bro. Sadler says, that in 1786 he was made into a Past Senior Grand Warden, "with the right of taking his place immediately next to the then Senior Warden." It is evident, therefore, that in 1786 the G.L. of England did not regard the illegitimate son law as a landmark.

Fourth. King Athelstan could not have allowed the insertion into his Masonic Constitution of a law to debar an illegitimate son from Masonry, because he himself was an illegitimate son.

Fifth. As Bro. MacCalla believes in our old Masonic traditions, he necessarily believes in the tradition found in oldest "Ancient Charges" that Euclid made no distinction between legitimate and illegitimate born sons; for his Lodge was composed of sons of the Egyptian nobility, and some of the said sons were born of their own wives, and

some were by other men's wives. If, therefore, the Masons of the 14th century made a law diametrically opposite to what existed for eighteen hundred previous years, then the G.L. of England could with a good conscience abolish the law of the 14th century by restoring Bro. Grand Master Euclid's old law.

And Sixth. As King Solomon's mother gave birth to an illegitimate boy, and Solomon's father was the parent of an illegitimate boy, Solomon, therefore, would never have insulted the memory of his mother and father by inserting into his Masonic Constitution a law to prohibit an illegitimate son from riding our Masonic goat.

Looking, therefore, at the question from Bro. MacCalla's own orthodox standpoint, I cannot say that the law against an illegitimate son can be either very ancient, nor an irremovable landmark.

"Boston notions" is a common proverb in America, meaning thereby that Bostonians have peculiar notions of their own. The *American Tyler*, however, is of opinion that in Masonic notions Philadelphia not only beats Boston, but it beats the whole creation. "Pennsylvania Masonry," says the *American Tyler*, is not like the Masonry of any other state or country under the sun." Its reasons for this opinion are as follows viz. :—

Bro. Vaux, P.G.M. of Pennsylvania, has asserted that drunkenness, adultery, embezzlement, false pretences, gambling and cheating are not Masonic offences, [and] a Lodge is not justified by any rule of Masonic jurisprudence to try a brother charged with any of these acts as a Masonic offence; but there is one—adultery—which is within the jurisdiction of Masonic offences."

It is evident that Brother Vaux believes with Brother MacCalla in Mackey's 25th Landmark, viz., "that nothing can be subtracted, and nothing can be added" to the laws enacted in the 14th century, and as the old law makers prohibited only one kind of adultery, viz., with the wife of a fellow, and as they did not mention cheating, embezzling, &c. among Masonic offences, therefore, saith Bro. Vaux, "a Lodge is not justified by any rule of Masonic jurisprudence to try a brother charged with any of these acts as Masonic offences;" and of course, as no new law can be added to the old regulations, hence embezzlement, cheating, &c. can never be made into Masonic offences.

Now, all that would have been very fine reasoning if our Philadelphians had refrained from creating *new* Masonic offences—I mean offences which the Masons of the fourteenth century never dreamed of. But such is not the case, for it is well known that the Grand Lodge of Pennsylvania had within a few years made what is known as "Cerneauism" into the highest kind of Masonic offence, and that both Grand Master MacCalla and P.G.M. Vaux approved of the said new law. Now, if the Grand Lodge could make a new law to expel brethren from Masonry because they belong to the Cerneau organization of the Scottish Rite, why may not a Grand Lodge make a law to expel Masons for cheating, embezzling, and all kinds of adultery?

The fact is, thirty or more years ago, the best informed Masons knew only about Masonic history what they learned from Anderson, Preston, and Oliver. That period may truly be called *the dark ages of Masonry*, hence Mackey, Moore, and other writers of that *kidney*, were respected and venerated as great Masonic oracles, and whatever nonsense they wrote was sucked up by the influential Masons as "gospel truth." Since that time, however, we have had some valuable information on Masonic history from the writings of Brothers Findel, Steinbrenner, Lyon, Hughan, Gould, and others, which information changed the old opinions. Writers on Masonic jurisprudence and of ancient landmarks of the Oliver and Mackey school are now regarded as being either a pack of cranks, or as mere charlatans. I think, therefore, that it is now high time for even our orthodox Philadelphia Masonic writers or orators, to feel ashamed of writing or talking about Masonic landmarks after so many well informed Masons have admitted that "Masonic Landmarks" is a mere Masonic delusion, and, comparatively speaking, *it is a recent manufactured delusion besides*.

BOSTON, U.S., 30th July 1891.

HOLLOWAY'S PILLS.—Indigestion, Stomach and Liver Complaints.—Persons suffering from any derangements of the liver, stomach, or the organs of digestion should have recourse to Holloway's Pills, as there is no medicine known that acts on these particular complaints with such certain success. Its peculiar properties strengthen the stomach, increase the appetite and rouse the sluggish liver. For bowel complaints it is invaluable, as it removes every primary derangement, thereby restoring the patient to the soundest health and strength. These preparations may be used at all times and in all climates by persons affected by biliousness, nausea, or disordered liver; for flatulency and heartburn they are specifics. Indeed no ailment of the digestive organs can long resist their purifying and corrective powers.

## ST. JOHN THE BAPTIST.

*An Address by Rev. James Byron Murray, Grand Chaplain, before the Grand Royal Arch Chapter of New York, 4th February 1891.*

(Continued from page 91.)

Saint John's course was marked by the courage of principle. "What went ye out in the wilderness to see? A reed shaken by the wind?" The prophet was no reed, fragile, unstable, moved by any and every force, however slight. A reed is a hollow thing. It is swayed by every breeze that blows. Its fruitfulness is only the fruitage of the leaf. It changes in looks as the weather changes. It is the emblem of inconsistency and weakness. Such an emblem could not shadow out the greatness of a character like Saint John's. His life was strong, his life was noble, his life was intense; it could not be swayed this way and that by the breath of public opinion or popular applause. The message he came to deliver, the mission he came to discharge, needed a man dowered with all the royalties of manhood. He was a witness for divine law, for morality, not outward in its effects, but inward, sacred and spiritual. The dignity of his calling forbade him to be one thing to the great in station or authority and another thing to the weak or humble. In all things, by the unearthly nature of his work, he was consistent, harmonious with the spirit of his life and the majestic ideal of his commission. The oak of the forest, not the reed in the morass, was the true emblem of such a man. Not to denounce the soldiers of the empire as the destroyers of the liberty of the chosen nation, and call into seething flame the passions of a subjugated people only, and excuse the self-indulgence of one class, and praise the self-righteousness of another, was the work he came out from the desert to perform. It was a higher work than that; it was to proclaim mercy and justice, the very bonds of national life; to cause the soldier of Rome to give up his violence, the tax gatherer his injustice, the formal believer to pass into a more spiritual life, the unbeliever to a faith in God, and to stir and quicken the conscience until men came back to the strength and purity of manhood.

Courage, bravery, the activity of principle, were needed for a course like his. He had the chivalry that grows out of and is fashioned out of a faith in the right and just. It is a more august thing than force. It is a grander thing than courage. Danger, suffering, opposition, bring no fear into a life rooted and grounded on such a principle. Difficulty is only inspiration, a stimulus to energy, and leaves no empty spaces of work undone, of battles unfought, of surrender to the enemy, however strong and disciplined his hosts may be. Face to face, hand to hand in all toil and conflict, is the supreme law of such a being. The man in the fullness of his manhood is always in his mission, carrying it onward in the integrity and the unfaltering devotion which mark himself. His followers deserted him, but he stood firmly in the strength of the Lord, whose charge he was fulfilling. He spoke his message to man, though the axe of the headsman glittered above him and its brightness promised death. Where mere personal bravery might waver and fall back, John, clad in the heroism of principle, was transformed into more than soldierly courage. It is this which conquers, whether its possessor falls in the morning of the conflict or brings out from the heaps of the slain the flag which symbolized his righteous principle, rent and torn, but bearing on its folds marks of imperishable victory. Truth to be fruitful must so pervade the life that every act is the manifestation of principle, and, consciously or unconsciously, a more than soldierly heroism. And the prophet had righteous principle so set in the very centre of his being, like a diamond clear in its shining, that it cast a light on his path whichever way he turned. He was the living embodiment of imperial Shakespeare's words:

"This above all. To thine own self be true."

Distinctive among the moral features of the prophet's character were reverence and faith. And these things, so manifest in his life, are needed no less to-day than they were in the decaying morality of his own age. They are features as beautiful in man as in the world he sees and touches, and which obeys its Creator as if it were a living thing. They have in them the essence of fire, the energy of will that overcomes. The age needs them; for man in his social and personal relations has wandered largely into

irreverence and doubt, and that unsteadfastness of principle which has strewn the wayside with disaster and wrecks of morality. The people and the individual are fullest of power, of the energy which triumphs, of the greatness which excels, when law, divine law, the supreme authority of God, are held sacred, and they themselves pass out as from the holy place, the brow luminous with the presence before which they stood, and the conscience responsive to what has been revealed.

Nothing so marks the upway and advance of the person and the nation as loyalty to the ideals of justice and law, and nothing so marks their downway and degeneracy as the decay of fealty to the ideals on which the nation was shaped. Reverence and faith move side by side to hold up the hands of the worker and give abidingness to his endeavours. They are not passing lights but enduring helps. The comet which streams across the heavens with vaporous air and flames the night into lustre may delight the vision, but works no special end. The steady shining of the sun, pouring down its rays on all times, transforms the earth into worlds of fruits and flowers and contributes to life itself. The work which remains, the labour which lasts, are wrought out by faith and reverence, and assert themselves as distinctly as a temple or cathedral to influence and educate the ages. Not attractive, perhaps, at first, like the flame point of the comet, but strong, steadfast as the sun, they come into view at last as manifestations of power. Resting in faith, inspired by reverence, they throw themselves up in the passing of years, into heights, as the unseen rock pushes itself into peaks and mountains, and bastions with strength or greatness the plains and valleys which rest beneath them.

Saint John was a voice: "I am the voice of one crying in the wilderness." But a voice is an achieving power. Voice utters words, and words are the treasure-house of thought, the visible structure of the mind. They shadow out and give in seen form the noble, the great, the everlasting. They represent ideas, they formulate principle, they spread light, they generate heat, and are the makers of companions. In their highest use, of which we now speak, they are roadways and avenues of friendships and communication with the best and truest and what is divinest in men. Words are marvellous instruments to picture the mental image. The mind gives to them its own inner flame, and fuses them with the light that burns as behind the veil of the Temple and transfigures them with spiritual meaning. They type all the feeling, all the riches, all the yearnings for expression which are enshrined in that marvellous sanctuary, the human heart. They are the outward embodiment of the inner man.

The vast changes which have been wrought in the material world; the forms which have been called from the clay and iron, from the tree and stone, into use or ornament by the worker and artist are wondrous and worthy of all consideration. But these changes are, after all, only the product of human reasonings. The libraries that hold the creations of mind, these noblest writings of the intellect, these visible shapes of the human faculties, are more wondrous still. They are the magnificent issues of spirit and conscience; not the likeness only of material beauty, but principles of life set forth in words, spoken out, written out to attest the dignity of thought and the splendour of human intelligence.

Saint John's voice was the uttering of truth incarnate in visible form. It was therefore a conquering voice, for truth spoken by lips consecrated to speak it, is everlasting in its power. Such a voice passes in its sound into all ages, by a law as irresistible as the march of the electric forces of the heavens. The voice of the prophet which rang out in the wilderness was the proclamation of a better life for man, the triumphal song of moral and spiritual freedom. Voice then is commanding. Voice is power. Voice is immortal.

The prophet's life was a life so marked in character that it stands out in special prominence among the noble army of martyr heroes. It was not the work he had to perform, not the ministry of righteousness which was given into his hands; it was not the herald call to turn men from evil to the good, but the one prolonged sacrifice which made him an offering for others. This passed out beyond all thought of self; it bore him on in its full flood-tide to the end. That earnestness of principle, that splendid sense of duty, that majestic bravery, that loyalty to the ideal of life, that intense yearning for man's moral welfare set his being and purpose into the white flame of a pure passion.

And this is one of the grand things Masonry teaches, that there is forgetfulness of self. Its gathered purpose is charity in all the length and breadth, the depth and height of its meaning. In ritual and symbol, in voice and emblem, it declares that there is a sacrifice on the altar, burning and consuming all self-interest and self-love, and leaving only the fragrance of an accepted offering. This is the precious legacy the solitary prophet of the desert bears to the Order, in the use of which the Order will be exalted to a more commanding position among men. And the spirit of man will answer to this superb motive, this self-sacrifice, as the water of the farthest bay answers to the quivering pulse beat of the tide on the broad ocean. For, though the age has fallen in some measure from true manhood by selfishness and worldliness, it has not yet ceased to venerate and hold in noble estimate the consecration of self for human good. This is the one great law that runs through those deeds which bless the world. This is the one great force which has possessed it and made the acts of heroes shine with a glory more beautiful than of the earth. It is this which has made their works so grandly real, so marvellously true. And this it is which marks the long line of heroes who have fought for humanity, and inspired them in the great fields of conflict between truth and error. And they have their reward, not sought for, as they move in their unconquerable attack. It may be that in this direction and in that the hero drops wounded or dead in the fight; but the lines still present their full front; thinning ranks are filled by those behind them, and the conflict ceases not. Hour after hour, day after day, the sublime warfare for human good goes forward; forward in every age; forward it may be through fiercer rains of blood and battering hail of bullets; forward through the years, until the earth, in her march through the planets, pauses to give up her heroes and benefactors, her self-sacrificers, "an exceeding great army," to stand crowned with victory and rejoice in triumph immortal.

Though the prophet fell in the discharge of his duty, his life was not a failure. Great thought, commanding effort, work for God, work for man, never fail. The man may die before these things reach the light or broaden out to the width they are to touch. Life in its influence is not finished, and the work given it to do is not ended, though it seems to fall undone from the dead hand of the worker. The spirit that underlies such work is prophetic; it is caught up and passed on from century to century. It is the staff of gold, the tongues of fire, the oriflamme to marshal the ranks of mankind forward from work to work until all the field is won. For there is a law of progress in human thought. There is a law of progress in human endeavour. There is some spiritual bond, some influence unseen as the wind, but more powerful than the gale, which passes from mind to mind and from hand to hand until the work in more enduring proportion is brought to victorious conclusion.

No life like that of the prophet's is ever a defeat. No endeavour to transform the old into the new; to dower the world with a diviner science and a loftier morality; to elevate society to a higher plane of living; to give man a larger scope for the putting forth the spiritual forces of his being, can pass away until fulfilled. The disciplined army of all his powers, the royalties of his manhood moving for human civilisation and human purity could not fall baffled or conquered. Such efforts represent a thousand others and find not their completion in themselves. The long line of heroes and martyrs, the spiritual warriors, the host of moral workers, as they wheel from out the past of the world's history, declare failure in such things untrue, by the grander energies they have imparted, by the irresistible forces they have given. Power was born out of their efforts, and higher aspirations. A nobler chivalry than that of lance and sword has knighted those who came after them. Strength, valour, resolution, courage, suffering, achievement, were the necessities of their lives as much as the sweetness and richness of the flower when called forth in answer to the summer rain-drops. Out of their deeds have streamed a moral bravery into other minds, and sent forth the workers that conquer the world. Battalioned forces met them, but could not stay their progress or shatter the march of their influence; powerless in their might as the shotted volleys of the steel-clad ship to check the majestic sweep of the ocean tides. The sword may have severed the head from the body, the fire may have crisped the outer frame, and the soldiers valiant for truth utterly disappeared.

But, as in a splendid siege of modern battle, the soldiers in the moral combat only fell that others might march over their dead bodies to victory.

The head of the prophet of righteousness was brought to Herod Antipas on a charger, but the brow, sculptured into whiter marble, was not the dome of deserted thought, but a fount of inspiration for all time. The pale cold lips were not, are not dumb, but speak of righteousness and purity all along the centuries of the world's life and action. And the Mason, working only with the trowel and the hammer, catches a newer inspiration and possesses a superlative force from that patron of Freemasonry. His work may seem to fail, the trowel may be wielded with feebler hand, the hammer may fall with fainter blows, but yet, working for some deed of good for the brother, may strike a blow as John struck purity into the conscience of man, that will sound through the Order as the voice of the prophet which rang through the wilderness and is heard to-day in the hearts of men.

Connected as John was with the most stupendous event in the spiritual history of mankind, the forerunner of the Truth that changed the inner life of man, it is an inspiring fact that he is one of the educators in the Order of Masonry. For, while Masonry is not the religion that came from above, while it is not the church of the living God, while it is human in its origin, and seeks only the exaltation that comes from religion, yet in its lower degree and at a humbler distance, it is striving after a moral and even the spiritual brotherhood of which Saint John was the herald.

The kingdom he proclaimed was more magnificent in its conception and its supreme dominion than mind itself could conceive. Faint gleams of its glory fell upon the vision of the statelier spirits of the ages. Saintly poets, prophets, seers, saw on the horizon the tokens of its coming, but to them it was an ideal held among the splendid gifts of the future. Other ideals were human, and only the aspirations of the man for national advancement. Greece, glorious in her chiselled work, and throwing ideals of art, literature and beauty over the world of human spirits; Rome, conquering peoples and fusing them by law and power into one colossal empire; France, under the imperial tread of a marvellous soldier and statesman, building a kingdom of nations, illustrious and martial in its proportions; Britain, sending out her energies, her commerce, her industries, her language, to all lands and the islands of the sea; America, with her empire of States, her broad harvest fields for the growth of intelligence and manhood, of larger personal freedom and a more majestic civilisation, present no such grandeur of conception, no such kingdom or commonwealth, as that the prophet heralded; which takes man in all his relations and binds him in laws not human, but divine, and makes him the citizen of a kingdom which is life immortal, and enlarges every right "into the glorious liberty of the sons of God."

The past is the heritage of Masonry. Back of it are ranged centuries of growth in morality and law, splendid philosophies of mind and nature, and those powers and influences which educate and strengthen mankind. In the past St. John laboured, and in Masonry or for it he left the great truths which lie at the basis of its structure and make it strong. The moral earnestness, the sincerity of principle, the august heroism, the unyielding faith, the chivalry of sacrifice, which set round his life and magnified it, live and move in the Order and appeal to all its members, in whatever dignity they may have reached or whatever position they may have attained. The principles it holds sacred, the truths it cherishes are to verify and colour their life and character as the molten bath colours the metals dipped into it, and makes them the shining silver or the yellow gold. The deeds of goodness or of grandeur left in it are to be as inspirations in the long struggle with evil and lead to victory over wrong; in the consecration to duty as integral parts of a moral Order; in the more active sympathy with men; in the exalted knighthood of fellowship; in the labours for the spread of a society which recognises man as man in the great world of humanity; in the struggle to usher in the dawn of peace for which Masonry, as the living expression of peace, must contribute its work, until the poet's words are prophecy fulfilled:

"When the war-drums throb no longer and the battle-flags are furled,

In the parliament of man, the federation of the world."

Wherever Masonry has gone, like John the Baptist, it

has been a herald to proclaim loftier things. It has touched life with a moral grandeur and set before its members not only great but enlightening ideals, and from the flame of its altar casts a lustre on the society of men. Social in the promoting of the kindlier charities which witness to its royal brotherhood, its mission is yet higher than that. It is the imperial standard for nobleness in thought, for chivalry in action. As an Order in the manifold life of men, it recognises the large fact that it is not only truth, but truthfulness its members require; that its charge in the world is not to achieve alone, but to send forth achievers in the movements of society. Still more its mission is not simply to exercise mastery over men's passions, but to make men masters of themselves; not to shape their mental work to a narrower conservatism, but to urge the mind to broader, profounder thinking; not to hold dominion over them, but to elevate them in knowledge, in the ampler beauty and grace of intellectual culture, that they may take, by right of a larger, stronger, reasoning manhood, their dignity and knightship in the world.

And this will be the law of the progress of Masonry, and the progress of humanity with it. For it cannot be that truth shall fail, and an Order resting on righteousness such as a prophet taught, can go down without having wrought good for man. The morality which shines in it and makes it luminous is the morality attempered by Sinai fires and fanned into a holier flame by that impersonated Truth which John proclaimed. Take away the moral element which burns with a radiance through all its economy and it becomes a powerless thing, but let it remain and work, and it will bring into it nobler triumphs than have yet been won. And out of it there shall come a purer life, a more sustained faith, a more unbending righteousness, and by that secret but unbroken law of influence, a more visible and commanding progress for Freemasonry and the race.

John was the prophet of one of the greatest essentials of Masonry. In a high and dignified sense Masonry is manliness. And that means the outgoing of all the great virtues of the Order in a visible, working life. For Masonry has to do with all the man, and bring the lower in disciplined obedience to the higher. This wondrous body, which in the work of the Order forms geometrical figures, is marshalled by such discipline to be the instrument of the greater moral and spiritual nature. Each line and angle and curve is a hand pointing and guiding the way in which the faculties of the mind should move. No position is without a meaning, and every step the Mason takes in the Order is a John the Baptist heralding a truer manliness. All are prophets telling him to be the director not only of the cultured, but of the ignorant, and by infusing all the superb teaching of symbol and emblem and acted drama into his mental being, to light the cultivated to a newer cultivation, the unlettered to a truer knowledge, the unwise to a larger wisdom, and the timid to a more princely courage.

As the ship which cleaves the sea with gigantic forces within, with the engine of unknown capacity for destruction and its sublimer capacity for use, working as with the inspiration of life, is under the command of the one master, so this body in Masonry, with its faculties enshrined in its depths, a regal engine, is taught to be under the control of the intelligent will. So only can it work out the great possibilities of its being. This is the rule and discipline of the olden Order, and this is the treasure it imparts to mankind. Not by numbers, not by conquest, does Masonry seek to be great, but by the manhood it possesses. This is the seen and unchanging fact it recognizes; for, as manhood is the law of entrance into the fellowship, so manhood is the law of its being and action. To broaden and deepen it into wider and higher altitudes is its unceasing labour. And it takes on nobler attributes and kingly forces to achieve this great end. And as the past and the present have been the scene of its toil, so the present and the future shall be the scene of enduring triumphs in this great work, and there shall go forth from its shaping hand, with every passion held in just restraint, every faculty of mind so strong in its divinely given use, every emotion of the spirit kindled into the grace of a generous charity, not the higher but the highest fruitage of humanity, the manliest man.

Saint John, the prophet of the building of that Temple which was to arise and cover the earth, was in a measure the prophet to foretell the Temple which Masonry is ever

building. He was not only the voice proclaiming the truth incarnate in human form, but he was the hand pointing also to Him the Infinite. He ever directed man beyond himself to something higher and more supreme. And this is the truth which rests as an inspiration on all buildings of nobler use; they are prophetic of something beyond themselves. The cathedral, rich in its sculptured work, in massive portal, loftier pillar, in pictured window and poised arch, suggest higher praise and spiritual things; the Temple of Justice dimly shadows forth the Justice of the Everlasting One; the academy blossoms with the flowers of knowledge which were sown as seeds in the younger minds; the greater structures for the mysteries of Masonry forecast a moral beauty to be attained. All are heralds and prophets of influences and results higher and vaster than themselves. This is the genius and the spirit of all these edifices which are for the spiritual and mental education of humankind. They are not for themselves, nor can they find the purpose of their being in themselves. They point to something beyond man's most glorious imagination. With prophetic outlook they tell of thoughts, glories, things divinely beautiful, to which man is moving; of distances unmeasured, knowledge sublime and yet more sublime, magnificence of power, visions of the truth for which man was made to receive and make abidingly his own. And to what aspiring heights Masonry rises, as, moving behind the religion of the Infinite Father, she accepts her mission and prepares the hearts of every disciple of her mysteries for this majestic destiny! For this too is her work, to build a Temple prophetic of the higher things to come. With noble voice she echoes the herald cry of the church of the living God, for every member to prepare and build; to shape the rock masses of the quarry into the disciplined army of stone; to sculpture every passion of the heart, every virtue of the mind, into august proportion and the harmony of order; and, sending forth her voice, bids every listening one to change the olden Temple of the lower manhood, with its golden vine and fragrant incense, into the newer manhood inspired by Him, the truth of all truth, until the moral, social and spiritual brotherhood of man is the suggestion and the prophecy of that nobler building the ransomed man shall enter, the building of God not made with hands, eternal in the heavens.—*Voice of Masonry.*

#### LORD JERSEY'S INSTALLATION.

THE ceremony of installing his Excellency Lord Jersey into the office of Most Worshipful Grand Master of the United Grand Lodge of Free and Accepted Masons of New South Wales took place on the evening of 11th June in the Centennial Hall. The gathering was a brilliant one. There were over 3000 members of the Craft present, all, of course, in Masonic regalia, many of the uniforms being rich and costly; and the scene was most picturesque. A more representative gathering of brethren of the mystic tie has never assembled in Australia; indeed, the Pro Grand Master, Dr. Tarrant, declared at the banquet that it was the greatest gathering of Masons ever held in Australia, and the greatest in the world except one—the occasion of the installation of his Royal Highness the Prince of Wales as Grand Master of England. The office into which Lord Jersey has just been installed is the highest in Masonry in this country, and his Excellency was the unanimous choice of the brethren. The federal spirit was manifested by the representation of the sister colonies of Victoria, Queensland, and Tasmania, and unavoidable circumstances, such as the obligations of parliamentary life, prevented other colonies from participating. Victoria was represented by Sir W. J. Clarke W.G.M., and his Grand Lodge Officers; Tasmania by Deputy W.G.M. Dr. Giblin; and Queensland by Bro. Unmack, District Grand Master under the Irish Constitution. All the Grand Lodge Officers of New South Wales were in attendance in full regalia. The ceremony was conducted without a single hitch. Appropriate and very beautiful musical selections, vocal and instrumental, were given between the various stages of the proceedings, Bro. Gebde presiding at the grand organ, Bro. Massey conducting, Bro. Drewe acting as grand director of music. There was a choir on the stage of nearly one hundred voices. Bro. Humphreys was Grand Director of Ceremonies, and was one of the most conspicuous figures in the proceedings. The ceremony of installing Lord Jersey into the Grand Master's chair was performed by Pro Grand Master the Hon. Dr. Tarrant M.L.C., who administered the prescribed obligations in a very clear voice and an impressive manner. After the ceremony the Pro G.M. delivered an appropriate speech, congratulating Lord Jersey upon his election to the highest position in Masonry in New South Wales, and the Order upon having so distinguished a Freemason to preside over it. Lord Jersey responded in sympathetic terms, thanking the brethren for the honour they had conferred upon him, and expressing his determination to do all in his power to advance the interests of the Craft, and to strengthen the fraternal bond existing between the home and the Australian Lodges. His Excellency announced that he had appointed Bro. Tarrant Pro G.M. for the year. After the Grand Lodge Officers had been invested and

the Lodge closed, the brethren partook of a banquet in the basement, Lord Jersey presiding. The toasts were—the Queen, proposed by his Excellency; The Most Worshipful the Grand Master, proposed in eloquent terms by the Right Rev. Dr. Camidge, Bishop of Bathurst; The Installing Master, by Lord Jersey; and Sister Grand Lodges, proposed by Bro. Remington, and responded to by Sir W. J. Clarke, Dr. Giblin, and the Hon. Mr. Unmack. This brought the proceedings, which were of the most harmonious and fraternal character, to a close.—*Illustrated News.*

### NOTICES OF MEETINGS.

#### PRINCE FREDERICK WILLIAM LODGE, No. 753.

FOR the sixth time this season the Royal Hotel was selected for celebrating a summer festival of the Freemasons. Coming from London as far as Taplow, the party there went on board the Fashion steam launch and came to Henley, calling at the Anglers, Great Marlow, and Medmenham Abbey, and reaching the Royal Hotel about five o'clock, where a banquet was served in admirable style by Bro. Trotman, covers being laid for fifty, Bro. Stephens W.M. presided, with Bro. Redfern S.W. and Bro. Clark J.W. as vice-chairmen.

#### ROSE OF RABY LODGE, No. 1650.

THE brethren (Bro. C. H. Sharpe W.M.), with their wives, on Tuesday had a most enjoyable picnic to Alwick. They first went through the ancient and historic castle, the seat of the Earls and Dukes of Northumberland. After seeing through the principal rooms, kitchens, larders, armoury, and prison, they drove, in brakes, over twenty miles through the magnificent park, obtaining delightful glimpses of the sea and Cheviot Hills; then on to Brislee Tower and the ruins of Hulm Abbey, once the habitation of the Carmelite Friars, returning by the riverside to Alwick, where a sumptuous dinner was served at the Northumberland Arms. After the usual toasts were given the party, by invitation, visited the Alwick Lodge, and were entertained by the Worshipful Master. They returned home by the midnight mail, having had a most interesting and pleasant day's outing.

#### MANCHESTER DRAMATIC LODGE, No. 2387.

A REGULAR meeting of this Lodge (which, by the bye, has no vacation) was held on Thursday, the 6th inst., in the Freemasons' Hall, Cooper Street. Present—Bro. Birch W.M., Ramsay S.W., Straus J.W., Barlow Treasurer, Swinn P.M. S.D., Cavanah P.M. J.D., Bell, Richardson I.P.M., Simpson P.M. P.P.G.D. Cheshire, Billington, Paulsen, and Core; Visitors—Bros. Arnold, Le Hay, and Brook (of the Nautch Girl Company). The brethren met, as is customary, in the afternoon, and the minutes of the previous meeting were read and confirmed, after which Bros. Billington, Paulsen, and Core, being candidates for passing, were severally interrogated as to their proficiency in the first degree, and having satisfactorily answered, withdrew. Bros. Billington and Paulsen were subsequently passed to the second degree by the W.M., and Bro. Core by Bro. J. T. Richardson P.M. P.P.G.S.D. Prior to closing the Lodge, a vote of condolence was passed to Bro. J. M. Simpson Secretary, on account of the sudden and unexpected death of his brother William. Bro. William Simpson was a member of the Friendship Lodge, No. 41 (Manchester), and was much liked and thoroughly respected by all who knew him. His genial and kindly disposition endeared him to all who had the pleasure of his acquaintance, and his loss will be keenly felt. There being no further business the Lodge was closed in peace and harmony, and the brethren sat down to tea, after which the usual Loyal and Masonic toasts were honoured.

#### Covent Garden Lodge of Instruction, No. 1614.—

The usual weekly meeting was held at the Criterion, Piccadilly Circus, S.W., on the 6th inst., when there were present, Bros. Warwick W.M., Hoggins S.W., Hambly J.W., Foan Asst. Preceptor, Reynolds Treasurer and Secretary, Martin I.G., Weeks Tyler. The Lodge was opened in due form and the minutes of the last meeting read and confirmed. Bro. Reynolds offered himself as a candidate for initiation, and the W.M. rehearsed the ceremony. Bro. Martin acted as J.D. Bro. Weeks having offered himself as a candidate to be passed, was duly examined, entrusted and he retired. The Lodge was opened in the 2nd degree, and the W.M. rehearsed the ceremony; Bro. Hambly acted as S.D. The Lodge was opened in the 3rd degree, and resumed to the 1st. On rising Bro. Hoggins was unanimously elected W.M. for the ensuing week, and appointed his Officers in rotation. Bro. Martin P.M. 879 (Preceptor to the New Cross Lodge, No. 1539) was unanimously elected a member of this Lodge of Instruction. Nothing further offering for the good of Freemasonry the Lodge was closed and adjourned to the following Thursday evening at the hour of 8.

The Rev. John Kingston LL.D., a chaplain of the Royal Navy, may probably claim to have held more varied offices than any other cleric. He began life as a lawyer, has been a curate (in many places), a rector, a domestic chaplain to the King of Hanover, a foreign, workhouse, and cemetery chaplain, a University "coach," a master in a Grammar School; a Provincial Masonic Grand Chaplain, the editor of the "Freemasons' Magazine," has served in the army, been a volunteer, and a member of three Universities. He has served in the navy in all parts of the world, is the author of Masonic sermons, has written largely for the press, and has invented a system by which the art of extempore speaking can be acquired.—*Glasgow Evening News.*

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The Bishop of Bathurst, recently preaching at a Masonic service, said he believed much good was done by these services; not merely were Masons largely benefited, but he believed the congregation generally received important teachings. He said persons who were ignorant of the manner in which such services were conducted might perhaps cavil at them, but he never yet had met with a person who had been present and taken a part in them who did not realise their value. Masonry was gradually becoming a great power in this country, and no wonder that it was so, because it taught such grand truths, and upheld so strongly, as it always had done, the belief in a Supreme Being—the ever living God. He went on to speak of those principles which were inculcated in every Lodge, brotherly love, relief, and truth, and showed how prudence, temperance, fortitude, and justice were insisted upon. Each Mason was bound to act upon the square. Speaking then of Christianity, he showed how Christians had a still more sacred deposit of truth to maintain, namely, the faith of the blessed Gospel. He pointed out how Masonry was to a great extent an exclusive society, which Christianity was not, if it truly recognised the teaching of its Great Head. Masons were loyal, too, to their Queen and Country. Christians must be ever loyal to the King of Kings and Lord of Lords. Masonry had to do with this life, and a grand brotherhood it was. Rightly carried out, it helped men to live just and upright lives; but Christianity was essential, not merely to this life, but to that which was beyond the grave.—*Church Bells.*

The funeral of Bro. John Taylor of the Derby Lodge, No. 721, took place, on the 10th inst., at Anfield Cemetery, among the chief mourners being Mrs. John Taylor, son and daughter of deceased, and Mrs. Taylor's sister. The members of the Derby Lodge present were Bros. Gosling W.M., Armatrong S.W., Heath Secretary, Beeken P.M. Treasurer, Bostock S.D., M'Donald Steward, Pritchard A.S., Davies P.M., Humphrey P.M., Sharples P.M., Higson P.M., Blenkinsop, Hoblyn, Griffiths, Hornby, Jackson, Edwards, Nelson, Steele, Godbehere, Holland, Ward. There were also from other Lodges Bros. Naylor Secretary 1620, Christenson I.G. 1393, Gerterey 823, Davey 823, Jones 1035, Norris 249, Causfield 673, Saunders 249, Jones 249, W. Gerterey 1547, Amonson 591, Smith 591, Johaneson 594. Messrs. J. Gerterey, W. Williamson, Richmond, and others also attended. The service was conducted by the Rev. Mr. Kynaston. After which Bro. Sharples delivered a Masonic address.

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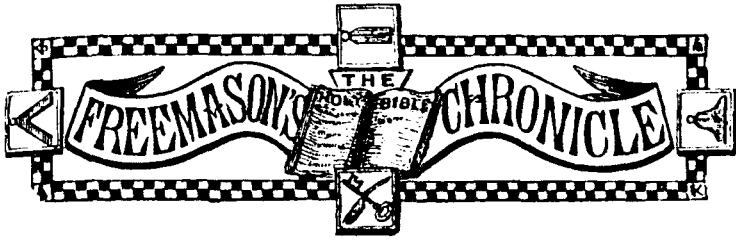
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SATURDAY, 15TH AUGUST 1891.

## PROV. GRAND LODGE OF SUFFOLK.

THE annual Provincial Grand meeting of Suffolk was held on Friday, 7th inst., at Thornham Hall, the seat, and under the banner of the Right Hon. Lord Henniker P.G.S.W. (Eng.), the Right Worshipful Prov. Grand Master. The day was fine, and a large number of brethren embraced the opportunity to visit the Provincial Grand Master's picturesque domain, and for which the Great Eastern Railway Company offered, with their usual courtesy, every facility, making reduced fares, and running a special train both morning and evening for the accommodation of the brethren from Ipswich to Mellis, where vehicles were provided for conveyance from the station to Thornham Hall. The large hall was improvised as a Lodge-room, and at one o'clock the brethren ranged themselves under their respective banners, and shortly afterwards the R.W. Prov. Grand Master, accompanied by Grand and Provincial Grand Officers, entered the Hall in procession and opened the Lodge in due form. The visitors included Lord Brooke, M.P., R.W. P.G.M. Essex, Bros. A. H. Moyes P.G.S.B. D.P.G.M. Cambridge, Courtenay Boyle P.P.G.S.W. Norfolk, C. T. Montgomerie P.P.G.J.W. Norfolk, Col. Shadwell Clerke Grand Secretary, J. Terry P.G.S.B. (England), Secretary Royal Masonic Benevolent Institution, J. M. McLeod P.G.S.W. (Derby), Secretary Royal Masonic Institution for Boys, T. J. Ralling P.G.A.D. of C. (England) P.G. Secretary Essex. The Officers of the P.G. Lodge Present and Past who signed the presence book were Bros. the Right Hon. Lord Henniker P.G.M., Rev. C. J. Martyn P.G. Chaplain England D.P.G.M., W. I. Mason P.M. 1224 P.G.S.W., W. H. Hall P.M. 935 P.G.J.W., Rev. C. A. Sinclair 555 and Rev. C. E. Barnes 1592 P.G. Chaplains, R. K. Kasley P.M. 144 P.G. Treasurer, C. G. Hayward P.M. 516 P.G. Registrar, N. Tracy P.M. 376 2371 P.P.G.J.W. P.G. Secretary, R. J. Symonds Past Master 1038 Provincial Grand Senior Deacon, E. Sparke P.M. 1592 P.G.J.D., W. J. Wilton P.M. 71 P.G.S. of Works, R. E. Younger P.M. 376 P.G.S.B., B. S. Bradbeer P.M. 1452 and G. Read P.M. 1631 P.G. Standard Bearers, H. J. Wright P.M. 936 376 2371 P.P.G.P. P. Assist. G. Secretary, T. Stokoe P.M. 1823 P.G.P., A. W. Cook P.M. 225 P.A.G.P., J. Nobbs P.M. 305, A. J. L. Reeves P.M. 1631, G. Cornish P.M. 1008, W. T. Coomber P.M. 1592, A. R. Scott S.W. 305, P.G. Stewards; B. W. Syer 376 P.G. Tyler. W. Boby P.M. 114 P.P.G.S.W. P.G. Standard Bearer (England), Rev. R. N. Sanderson P.M. 114 P.P.G.C. P.G.C. (England), J. C. Norman P.M. 332 P.P.S.G.W., C. J. Grimwade P.M. 332 P.P.S.G.W., S. G. Carley P.M. 555 P.P.J.G.W., J. M. Harvey P.M. 1008 P.P.J.G.W., G. J. Paine P.M. 1008 P.P.J.G.W., B. P. Grimsey P.M. 114 P.P.J.G.W., H. C. Casley P.M. 114 P.P.J.G.W., H. C. Harvey George 1631 P.P.J.G.W. (Norfolk), B. M. Bradbeer P.M. 1162 P.P.J.G.W., F. Woolnough P.M. 1663 P.P.J.G.W., Rev. S. Maude W.M. 225 P.P.G. Chap., Rev. Tighe Gregory P.P.G. Chap., V. D. Colchester P.M. 114 P.P.S.G.D., H. Gedny P.M. 1663 P.P.S.G.D., L. J. Woodard P.M. 936 P.P.S.G.D., G. D. Ardleigh P.M. 1224 P.P.S.G.D., E. J. Brown P.M. 959 P.P.S.G.D., J. Flintham P.M. 936 P.P.G. Treasurer, A. R. Trew P.M. 959 P.P.J.G.D., J. Napier P.M. 225 P.P.J.G.D., A. E. Smith P.M. 1983 P.P.J.G.D., J. M. Franks P.M. 376 P.P.J.G.D., W. Armstrong P.M. 1008 P.P.J.G.D., R. Garrard P.M. 555 P.P.G.S. of Works, A. A. Bennett W.M. 959 P.P.G.R., C. S. Pedgrift P.M. 388 P.P.G.R., J. White P.M. 959 P.P.G.S. of Works, W. B. Jeffries P.M. 376 P.P.G.S. of Works, T. W. Read P.M. 555 P.P.G.S. of Works, H. G. Quilter P.M. 2371 P.P.G.S. of Works (Warwickshire), W. W. Walesby P.M. 929 P.P.G.S. of Works, E. J. Robertson P.M. 959 P.G.S. of Works, J. Martin P.M. 555 P.P.G.P., C. Byford P.M. 959 P.P.G.S.B., H. W. Cullum P.M. 1663 P.P.G.S.B., E.

Smith P.M. 81 P.P.G.P., H. J. Barnes P.M. 1663 P.P.A.G.D. of C., B. R. Bryant P.M. 376 P.P.G. Standard Bearer, C. H. Wood P.M. 516 P.P.G.P., W. Maddison P.M. 71 P.P.G. Standard Bearer, W. T. Jeckells P.M. 71 P.P.A.G.D. of C., R. Barker P.M. 388 P.P.A.G.D. of C., H. Sidney P.M. and Sec. 376 P.P.A.G.D. of C., B. Stanford P.M. 388 P.P.G.S.B., J. Hunt P.M. 376 P.P.G.P., J. Talbot P.M. 225 P.P.G.S.B., G. H. Grimwood P.M. 1224 P.P.G.S. of Works.

The following members of the Lodges in the Province were present:—

Unity, 71, Lowestoft—W. G. Everett S.W., John Russell P.M., T. Brown, F. Spaahell, J. Symes Tyler; Doric 81, Woodbridge—F. W. W. Gross W.M., G. Booth I.P.M., A. S. Gross S.W., W. T. Thornton; British Union, 114, Ipswich—T. B. Read J.D., F. Ashwin I.G.; St. Luke's, 225, Ipswich—W. J. Whytehead S.W., W. H. Cook J.W., G. F. Price P.M., J. Orton J.D., J. W. F. Daniells Organist, T. Turner Steward, S. A. Turner, W. J. Leggett, S. Skorrith, J. Pye, H. T. Flory; Apollo, 305, Beccles—A. R. Scott P.M.; Virtue and Silence, 332, Hadleigh—F. Grimwade P.M., E. Whitby; Perfect Friendship, 376, Ipswich—H. E. Leech W.M., Fred C. Atkinson I.P.M., T. Thwaites J.W., A. Spalding J.D., J. Tibbenham I.G., G. R. Chilver, H. Kerridge jun., G. Oxborrow, T. W. Norman, A. C. Hayward, S. Sleigh; Prudence, 388, Halesworth—J. O. Green P.M., P. M. Canova P.M., A. Caton P.M., P. W. Kemball J.W., J. E. Sales, G. Andrews, H. A. H. Girling; Phoenix, 516, Stowmarket—R. G. White W.M., I. M. T. Anderson P.M. and Secretary, C. Tuck P.M., N. W. Symonds P.M., W. O. Barbrook J.W., Miles Cutting; Fidelity, 555, Framlingham—W. T. Brunger W.M., W. Cocks I.P.M., E. Tyrwhitt Drake S.W., W. Vernon J.W., W. Balls P.M., C. Goodwin Steward, Hon. Lionel Holland, W. G. Connor, W. Ebbage; Adair, 936, Aldeburgh—W. Pearson P.M., H. Calver I.G., G. Roper Tyler; Prince of Wales, 959, Ipswich—G. T. Pick I.P.M., W. B. Hanson P.M., J. Hardwick S.W., W. Kemp S.D., C. Markwell J.W., C. Cooke Organist, S. Andrews J.D., Alma Cocks I.G., J. M. Pollard, T. Normandale, R. H. Unsworth, G. Fenn, J. R. Butler, S. R. Steele, E. Copeland, W. Leathers; Royal St. Edmund's, 1008, Bury St. Edmund's—C. J. B. Winder W.M., F. Summers P.M., C. H. Bullen; Stour Valley, 1224, Sudbury—Rev. T. W. Corfield, B. Hurst Organist, C. J. N. Row, W. Brown; St. Margaret's, 1452, Lowestoft—W. J. Roberts W.M., F. Ellen I.P.M., K. Rix S.D.; The Abbey, 1592, Bury St. Edmund's—J. Campbell Smith W.M.; St. Andrew's, 1631, Gorleston—A. W. Blake W.M., J. F. W. Bray P.M., G. Durrant, H. J. Harvey, E. Harvey Tyler; Hartismere, 1663, Eye—J. B. Marchant S.W., J. F. Page J.W., C. H. Scriven P.M., C. J. Fisher P.M., W. S. Nurse Treasurer, C. W. Harper S.D., H. J. Riches J.D., H. P. Riches I.G., James Martin, G. B. Bishop, T. H. Tacon, H. F. Woolnough, H. W. Gedny, T. W. Gaze; Martyn, 1983, Southwold—E. M. U. Adnams P.M., O. G. Rackham S.W.; Felix, 2371, Felixstowe—C. H. Downes J.W., G. H. Jackson, J. H. Goodwin Stewards, H. Prentice, J. W. Road.

The roll of Provincial Grand Officers and of the Lodges were called, and all the Lodges were represented. Bro. Geo. Jones P.M. 555 was elected Provincial Grand Treasurer. The R.W. P.G.M. then appointed and invested the following Officers:—

Rev. J. C. Martyn	D.P.G.M.
Charles C. Cheston	Senior Warden
C. H. Scriven	Junior Warden
C. E. Barnes	} Chaplains
W. T. Corfield	
George Jones	Treasurer
F. S. Ellen	Registrar
N. Tracy	Secretary
A. R. Scott	Senior Deacon
W. Cocks	Junior Deacon
J. F. W. Bray	Supt. of Works
H. J. Wright	Dir. of Cers.
P. M. Canova	Assist. Dir. of Cers.
E. M. U. Adnams	Sword Bearer
N. M. Simmonds	} Standard Bearers
G. P. Price	
B. Hurst	Organist
Fred. C. Atkinson	Assist. Secretary
A. W. Cook	Pursuivant
G. Booth	Assistant Pursuivant
Syer	Tyler
J. B. Marchant	} Stewards
J. F. Page	
C. H. Downes	

The Provincial Grand Secretary read the report of the Board of General Purposes, which congratulated the Province on the great improvement in its prospects. There had been 70 initiations and 41 joinings during the year, against loss from deaths and resignations 44. The total membership of the Province was now 960. The finances were also in a satisfactory state, showing a balance of £95 6s. The report was unanimously adopted. Bro. J. M. Harvey read the tenth report of the Suffolk Masonic Charity Association, which showed that during the year a sum of £743 6s 6d had been subscribed to the three Masonic Charities from the Province. All the candidates who were adopted by the Province were duly elected.

The R.W. Prov. G. Master then briefly addressed the brethren, expressing at the outset a hearty welcome to Thornham Hall, which it had always been his desire the Provincial Grand Lodge should visit. He considered that a Provincial Grand Master should be in the friendliest relation with all those who helped him to govern the Province, and he hoped that that was his position at that moment. He alluded to the presence of the R.W. Prov. Grand Master of Essex, Lord Brooke, M.P., and the other distinguished visitors, whom he also cordially welcomed, and then, turning to the position of the Province, he said he had nothing to say, a fact which showed that it was in a prosperous state. The reports which they had heard read were matters for congratulation, both with regard to the active progress of Masonry in Suffolk and the Charities, and in respect to the latter, they ought to be very grateful to Bro. Harvey for all he had done. He also referred in congratulatory terms to the recently-consecrated Lodge at Felixstowe, which had, he said, raised itself already to the position of one of the best Lodges in the Province. In conclusion, he spoke feelingly of the loss they had sustained by the death of Bro. Clarke Prov. Dir. of Cers., to whose family, on the proposition of the D.P.G.M., seconded by Bro. Bobby, a vote of condolence was passed. The Lodge, on the invitation of Bro. H. G. Quilter, fixed Felixstowe for the next annual meeting. The Lodge having closed, the brethren marched in procession, headed by the band of the Suffolk Artillery, under Bandmaster Harris, to St. Mary's Church, where Divine Service was held. Bro. Rev. C. E. Barnes read the prayers, and Bro. Rev. W. T. Corfield preached appropriately from a text taken from Eccles iv., part of the 12th verse. Special hymns were used. The collection was in aid of the Waifs and Strays Institution and Home Missions.

The brethren, to the number of about 200, afterwards sat down to a banquet, served in a large marquee in front of the Hall, the catering for which was placed in the hands of Bro. J. Hardwick, and a duty which he excellently carried out. During the dinner the band of the Suffolk Artillery Militia played some pretty music especially selected for the occasion by Mr. Harris. At the conclusion of the repast, the R.W. Prov. Grand Master gave the toast of the Queen and Craft, and the M.W. the Grand Master H.R.H. the Prince of Wales, observing in regard to the latter that he had invited His Royal Highness's son, the Duke of Clarence, to be present with them, but he was unable to accept the invitation in consequence of his military duties, having marched the previous day for Ireland. The P.G.M. next gave the M.W. the Pro Grand Master the Earl of Lathom, the R.W. D.P.G.M. the Earl of Mount Edgecumbe, and the rest of the Grand Officers Present and Past, and, in doing so, remarked that there was no more popular Grand Officer than Lord Brooke, whom he was sure they were very glad to see amongst them, and he coupled his name with the toast. The R.W. Provincial Grand Master of Essex (Lord Brooke) in responding, assured the brethren of the honour he felt upon having the response of the toast allotted to him. He, with Lord Henniker, would not give way to any one in his desire for the good of Freemasonry. Lord Henniker was quite right in alluding to the friendly feeling that existed between his Province and that of Essex. He strongly advocated Masons keeping in touch with one another, which was as necessary to their success as that of the soldier in the field. He trusted that these cordial relations would always exist. The Grand Secretary (Colonel Shadwell Clerke) and Bro. Bobby also briefly responded. V.W. D.P.G.M. the Rev. C. J. Martyn, in proposing the health of the R.W. the Provincial Grand Master the Right Hon. Lord Henniker, said they all knew what an excellent Grand Master his Lordship made. He (the speaker) had been associated with his Lordship for so many years that he was able to speak with rather more authority than most round that table of the admirable way in which he discharged the duties of his position. The P.G.M. in responding again spoke of the pleasure with which he met the brethren in his home. He hoped that it would be his good fortune to fill the position of Provincial Grand Master for many years to come, and by their indulgence, to discharge his duties to the satisfaction of the Province. He concluded by submitting the toast of the V.W. the D.P.G.M. the Rev. C. J. Martyn, and the rest of the Provincial Grand Officers Present and Past, the D.P.G.M. and Brother N. Tracy responding. The other toasts were the Masonic Charities and the Visitors. Votes

of thanks were accorded to Bro. the Rev. W. T. Corfield for his excellent sermon, and to the rector for the use of the church. The brethren were then entertained on the lawn to an exceedingly amusing exhibition on the part of a professional ventriloquist, and the gathering separated with the shades of evening, all highly delighted with the hospitable reception accorded them by the R.W. Prov. Grand Master.—*East Anglian Times.*

## ROYAL ARCH.

### PROVINCIAL GRAND CHAPTER OF ESSEX.

THE annual meeting of Grand Chapter of Essex was held at the Royal Forest Hotel, Chingford, on Tuesday last, the 11th inst., the entertaining Chapters being the Brooke Chapter, No. 2005, the Hope and Unity Chapter, No. 214, and the Warner Chapter, No. 2256. Comp. Philbrick, Q.C., Grand Superintendent of the Province, presided.

The Provincial Grand Chapter having been opened, the minutes of the previous annual meeting were read and confirmed.

The roll of Chapters was called over, each Chapter being fairly represented by its Officers.

The report for the past year was of a very satisfactory nature, showing an increase in the number of Lodges and corresponding increase of membership and contributions. It was unanimously adopted, and ordered to be printed and circulated throughout the Province.

An admirable and very impressive address was delivered by the Grand Superintendent, in the course of which he directed the attention of his hearers to the advanced status of Royal Arch Masonry in the present day, and the excellence of the teachings conveyed in its expressive ritual and ceremonies, which really formed the full compliment of the Master Masons' Degree, and should conduce towards an even greater advance, if possible, of its members in respect of their moral character and fidelity to Freemasonry.

Comps. Rowland Plumbo P.Z. Trens. 2205, and Comp. F. A. White P.Z. 1437, were respectively appointed Prov. Grand H. and J., and were duly obligated and invested. Comp. A. Durrant was re-elected Prov. Grand Treasurer, and Comp. Thos. J. Ralling P.G.S.B. was appointed Prov. Grand Scribe E. for the ninth year in succession. The Prov. Grand Officers appointed and invested were—

Rowland Plumbo	H.
F. A. White	J.
Thos. J. Ralling	S.E.
H. G. Hobson	S.N.
Durrant	Treasurer
J. J. Cavill	Registrar
R. G. Kellett	P.S.
Millner Jutsum	1st A.S.
D. P. Holluess	2nd A.S.
A. Barritt	Sword Bearer
A. S. B. Sparling	Standard Bearer
A. Lucking	Director of Ceremonies
Dr. Haskins	Organist
A. E. Albert	Assist. S.E.
A. W. Martin	Janitor

A Committee was appointed to amend and report on the by-laws; the sum of ten guineas was voted to the Royal Masonic Benevolent Institution, to be placed on the list of the Provincial Grand Superintendent, who purposes acting as Steward for the ensuing Jubilee Festival of that Institution; six guineas and the thanks of Provincial Grand Chapter were voted to the entertaining Chapters; and an announcement was made that the next annual meeting would be held at Halstead. The Provincial Grand Chapter was then closed.

A very excellent banquet was provided, under the management of Comp. J. Sadler Wood, and gave general satisfaction, the entertaining Chapters being most liberal in their desire to welcome their many guests.

The Grand Superintendent presided, and his introductions of the several Loyal and Masonic toasts were brief and effective. In proposing that of "The Grand Officers" he pointed out that those Companions as a rule were at all times ready to be of service to their several Chapters, and never weary of performing their duty to the Order. As an exemplar he could not do other than name Comp. the Rev. C. J. Martyn, the Grand Superintendent for Suffolk, then

present, and who on occasions, when priest, prophet, or king might be wanted for Chapter work, could, and readily did, supply the want. The longer we live and the more often we meet such men the more we learn their use to the Order in their several capacities.

Comp. Martyn responded in a most humorous speech which was much appreciated.

Comp. Rowland Plumbé, Prov. G.H., proposed "The Health of the Grand Superintendent for Essex, Comp. F. A. Philbrick," remarking that he was certainly one of the best of his class, and that members of both Craft and Royal Arch thoroughly appreciated his most valuable work in Freemasonry generally, and more particularly that which he had performed in the interests of the Royal Arch Degree.

The Grand Superintendent expressed his gratitude for the manifestation of feeling with which the toast had been received, and pointed to the progress made by the Provincial Grand Chapter of Essex, as justifying the satisfaction felt by its members. He considered the Royal Arch Degree an active power for good in this country. It had achieved a position which is great and powerful, and which will so continue so long as its members are true to its teachings. He considered that Essex was, and is a united Province in both Craft and Arch, and being so united, helped forward the best interests of the Order.

The Provincial Grand H. and J., and the Provincial Grand Officers were next toasted, the Grand Superintendent making a pathetic reference to the loss sustained by the Order in the recent decease of Comp. the Rev. T. Cochran, a Past Grand Chaplain of the Craft, and Prov. G.H. of Essex.

To this toast Comps. Rowland Plumbé and White respectively responded.

For the Visitors Comp. Colonel Shadwell H. Clerke G. Scribe returned thanks for the kind and cordial reception they had experienced, and, rejoicing in the present prosperity of the Province, expressed the hope for further progress in the near future. The remaining toast was that of the Principals of the Chapters of the Province, with warmest thanks for the support they had rendered to those who had undertaken the pleasant duty of entertainment. This toast was received with acclamation.

With a word in praise of the excellent catering, management, and liberal supply of Theophile Roederer's finest brand of champagne, we close our notice of one of the most pleasant gatherings of Essex Companions which has been held in the Province for many years.

#### ELLIOTT CHAPTER, No. 1205.

THE Companions held their annual convocation at Stonehouse, on the 6th inst. The principals-elect were installed, Ex-Comps. Powell Z., King H., Dickson P.Z. J. The installing Officers were Ex-Comps. Lord P.P.G.T., Allsford P.P.G.P.S., Powell Cross P.P.G. 2nd A.S. The board of installed principals also included Ex-Comps. Jew P.P.G.T., Knight P.P.G.S.B., Crouch, Peck, Gidley, Pike, Trout P.Z., Ashworth H. 393. The Officers invested were Ex-Comps. Crouch I.P.Z., Cross Treasurer, Gidley S.E., Facey S.N., Maddock P.S., Major Dick 1st A.S., Williams 2nd A.S., Gidley Janitor. The annual banquet was held at the Freemasons' Club, Plymouth.

#### ACCIDENT TO MR. JOHN SAUNDERS.

WE learn from the *Cape Argus*, of 14th July, that an accident of a serious character has befallen Mr. John Saunders, who for many years has filled the post of Secretary to the Harbour Board, but who has been recruiting his health for the past few months. Mr. Saunders had chartered a pair-horse cab to convey Miss Saunders, his sister, and himself to the new Somerset Hospital, where the lady was to undergo an operation. Shortly after leaving Sea Point the driver dropped his whip and dismounted, and Mr. Saunders thinking it was dangerous to remain in the vehicle with the horses unattended, and not knowing, in fact, whether the man had gone, dismounted and went to the horses' heads. The animals suddenly moved on, knocking Mr. Saunders down, and the wheels of the cab went over both legs just above the ankle, and broke one of them. The horses bolted towards town, and were not stopped for a considerable distance, though they were ultimately brought to a standstill without further damage being done. Mr. Saunders, meanwhile, was conveyed home, where, under medical treatment, he is recovering. The accident will be greatly regretted by Mr. Saunders' friends both at the Cape and in England.

**IMPORTANT NOTICE.**—*Confidential Advice* free per post to all in weak and failing health, with loss of strength and vitality. Fifty years experience in Nervous Affections. Address, the Secretary, 3, Fife Lane Street, Sheffield. Form of Correspondence Free. Write to-day, or your physician. All diseases arising from impurity of the blood absolutely cured.

#### "OLD MASONIANS."

THE annual report, for the year ending 30th April 1890, has just been issued. The Committee congratulate the members on having attained the completion of the fifth year of the existence of the Association; the number of Vice-Presidents has been augmented to sixteen, an increase of six, and since the last report twenty-seven new members have joined the Association. Thanks are given to those gentlemen who have so kindly presided at the Social Evenings. The Committee regret that the attendance has not been altogether satisfactory; but they would recommend their successors in office to re-consider the arrangement of these gatherings. The Ladies' Nights have fully carried out the objects for which they were started; the Cinderellas have met with success. The Committee wish to point out the necessity of increasing the number of members of the Association, and as this can only be done through individual effort, they trust that each member will do his utmost during the ensuing year to induce old boys to enrol themselves as members. The dinner was held on Saturday, 23rd May. Brother James Terry P.G.S.B., President for the year, was in the chair, supported by W. Bros. Major George Lambert, George Everett, J. M. McLeod, J. S. Cumberland, J. Newton, B. Cundick, and others. The attendance of members was not good, and as this is the principal event of the year, the Committee would desire to impress upon members the importance in future of being present. The donations on this occasion amounted to thirty guineas. After thanking Bro. James Terry, the Committee announce that Major George Lambert P.G.S.B., Patron of the Institution, has kindly undertaken to fill the office of President for the ensuing season. Arrangements are being made with the authorities of the School for the purpose of establishing an "Old Boys' Day." The annual Financial Statement, states that the Balance on Deposit (which is set aside solely for the purposes of the Benevolent and Grant Fund) now amounts to £45, while a sum of £20 5s 8d is in hand for working expenses. We congratulate the members on the progress they are making.

We have been requested by our esteemed Brother Dr. Wendt, Grand Secretary for German Correspondence, to bring under the notice of our readers a Proposal to commemorate the 300th anniversary of the birthday of Amos Comenius, on 28th March 1892, by a special celebration.

Born in Moravia, working amongst Czechs, Germans, English, Dutch, Swedes and Hungarians, with friends in France and Italy, Comenius has won, by his thought as well as by his life, a universal significance. As philosopher and divine, in union with Andrae, Duræus, Milton and others, he devoted his life to a work of peace. He placed "the weal of man (as he termed it) above the respect for languages, persons and sects"; thus his energies were directed towards restraining the wrangling peoples, churches and classes from the violent utterance of their differences, and leading them, on the ground of early Christian views, to mutual peace and forbearance. As educationalist, inspired by Bacon, he successfully asserted the claims of experimental science in the grammar-schools of his time; placed the mother-tongue on the list of subjects of instruction, and included in the conception of the school the idea of physical culture. By his demand for education of all children, including girls, who till then had been neglected, he has become one of the fathers of modern elementary education.

For a considerable time he worked at Prerau and Fulnek in Moravia, at Lissa, Elbing, Sáros-Patak and Amsterdam; but Berlin, London, Prague and Stockholm, Danzig, Eperies, Görlitz, Hamburg, Leiden, Norrköping, Stettin, Thorn and many others can claim the honour of having been visited by him. He had studied at the reformed universities of Herborn and Heidelberg.

The proposal and carrying out of suitable arrangements for a celebration remains for the future. In the meantime it has already been determined to call to life, as a lasting memorial, under the name of the "Comenius-Society" and on the basis of the resolutions agreed upon, a society, which aims at opening up an appreciation of the great man, not only to the learned but to the present generation at large, through the press and by word of mouth.

It is intended to invite all friends of Comenius to a meeting in October, with a view to determining a plan for the Centenary Jubilee and appointing an Executive Committee for the same. Immediately before this the members of the Society, who have already joined on the basis of certain Resolutions, will elect (voting either personally or by proxy) a board of eleven, whose duty it will be to frame the regulations according to the said Resolutions, and to summon a general meeting for the ratification of the regulations and the election of a General Committee.

On a future occasion we shall give further particulars.

#### THE THEATRES, &c.

**New Olympic.**—The popular prices at the Olympic Theatre, now known as "The People's Theatre of London," have hit the public taste, and crowded houses nightly have proved the wisdom of Mr. W. W. Kelly's bid for the favour of the masses. In consequence of the great success of its revival at a West End Theatre, "Theodora" will be played until the end of the present month, and on and after Saturday next will be preceded by a new farce, written by Mr. Murray Carsou, entitled "Two in the Bush."

**FUNERALS** properly carried out and personally attended in London and 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, 15th August.

308 Prince George, Rooms, Bottoms, Eastwood  
1326 Lebanon, Lion Hotel, Hampton  
2035 Beaumont, Royal Hotel, Kirkburton  
2328 Dene, King's Arms, Cookham, Berks  
2309 George Gardner, Village Hall, Datchet, Bucks  
M.M. 354 Rose & Lily, Four Swans, Waltham Cross

## Monday, 17th August.

1910 Shadwell Clerke, Ladbroke Hall, Notting Hill  
61 Probity, Freemasons' Hall, Halifax  
77 Freedom, Falcon Hotel, Gravesend  
236 York, Masonic Hall, York  
248 True Love and Unity, F.M.H., Brixham  
264 Nelson of the Nile, Freemasons' Hall, Batley  
302 Hope, New Masonic Hall, Bradford  
307 Prince Frederick, White Horse, Hebden Bridge  
331 Phoenix, Public Room, Truro  
359 Peace and Harmony, F.M.H., Southampton  
408 Three Graces, Private Rooms, Haworth  
424 Borough, Half Moon Hotel, Gathead  
433 Hope, Swan Hotel, Brightlingsea  
467 Tudor, Red Lion Hotel, Oldham  
925 Bedford, Masonic Hall, Birmingham  
934 Merit, Derby Hotel, Whitefield  
1030 Egerton, George Hotel, Hanton Norris  
1037 Portland, Portland Hall, Portland  
1199 Agriculture, Honey Hall, Congresbury  
1208 Corinthian, Royal Hotel, Pier, Dover  
1238 Gooch, Albany Hotel, Twickenham  
1502 Israel, Masonic Hall, Liverpool  
1542 Legation, Masonic Hall, Castleford  
1675 Clive, Corbet Arms, Market Drayton  
1977 Blackwater, Blue Boat Hotel, Maldon  
R.A. 40 Emulation, Castle Hotel, Hastings.  
R.A. 100 Friendship, Crown and Cushion, Great  
Yarmouth  
R.A. 1051 Rowley, Masonic Rooms, Athenium,  
Lancaster.  
M.M. 9 Forte-cue, Masonic Hall, South Molton  
M.M. 324 Hunter, Masonic Hall, Rhyd  
R.C. 28 William de Irwin, Weston-super-Mare

## Tuesday, 18th August.

Board of General Purposes, Freemasons' Hall, 4  
1339 Stockwell, Surrey M.H., Camberwell  
1420 Earl Spencer, Swan Hotel, Battersea Old Bridge  
1695 New Finsbury Park, Cock Tavern, Highbury  
M.M. 238 Prince Leopold, Anderson's Hotel, E.C.  
160 True Friendship, Old Ship Inn, Rochford  
213 Perseverance, Masonic Hall, Norwich  
418 Menturia, Mechanics' Institute, Hanley  
667 Alliance, Masonic Hall, Liverpool  
779 Ferrers and Ivanhoe, M.H., Ashby-de-la-Zouch  
886 Hesketh, Grapes Inn, Croston  
1006 Tregulow, Masonic Rooms, Scorrier, Cornwall  
1024 St. Peter's, Masonic Hall, Maldon  
1052 Callander, Masonic Rooms, Manchester  
1276 Warren, Queen's Hotel, Birkenhead  
1312 St. Mary, White Hart Hotel, Bocking  
1325 Stanley, Masonic Hall, Liverpool  
1343 St. John's, King's Arms, Grays  
1427 Percy, Masonic Hall, Newcastle  
1470 Chiltern, Town Hall, Dunstable  
1482 Isle of Axholme, Masonic Hall, Crowle, Linc.  
1534 Concord, George Hotel, Prestwich  
1551 Charity, Masonic Hall, Birmingham  
1570 Prince Arthur, 140 North Hill St., Liverpool  
1726 Gordon, Assembly Rooms, Bognor  
1764 Eleanor Cross, Masonic Hall, Northampton  
1941 St. Augustine's, Shrewsbury Arms, Rugely  
R.A. 41 Royal Cumberland, Masonic Hall, Bath  
M.M. 166 East Sussex, Castle Hotel, Hastings  
M.M. 266 Amherst, Masonic Hall, Sandgate

## Wednesday, 19th August.

General Committee of Grand Lodge and Lodge of  
Benevolence, F.M.H., at 6  
618 Beadon, Grayhound, Dulwich  
R.A. 1598 Ley Spring, Red Lion, Leytonstone  
20 Royal Kent of Antiquity, Sun Hotel, Chatham  
121 Mount Sinai, Public Buildings, Penzance  
125 Prince Edwin, White Hart Hotel, Hythe  
128 Prince Edwin, Bridge Inn, Bury, Lancashire  
137 Amity, Masonic Hall, Market Street, Poole  
178 Antiquity, Royal Hotel, Wigan  
200 Old Globe, Masonic Hall, Scarborough  
210 Duke of Athol, Bowling Green Hotel, Denton  
258 Amphibious, Freemasons' Hall, Heckmondwike  
274 Tranquillity, Bear's Head Inn, Newchurch  
277 Friendship, Freemasons' Hall, Oldham  
325 St. John's, Freemasons' Hall, Salford  
342 Royal Sussex, Freemasons' Hall, Landport  
290 Huddersfield Masonic Hall, Huddersfield  
363 Keystone, New Inn, Whitworth  
380 Integrity, Masonic Temple, Morley  
387 Airedale, Masonic Hall, Westgate, Shipley  
580 Harmony, Wheat Sheaf, Ormskirk  
581 Faith, Drover's Inn, Openshaw  
625 Devonshire, Norfolk Hotel, Gosport  
633 Yarborough, Freemasons' Hall, Manchester.  
697 United, George Hotel, Colchester  
758 Ellesmere, Freemasons' Hall, Runcorn  
795 St. John, Ray Mead Hotel, Maidenhead  
816 Royd, Spring Gardens Inn, Warrtle  
910 St. Oswald, M.H., Ropergate, Pontefract  
962 Sun and Sector, Assembly Rooms, Workington  
972 St. Augustine, Masonic Hall, Canterbury  
1019 Sincerity, Freemasons' Hall, Wakefield  
1049 Sykes, Masonic Hall, Driffield  
1068 Walton, Skelmersdale M.H., Kirkdale  
1301 Brighouse, Masonic Room, Brighouse  
1353 Duke of Lancaster, Athenaeum, Lancaster  
1443 Salem, Town Hall, Dawlish, Devon  
1511 Alexandra, Masonic Hall, Hornsea, Hull

1634 Starke, Railway Hotel, Ramsbottom  
1638 Brownrigg, Swan Ho. Kingston-on-Thames  
1645 Colne Valley, Lewisham Hotel, Slough  
1734 Trinity, Golden Lion Hotel, Rayleigh  
1883 Mawddack, St. Ann's Bldgs. Barmouth, Wales  
R.A. 288 Loyal Todmorton, M.H., Todmorton  
R.A. 361 Industry, Norfolk Arms, Hyde  
R.A. 499 Stortford, Chequers, Bishop Stortford  
R.A. 417 Faith and Unity, M.H., Dorchester  
R.A. 481 St. Peter, Masonic Hall, Newcastle  
R.A. 1387 Chorlton, M.H., Chorlton-cum-Hardy  
M.M. Newstead, Masonic Hall, Nottingham

## Thursday, 20th August.

House Committee, Gir's School, Battersea Rise, 4  
1227 Upton, Spotted Dog, Upton  
R.A. 507 United Pilgrims, Horns Tav, Kennington  
R.A. 742 Crystal Palace, Thicket Hotel, Anerley  
56 Howard, High Street, Arundel  
98 St. Martin, Town Hall, Borslem  
203 Ancient Union, Masonic Hall, Liverpool  
215 Commerce, Commercial Hotel, Haslingdon  
268 Union, Queen's Arms Inn, Ashton-under-Lyne  
343 Concord, Militia Officers' Mess Rooms, Preston  
345 Perseverance, Old Bull Hotel, Blackburn  
348 United Brethren, Royal Oak, Clayton-le-Dale  
367 Probity and Freedom, Red Lion, Smallbridge  
369 Limestone Rock, Masonic Hall, Clitheroe  
432 Abbey, Nowdogate Arms Hotel, Nuneaton  
456 Foresters, White Hart Hotel, Uttoxeter  
462 Bank Terrace, Hargreaves Hotel, Accrington  
600 Harmony, Freemasons' Hall, Bradford  
971 Trafalgar, Commercial Street, Batley  
1011 Richmond, Crown Hotel, Salford  
1042 Excelsior, Masonic Hall, Leeds  
1299 Pembroke, West Derby Hotel, West Derby,  
near Liverpool  
1320 Blackheath, Green Man, Blackheath  
1327 King Harold, Four Swans, Waltham Cross  
1332 Unity, Masonic Hall, Crediton, Devon  
1514 Thornhill, Dearn House, Lindley  
1597 St. Giles, Royal Oak, Hotel, Cheddle  
1817 St. Andrew's, Cambridge Hotel, Shoeburyness  
R.A. 97 Street Benevolence, M.H., Sunderland  
R.A. 107 Philanthropic, Masonic Hall, King's Lynn  
R.A. 337 Confidence, Masonic Hall, Upper Mill  
R.A. 2045 St. George, St. George's Hall, Stonehouse

## Friday, 21st August.

271 Royal Clarence, Royal Pavilion, Brighton  
401 Royal Forest, Hark to Bounty Inn, Slaidburn.  
460 Sutherland of Unity, Castle Hotel, Newcastle-  
under-Lyme  
516 Phoenix, Fox Hotel, Stowmarket  
541 De Lorraine, Freemasons' Hall, Newcastle  
652 Holmo Valley, Victoria Hotel, Holmfirth  
993 Alexandra, Midway Hotel, Loveshulmo  
1034 Eccleshill, Freemasons' Hall, Eccleshill  
1102 Mirfield, Assembly Rooms, Mirfield  
1311 Zealand, Masonic Hall, Leeds  
1773 Albert Victor, Town Hall, Pondleton  
1905 Brooke, Forest Hotel, Chingford  
2181 Royal Victoria, Chingford

## Saturday, 22nd August.

1541 Alexandra Palace, Imperial Hotel, Holborn  
Viaduct  
1871 Gastling Murray, Town Hall, Hounslow  
149 Peace, Private Rooms, Moltum  
1982 Greenwood, Public Hall, Epsom.  
M.M. 14 Prince Edward's, Station Hotel, Stansfield  
149 Peace, Private Rooms, Moltum  
1982 Greenwood, Public Hall, Epsom.  
M.M. 14 Prince Edward's, Station Hotel, Stansfield  
87 Vitruvian, Duke of Albany, St. Catherine's  
Park, near Nunhead Junction, 7:30  
179 Manchester, 8 Tottenham Court Road, W.C. 8  
198 Percy, Jolly Farmers' Tav, Southgate Rd., N. 8  
1275 Star, Dover Castle, Deptford Causeway, S. E. 7  
1288 Finsbury Park, Cock Tavern, Highbury, 8  
1364 Earl of Zetland, Royal Edward, Hackney, 7  
1524 Duke of Connaught, Lord Stanley, Hackney, 8  
1624 Eccleston, 13 Cambridge Street, Pimlico, 7  
2012 Chiswick, Windsor Castle, Hammersmith, 7:30  
R.A. Sinai, Red Lion, King Street, Regent St., W. 8

## Monday, 17th August.

22 Loughborough, Gauden Hotel, Clapham, 7:30  
27 Egyptian, Atlantic Tavern, Brixton, S.W., 8  
45 Strong Man, Bell and Bush, Ropermaker St., 7  
174 Sincerity, Railway Tavern, Fenchurch St., 7  
180 St. James's Union, St. James's Restaurant, 8  
248 True Love & Unity, F.M.H., Brixham, Devon,  
382 Royal Union, Chequers' Hotel, Uxbridge  
548 Wellington, White Swan, High St., Deptford,  
823 Everton, Masonic Hall, Liverpool, 7:30  
975 Rose of Denmark, Gauden Hotel, Clapham, 7:30  
1227 Upton, Three Nuns, Aldgate, E., 8  
1330 Stockwell, White Hart, Abchurch Lane, 6:30  
1425 Hyde Park, Prince of Wales's Hotel, corner of  
Eastbourne Terrace, and Bishop's Road, W. 8  
1445 Prince Leopold, 2/2 Whitechapel Road, E., 7  
1449 Royal Military, Masonic Hall, Canterbury, 8  
1489 M. of Ripon, Queen's Hot, Victoria Park, 7:30  
1597 Metropolitan, The Moorgate, E.C., 7:30  
1585 Royal Commemoration, Railway Ho, Putney  
1693 Kilburn, 46 South Molton Street, W., 8  
1623 West Smithfield, Manchester Hotel, E.C., 7  
1693 Kingsland, Cock Tavern, Highbury, N., 8:30  
1707 Eleanor, Rose and Crown, Tottenham, 8  
1743 Perseverance, Deacons' Tavern, Walbrook, 7  
1591 St. Ambrose, Baron's Ct. Hot, W. Kensington, 8  
1901 Selwyn, East Dulwich Hotel, East Dulwich, 8  
2192 Warner, Bridge Chambers, Hoe Street, Wal-  
thamstow, 8

## Tuesday, 18th August.

25 Robert Burns, 8 Tottenham Court Road, 8  
55 Constitutional, Bedford Hotel, Holborn, 7  
141 Faith, Victoria Mansions Restaurant, S.W.  
177 Domestic, Surrey M.H., Camberwell, 7:30  
188 Joppa, Manchester Hotel, Aldersgate Street, 8  
212 Euphrates, Mother Red Cap, Camden Town, 8

241 Merchants, Masonic Hall, Liverpool  
554 Yarborough, Green Dragon, Stepney, 8  
700 Nelson, Star and Garter, Woolwich, 7:30  
753 Prince Fred. William, Eagle Tav., Maida Hill,  
820 Lily of Richmond, Greyhound, Richmond, 7:30  
829 Sydney, Black Horse Hotel, Sidcup, 7  
860 Dalhousie, Middleton Arms, Dalston, 8  
861 Finsbury, King's Head, Threadneedle St., 7  
1041 Wandsworth, East Hill Hotel, Wandsworth, 8  
1321 Emblematic, St. James's Restaurant, W., 8  
1343 St. John, Masonic Hall, Grays, Essex  
1349 Friars, Liverpool Arms, Canning Town, 7:30  
1446 Mount Edgumbe, Three Stars, Lambeth Rd., 8  
1471 Islington, Cock Tavern, Highbury, N., 7:30, 8  
1472 Henley, Three Crowns, North Woolwich  
1473 Bootle, 146 Berry Street, Bootle, 6  
1540 Chaucer, Old White Hart, Borough High St.  
1638 Brownrigg, Alexandra Hotel, Norbiton, 8  
1695 New Finsbury Park, Hornsey Wood Tav, N., 8  
1849 Duke of Cornwall, Queen's Arms, E.C., 7  
1949 Brixton, Prince Regent East Brixton, 8  
2146 Surbiton, Maple Hall, Surbiton  
Metropolitan Chapter, White Hart, Cannon St., 6:30  
R.A. 704 Camden, 15 Finsbury Pavement, E.C., 8  
R.A. 1365 Clapton, White Hart, Clapton, 8  
R.A. 1612 E. of Carnarvon, Ladbroke Hall, Notting  
Hill, 8

## Wednesday, 19th August.

3 Fidelity, Alfred, Roman Road, Barnsbury, 8  
30 United Mariners', Lugard, Peckham, 7:30  
72 Royal Jubilee, Mitre, Chancery Lane, W.C., 8  
73 Mount Lebanon, George Inn, Borough, 8  
193 Confidence, Hercules Tavern, Leadenhall St.,  
228 United Strength, Hope, Regent's Park, 8  
538 La Tolerance, Portland Hot, Gt. Portland St., 8  
594 Downshire, Masonic Hall, Liverpool, 7  
673 St. John, Masonic Hall, Liverpool, 8  
720 Panmure, Balham Hotel, Balham, 7  
781 Merchant Navy, Silver Tav, Burdett Rd., 7:30  
813 New Concord, Jolly Farmers, Southgate Rd.  
862 Whittington, Red Lion, Fleet Street, 8  
902 Burgoyne, Essex Arms, Strand, 8  
972 St. Augustine, Masonic Hall, Canterbury, 8:30  
1037 Portland, Portland Hall, Portland  
1269 Stanhope, Fox and Hounds, Putney  
1356 Foxteeth, 140 North Hill Street, Liverpool, 7:30  
1475 Peckham, 516 Old Kent Road, 8  
1511 Alexandra, Hornsea, Hull  
1601 Ravensbourne, Rising Sun, Rusby Green, Cat-  
ford, 8  
1604 Wanderers, Victoria Mansions Restaurant,  
S.W., 7:30  
1662 Beaconsfield, Chequers, Walthamstow, 7:30  
1681 Londesborough, Berkeley Arms, May Fair, 8  
1692 Hervey, White Hart Hotel, Bromley, Kent, 8:30  
1791 Cretan, Wheatcheat, Shephard's Bush, 8  
1922 Earl of Lathom, Station Hotel, Camberwell  
New Road, 8  
1963 Duke of Albany, 153 Battersea Park Road, 7:30  
2206 Hendon, Welsh Harp, Hendon, 8  
R.A. 177 Domestic, St. James's Restaurant, W., 8  
R.A. 720 Panmure, Goose and Gridiron, E.C., 7  
R.A. 933 Doric, 202 Whitechapel Road, E., 7:30  
M.M. Grand Masters, 8a Red Lion Square, 7

## Thursday, 20th August.

144 St. Luke, White Hart, Chelsea, 7:30  
147 Justice, Brown Bear, Deptford, 8  
263 Clarence, 8 Tottenham Court Road, W.C.  
754 High Cross, Coach and Horses, Tottenham, 8  
879 Southwark, Sir Garnet Wolseley, Rotherhithe  
New Road  
830 Camden, Masonic Room, Lewisham, at 8  
1017 Montefiore, St. James's Restaurant, W., 8  
1158 Southern Star, Sir Syd. Smith, Kennington, 8  
1182 Duke of Edinburgh, M.H., Liverpool, 7:30  
1278 Burdett Courts, Swan, Bethnal Green Road, 8  
1306 St. John, Three Crowns, Mile End Road, 8  
1714 Royal Savoy, Blue Posts, Charlotte Street, 8  
1950 Southgate, Railway Hot, New Southgate, 7:30  
1996 Priory, Constitutional Club, Acton  
R.A. 753 Prince Frederick William Lord's Hotel,  
St. John's Wood, 8  
R.A. 1471 North London, Northampton House,  
Canonbury, 8  
1369 Royal Arthur, Prince of Wales, Wimbledon, 7:30  
1426 The Great City, Masons' Hall Avenue, 6:30  
1558 D. Connaught, Palmerston Arms, Camberwell, 8  
1571 Leopold, City Arms Tavern, E.C., 7  
1580 Cranbourne, Red Lion, Hatfield, 8  
1602 Sir Hugh Myddelton, White Horse, Liverpool  
Road, N., 8  
1612 West Middlesex, Bell, Ealing Dean, 7:15  
1614 Coven Garden, Criterion, W., 8  
1625 Tredegar, Wellington, Bow, E., 7:30  
1677 Crusaders, Old Jerusalem, St. John's Gate,  
Clerkenwell, 9

## Friday, 21st August.

Emulation, Freemasons' Hall, 6  
General Lodge, Masonic Hall, Birmingham, 8  
167 St. John's, York and Albany, Regent's Park, 8  
507 United Pilgrims, Surrey M.H., Camberwell, 7:30  
733 Westbourne, Swiss Cottage Tavern, Finchley  
Road, N.W., 9  
765 St. James, Princess Victoria, Rotherhithe, 8  
R.A. 826 Lily of Richmond, Greyhound, Richmond,  
R.A. 899 Hornsey, Prince of Wales's Hotel, corner of  
Eastbourne Terrace, and Bishop's Road, W. 8  
780 Royal Alfred, Star and Garter, Kew Bridge, 8  
834 Ranelagh, Six Bells, Hammersmith  
1056 Metropolitan, Portugal Hotel, Fleet Street, 7  
1135 Lewis, Fishmongers' Arms, Wood Green, 7:30  
1228 Beacontree, Green Man, Leytonstone, 8  
1293 Royal Standard, Builders' Arms, Canonbury,  
1355 Clapton, White Hart, Lower Clapton, 7:30  
1381 Kennington, The Horns, Kennington, 8  
1457 Bagshaw, Public Hall, Loughton, Essex, 7:30  
1612 E. Carnarvon, Ladbroke Hall, Notting Hill, 8  
1901 Selwyn, Montpelier, Choumont Rd., Peckham, 8  
2021 Queen's (W. stinister) and Marylebone, The  
Criterion, W., 8  
930 Abbey Westminster, King's Arms, S.W., 7:30  
R.A. 95 Eastern Star, Hercules Tavern, E.C.  
R.A. 1275 Star, Stirling Castle, Camberwell, 8



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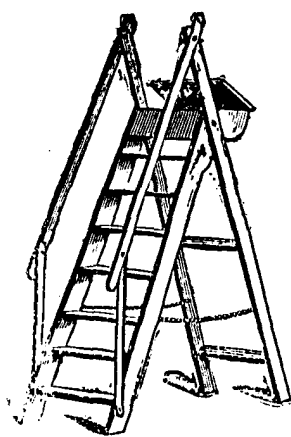


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**LISTS & ILLUSTRATIONS ON APPLICATION.**



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**SPECIAL.—List of Rare Works offered for Sale by W. W. MORGAN,  
"Freemason's Chronicle" Office, Hermes Hill, London, N.**

- |  |  |
|--|--|
| <p>501 The Constitutions of the Freemasons. Containing the History, Charges, Regulations, &amp;c., of that Most Ancient and Right Worshipful Fraternity. For the use of the Lodges. London: Printed by William Hunter, for John Senex at the Globe, and John Hooke, at the Flower-de-Luce over-against St. Dunstan's Church, in Fleet-street, in the year of Masonry, 5723. Anno Domini, 1723.</p> <p>This was the first Edition of the Constitutions published. It is now very difficult to procure a copy; in fact, we know of no other in the market. As much as £20 has recently been paid for this edition.</p> <p>502 Constitutions of the Ancient Fraternity of Free and Accepted Masons. Part the Second, containing the Charges, Regulations, &amp;c. &amp;c. Published by the Authority of the United Grand Lodge, by William Williams, Esq., Provincial Grand Master for the County of Dorset. Very fine Copy, 4to. London 1815-19.</p> <p>The above work represents the first issue after the Union of December 27th, 1813. The laws were considered at Grand Lodges held February 1st, May 31st, and August 23rd, when they were ordered to "be in force for three years, from the 1st November, 1815," and then to be subject to revision. The Prov. Grand Master of Dorset (Wm. Williams) kindly offered to have the work printed, with the copyright secured, any profits to belong to the Grand Lodge. This explains the signature of that zealous brother being appended to all copies, which were sold at £1 each. Subscribers were requested not to have their books bound until after the expiration of three years. The "Second Part," curious to state, only was printed, the first portion, containing the historical introduction, being promised as soon as possible, but was never published. Apparently it was being produced, as a number of sheets are preserved in Grand Lodge—as also a fine emblematical frontispiece—which were intended for the purpose. The plate, however, is all that was really worthy of circulation. No loss has accrued from the absence of Part I.—BRO. W. J. HUGHAN.</p> | <p>10 10 0</p> <p>0 15 0</p> <p>0 10 0</p> <p>0 2 6</p> <p>0 12 6</p> <p>0 10 0</p> <p>0 5 0</p> <p>0 5 0</p> <p>0 5 0</p> |
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- |      |  |   |    |   |  |  |   |    |   |
|------|--|---|----|---|--|--|---|----|---|
| 511  | The Ansayrii (or Assassins), with Travels in the Further East, in 1850-51, including A Visit to Nineveh. By Lieut. the Hon. F. Walpole, R.N. (late Prov. Grand Master of Norfolk). 3 vols. 1851. †   | 1 | 10 | 0 | 534  | History of Freemasonry in the Province of Sussex. 1883. †  | 0 | 7  | 6 |
| 512  | The History and Articles of Masonry. By Matthew Cooke. 1861. †   | 0 | 5  | 0 | 535  | Consecration of the Israel Chapter, No. 205, London, 1886. †   | 0 | 1  | 0 |
| 513  | Moses and Aaron. Civil and Ecclesiastical rites used by the Ancient Hebrews; observed, and at large opened, for the clearing of many obscure Texts throughout the whole Scripture. Herein likewise is shewed what customs the Hebrews borrowed from Heathen people: And that many Heathenish customs, originally have beene unwarrantable imitations of the Hebrews. The third Edition, by Thomas Godwyn, B.D. With an interesting Manuscript Letter, dealing with important points referred to in the work. London, 1823. † | 6 | 6  | 0 | 536  | Gould's History of Freemasonry. Vols. 1 to 6. Published at £3 15s.   | 2 | 10 | 0 |
| 513* | The same work. Eighth edition. 1662. Bound with Romanæ Historiæ anthologia recognita et aucta. 1661. and Archæologiæ Atticæ Libri. Septem. 1662. The three works in splendid condition.  | 7 | 7  | 0 | 537  | The Four Old Lodges. † By R. F. Gould.   | 0 | 7  | 6 |
| 514  | Mistakes of Moses. A lecture, delivered to immense audiences in the United States. By Col. Robert G. Ingersoll, Freethinker, Orator, and Wit. †  | 0 | 2  | 6 | 538  | An Address by Bro. R. F. Gould on his installation as W.M. of the Quatuor Coronati Lodge; also an Address on "English Freemasonry before the Era of Grand Lodges (1717). Margate, 1888. †  | 0 | 2  | 6 |
| 515  | The Masonic Press; a Monthly Journal, Review, and Chronicle of Freemasonry and its Kindred Subjects, &c. Issued under the sanction of the Most Puissant Sovereign Grand Commander of the Ancient and Accepted Rite and the Most Eminent and Supreme Grand Master of Masonic Knights Templar of England and Wales, &c. Edited by Bro. Matthew Cooke, P.M. Nos. 1, 2, 3, 4 (all published). London, 1866. †  | 2 | 2  | 0 | 539  | Record of the Installation of Bro. Thomas William Tew, J.P., as R.W. Prov. Grand Master of the West Riding of Yorkshire, at the Albert Hall, Leeds, on Friday, the 24th day of April 1885. With Preface and Appendix. †  | 0 | 10 | 6 |
| 516  | Mills's History of the Crusades. 2 vols. London, 1820. †   | 1 | 5  | 0 | 540  | The Craft, the Drama, and Drury Lane. By A. M. Broadley. 1887. †   | 0 | 2  | 6 |
| 517  | History of Chivalry and the Crusades. By Stebbing, M.A. 2 vols. 1829. †  | 0 | 10 | 0 | 541  | A Sermon preached in the Parish Church of St. Helen, Bishopsgate, on the 25th July 1869, in aid of the R.M.I.B., by John Edmund Cox. †   | 0 | 2  | 6 |
| 518  | Michand's History of the Crusades. Translated from the French. By W. Robson. 3 vols. 1852. †   | 1 | 5  | 0 | 542  | A Sermon preached at Worcester Cathedral, 28th August 1884, on the occasion of the Annual Festival of Provincial Grand Lodge of Worcestershire. By Arthur P. Patey-Cust, D.D. †  | 0 | 2  | 6 |
| 519  | Monumens Historiques, Relatifs a la condamnation Des Chevaliers Du Temple, et A L'abolition de leur Ordre. Par M. Raynouard. Paris, 1813. †  | 1 | 7  | 6 | 543  | Freemasonry; what it is, what it does, what it desires to do. An abridged translation from the French of Mgr. de Segur. London. †  | 0 | 2  | 6 |
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| 521  | The Rosicrucians. Their Rites and Mysteries, with Chapters on The Ancient Fire and Serpent-worshippers and explanations of the Mystic Symbols represented in the Monuments and Talismans of the Primeval Philosophers. By Hargrave Jennings. Author of "The Indian Religions, or, Results of the Mysterious Bhuddism," &c., &c. London, 1870.  | 0 | 10 | 6 | 545  | A Candid Disquisition of the Principles and Practices of the most Ancient and Honourable Society of Free and Accepted Masons; together with some strictures on the Origin, Nature, and Design of that Institution. Dedicated by permission to the Most Noble and Most Worshipful Henry Duke of Beaufort, &c. &c., Grand Master. By Wellins Calcott, P.M. London, 1769. †             | 0 | 10 | 6 |
| 522  | Memoirs, illustrating the History of Jacobiniam. A translation from the French of The Abbe Barruel. 3 vols. 1797-8.  | 1 | 11 | 6 | 546  | Treatise on the Ancient Landmarks of Freemasonry. By a P.M. of No. 1469. 1836. †   | 0 | 2  | 6 |
| 523  | Histoire Des Chevaliers Hospitaliers de S Jean de Jerusalem, appellez depuis Chevaliers de Rhodes, et Aujourd Hui Chevaliers de Malthe. Par M. L'Abbé de Vertot de l'Academie des Belles-Lettres. Nouvelle Edition, augmentée des Statuts de l'Ordre, et des Noms des Chevaliers. 7 vols. 18mo. Calc. A Paris, 1772.   | 2 | 11 | 6 | 547  | What Freemasonry is, what it has been, and what it ought to be. By Charles Braddaugh. London, 1835. †  | 0 | 2  | 6 |
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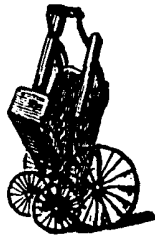
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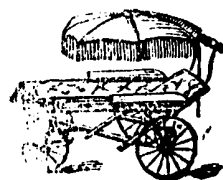
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